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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE DEMAND FOR SELF-EFFACEMENT

SAMUEL GREENWOOD

THE influence of Christian Science upon the human understanding is not to glorify material personality, but to efface it, and so bring to light the true concept of man as spiritual and immortal. This does not mean the extinction, but the salvation, of mankind. It means the elimination from human thought of whatever is baneful and unworthy, and the establishment of all that is good and worthy as the whole truth concerning man. Personal testimony declares of man that he is "of the earth, earthy," that out of his heart proceed evil thoughts, that he begins in sin and ends in corruption. According to the Scriptural record, this embodiment of error was condemned at the beginning, and throughout its career has only continued to develop more evil. It is not strange, then, that Jesus should say to his disciples, "If any man will come after me, let him deny himself;" for except material selfhood is denied, that is, forsaken, spiritual man, the likeness of God, cannot appear, and the mission of Christ is of none effect.

Christian Scientists find special significance in this injunction of the Master, for it substantiates Mrs. Eddy's teaching of the unreal nature of material man and things, and the sole reality of Spirit, God, and the spiritual universe. Of this we may be sure, that if material personality, so called, possessed of itself any God-derived quality, if it existed as a divine fact, or if there inhered in it anything worthy of love or of preservation, Jesus would not have called for its repudiation as the necessity of Christian

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discipleship; for his mission was to declare, not to deny, the works of the Father.

Because corporeal man is not of the Father, the divine Principle of being, because mortal belief claims the existence of another life and intelligence than God, it should meet with an effective denial from those who accept the Scriptural teaching that "all things were made by him," and that these things are "very good." Evil, posing as a creator, together with its suppositional offspring, should be given the lie in every Christian's consciousness,—as emphatically and finally as when Jesus pronounced it "a liar, and the father of it." There is indeed no other course by which to overcome it, no other way to make Christianity a life instead of a creed.

Christian Science shows plainly that the demand for self-denial exists because the belief of life in matter is not true, and because this false sense of being is all that stands between the individual and Christ. To regard man as a creature of flesh and blood, deriving his existence from what is termed matter, depending upon it for health and happiness, and submitting to its asserted laws, is to be ignorant of man's spiritual sonship with God which Christ Jesus exemplified. The revelation of truth in Christian Science has drawn the line between Spirit and the flesh, between Mind and matter, between what is true and what is not true; and mortals must take refuge on the side of truth to escape the experiences of error. Mortals may attempt to ignore, but they cannot obliterate this line; it is the lesson of the Master's words and works, by whose aid mankind may begin and continue the demonstration of man's spiritual, real selfhood. Because of God's infinite fatherhood, because He alone is the origin of all things real, Jesus bade his followers call no man their father, and thus he rebuked the belief of human origin and personality.

The self-recognition of personal nothingness was declared by the great Teacher to be indispensable to Christian practice, but most religious teachers of later days fail to emphasize this essential of Christianity, or content themselves with the common assumption that it refers only to the refraining from certain indulgences. Mrs. Eddy, with her wonderful spiritual comprehension of the Master's message, and the true significance of his works, has given

the scientific interpretation of Jesus' teaching as demanding not only the denial of selfish indulgence, but the denial of the mortal self itself. In the Christian Science textbook, "Science and Health with Key to the Scriptures," she has shown how this may be done, how mortals may forsake self for the spiritual idea which the Master taught and demonstrated, how to overcome the seemingly innate evil which would condemn every member of the human family to degradation and woe. The nothingness of this claim of evil, asserting itself in sinning and suffering humanity, has been revealed in Christian Science, and mankind are beginning to take hope, and to work their way up and out of the horrible dream of matter and mortality.

The mistake of Christendom, and the cause of its comparative failure to fulfil its work, has been its admission of the claims of matter, and its consequent submission to its false laws of disease and death. It has accepted as real and powerful the very conditions which Christ Jesus overcame, and taught his followers to overcome, by virtue of the religion he established. It has accepted the unscriptural belief of personal creators, the belief of a personal life and intelligence separate from God, capable of good and evil, sin and suffering, although the whole human race has groaned for ages under the burdens which this same belief has imposed. What a travesty on truth to suppose that the very error from which the Saviour came to redeem mankind can be taken into one's Christianity without nullifying its purpose and intent. Yet is not this what many essay to do, in claiming to be Christians while holding as firmly as before to the belief of reality, power, and perpetuity in evil? Every thinking person must know that the unknowing of error is indispensable to the knowing of truth; and that Christ and Belial, the spiritual and material, are irreconcilably opposed, neither recognizing nor sustaining the other. Then Jesus' motive should also be clear in demanding self-denial of humanity, since not otherwise can mankind apprehend the spiritual idea which transforms human consciousness and brings in the kingdom of heaven, the reign of harmony and spirituality.

The second birth, announced by Christ Jesus as the entrance into God's kingdom, involves the consciousness of a higher basis of life than matter, for "that which is born of the flesh is flesh," and has no connection with spiritual

life. Therefore it naturally follows that the regenerative influence of Christianity cannot be realized while the material theory of life and creation is accepted. In her presentation of Christian Science, Mrs. Eddy has adhered strictly to the teachings of the Master and of his apostles, and demands the absolute denial and abandonment of the claims of materiality in order to compass the full purpose and benefit of Christianity.

The Christian's growth is indicated in spiritual understanding rather than in intellectual beliefs and attainments; in dominion over the sensuous nature, rather than in profession and ceremonials; in individual purification, and in "forgetting those things which are behind," the things which have no relation to real being. Christian Science practice is the process wherein human thought, forsaking self, recognizes and reflects, in a degree, the infinite Principle, Love; hence this practice affords no opportunity for selfish ambition, or strife for place or power, for so surely as a student works for personal preferment, he fails to apprehend the meaning of Christian Science, and to that extent is deprived of its true understanding and fruition.

The Christian career is a warfare with the spirit of evil manifest as matter, asserting a kingdom of its own and the ability to create men in the unlikeness of God; namely, as sinful mortals. There is no exception in this warfare. No one becomes a true Christian without striving to overcome the beliefs of the flesh. To avoid this struggle is to remain under the rule of the "carnal mind," with all the iniquitous possibilities implied in that condition. The bane of Christian progress has ever been the belief that Christians need not come out and be separate from materiality in order to follow Christ, for this belief is an agreement with and not a warfare against evil. Notwithstanding that it is impossible to accept, at the same time, a mistake and its corrective truth, popular religious teaching sanctions mortals' acceptance of so-called material laws and conditions, as well as the teachings of the Master, although his teachings are designed to overrule and destroy the claim of material law and power, as witness his own example and that of his apostles. Holding thus to materialism, it is not strange that Christendom lost its healing power, for without his spirituality even Christ Jesus would have been without the power to heal and save mankind.

Nothing but evil can result from unnecessarily temporizing with evil. If one panders in any degree to the sense of anger, envy, malice, etc., he can reap only like conditions therefrom. The asserted selfhood of evil has neither the capacity to receive nor to bestow any good. It can be corrected, and so destroyed, but it cannot rise above its own falsity. Evil is evil, in whatever form or personality it seems to appear, and one's only hope for a better state is to turn from this false self and seek the spiritual reality of man, in which there is no thought or possibility of evil. The carnal nature is depraved to the last degree, and its individualized expression in mortal man is not the type of true manhood, but its opposite. Humanity needs to be saved from this counterfeit through the spiritual idea in Christian Science, even the "new man" which, as St. Paul declares, "is created in righteousness and true holiness." Every mortal has but to look within his own heart to know the necessity of self-denial, and knowing this he should seek earnestly to obey it, until he rises ultimately to the standard of manhood in Christ Jesus.

The worldly-minded Christian, if such a term may be used, may believe Jesus' demand to be impracticable in actual experience, but the Christian Scientist finds it to be not only eminently practicable, but the only effective way by which to realize health and holiness. His concessions to material belief are only by reason of his lack of spiritual understanding, but in his heart he condemns that which for the time he allows. Because the student's understanding of the spiritual truth of being is incomplete, he does not at present fully demonstrate it; but if loyal to what he knows, he will miss no opportunity to put down the material self, with all its false accompaniments, and so rise by degrees to the realization of what man is as the son of God.

St. Paul pricked the bubble of mortal self-esteem when he said, "If a man think himself to be something, when he is nothing, he deceiveth himself;" while Jesus declared the utter absence of good in human personality when he said to the Jews, "I can of mine own self do nothing." Christians must recognize the same truth of themselves before they can truly follow the Master's example. Humility, Mrs. Eddy says, is "the genius of Christian Science. One can never go up, until one has gone down in his own es-

teem" (Miscellaneous Writings, p. 356). No phase of error is more subtle or dangerous than the suggestion of personal goodness or of personal superiority, and the student should guard against this temptation lest he lose his mental poise in listening to the praise of others. If Christ Jesus felt that he could do nothing of himself, it is inexcusable in any of his professed followers to think otherwise of themselves.

Christian Scientists cannot honestly exalt human personality, or consent to its exaltation, since their daily prayer is, or should be, to become like their Master. Can they say with him, that they "receive not honor from men"? Have they "no ambition, affection, nor aim apart from holiness" (*Ibid.*, p. 154)? Do they seek only divine approbation, caring not to achieve human greatness, but only to reflect divine goodness? Then happy are they, and prosperous the cause they serve. Jesus said of his disciples, "They are not of the world," and this can be said of Christian Scientists also if they are departing from material sense, if they are denying the carnal mind and seeking to possess the Mind of Christ, the Mind in which the "prince of this world" could find nothing.

Jesus said again, "Whosoever . . . forsaketh not all that he hath [as a mortal], he cannot be my disciple;" but one is not fulfilling this condition when he struggles for personal advantage, position, or power. When individual success inflates vanity, and egotism accepts the honor that is due to God alone, self is not abased but exalted, and the essential requisite of genuine Christian consecration is lacking. The measure of one's Christianity increases only as self-love decreases and the thought of personal somethingness is outgrown. Students will surely miss their way, and be stranded on the shoals of materialism, if the line is not sharply drawn and maintained between Principle and personality. To love human praise for its own sake, or to believe that we are in any way the source of good to others, is the influence of so-called animal magnetism, not of Christian Science, and leads to the delusion that this movement depends, in some degree, upon us or our work. God calls the workers who will best do His work, and those best do God's work, and are of the most service to mankind, who exalt themselves least, seeking for the consciousness of good, but not for personal recognition.

Christian Scientists who adhere to the teachings of their text-book, know that they cannot take the place of divine Principle toward their patients or students; and those who encourage or permit others to lean upon their personality, either for help or guidance, betray their misapprehension of this teaching, else are disloyal to it. God is the only source of good, and even the most successful Christian Scientists should think of themselves as did the Master when the young man sought to worship him, or as did Peter when he said to the Jews concerning the healing of the cripple, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk." Man's part and prerogative is to reflect God. This constitutes his true being. Even though one has been privileged to bear the healing truth of Christian Science to many, and in so doing has laid the foundation for a prosperous branch of the Church of Christ, Scientist, this is no reason for glorifying personality, it should occasion the greater humility; for whatever of wisdom or of goodness one may have manifested in his work is of God, not of himself. The student's work is to know and apply the truth, but personally to stand aside and, in the realization of human helplessness, let the divine perfection appear.

In his "Paradise Lost," Milton describes the downfall of Satan as the result of ambition; he had aspired to the place of the most High, and no longer found a place in heaven. The lesson is applicable to all. The ambition to be a leader of men, to exercise dominion over others, to be thought good and great of one's self, is the same satanic thought, and if allowed to enter the consciousness of Christian Scientists will prove their downfall also, unless detected and destroyed. Evil conditions are never in harmony, for the consciousness of being evil cannot be at peace. So long as the evils that comprise mortal personality are accepted, so long will their consequents of sin, suffering, and death be experienced.

The demand for self-effacement is the demand for pure living, for uprightness, honesty, justice, love, the demand for the ideal spiritual man whom God creates and maintains. All that Christian Scientists can do, all that any one should ever wish to do, is to become conscious of goodness as man's true selfhood; but to do this demands constant self-denial or effacement of that false sense of

self which is "enmity to God," and which therefore includes nothing of good. Love of self binds thought to materiality, but as these bonds are loosed through Christian Science, thought rises spontaneously toward the spiritual consciousness of being, the perfect realization of which is the ultimate of Christianity, and should be the goal of every Christian disciple.

[Written for the *Journal*]

THE TITHES ARE IN

MARY I. MESECHRE

FATHER, the tithes are in!
Within Thy house is gathered all my store;
All I possess I now have counted o'er,
And here I lay it down. Would it were more!
Father, the tithes are in!

Father, my tithes are in!
Weary, and yet triumphant, do I stand
With emptied heart and waiting, outstretched hand;
And only Thou and I can understand
How all my tithes are in.

Father, my tithes are in;
And but that now my lips can speak Thy name.
Unfearing aught, I would be bowed in shame.
Nor dare to take the blessing I may claim
As one whose tithes are in.

But now my tithes are in,
And though I tarried long, rebelliously
Withholding that which kept Thy smile from me,
I stand with open face, and say to Thee,
Father, my tithes are in!

NEBUCHADNEZZAR

REV. MARTIN SINDELL

IN the seventh century, B.C., the sovereignty of western Asia was a matter of the fiercest contention between the monarchies of Egypt and Babylon, and Palestine, being between the two antagonists, did not occupy either an enviable position or one of comfort. On the contrary, the position held by the children of Israel was one of peculiar difficulty; for either the monarch to the north of them, or the one on the south, had to pass through their territory or meet in combat upon it. When, at last, Pharaoh-nechoh moved northward, the Jewish king tried to prevent his passing; but his forces were routed and he himself was slain. The descendants of Abraham thus became the vassals of the Egyptians. About three years later, the Assyrian emperor, Nabopolassar, gave a portion of his great army to his son Nebuchadnezzar, who marched against the Egyptians, defeated them, and drove Pharaoh-nechoh out of Asia. This victory on the part of Nebuchadnezzar was followed by a siege against Jerusalem, which was soon taken. Jehoiakim, who was king at that time, was fettered and carried away to Babylon, together with a few captives and most of the costly vessels that were in the temple. But the young conqueror soon restored the crown to Jehoiakim, retaining him as a vassal to his empire.

Not many years thereafter, the Jewish king rebelled, as did his successor a little later, thus necessitating two expeditions on the part of Nebuchadnezzar, that he might retain the Jews as his subjects. After this, something like quiet reigned for nearly ten years, when the Jewish ruler of that time, Zedekiah, rebelled, bringing upon himself and his subjects a most severe punishment, the victor destroying the holy city and otherwise venting his wrath upon the rebellious Jews. The destruction at this time is summed up by the writer of the Chronicles as follows: "They burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." It was at this time that Daniel was removed to Babylon,—Daniel, a man "greatly beloved,"

and who was to become so conspicuous in the history of the wonderful city to which he was carried.

Nebuchadnezzar, who had brought about the destruction of "the pride and glory of the Jews," was an active, vigorous, scheming, unscrupulous man. He rose to his proud preeminence through the crushing force of physical power which he brought to bear upon his rivals; but notwithstanding his success in overcoming his enemies, it may truthfully be said of him that he was a greater builder of cities than general of armies. He built or rebuilt at least a hundred different cities, erected and repaired numerous temples, constructed miles of quays, huge reservoirs, canals, and aqueducts on a scale of grandeur and magnificence surpassing everything of its kind in any other nation, with the possible exception of Egypt. Babylon's hanging gardens were the marvel of the ancients, and comprise one of the seven wonders of the world. But the growth of Nebuchadnezzar's pride kept pace with the greatness and extensiveness of his accomplishments. Added to this, was the worship of colossal graven images, and feats of brutality which in some instances might have been done by the Roman emperor, Nero. Nevertheless, as subsequent history proves, his pride, idolatrous practices, and evil deeds did not sum up the man; for, when the wickedness of his ways was pointed out to him, he seems to have turned readily from evil to good.

Nebuchadnezzar reigned forty-three years, and during that time made more vanity-colored history than perhaps any other monarch in a like period of time; but the pathway he was treading was a dangerous one, for the milestones marking its progress were lettered in golden inscriptions of self-gratification and self-aggrandizement. His pride and egotism may be seen in the words which fell from his own lips: "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But the proud eagle had soared as high as was possible. There was to be a change. Franklin says, "Pride that dines on vanity sups on contempt." The gilded table once covered with an abundance of vanity-made viands fades at length to a trough of obnoxious husks. That which God has not created may seem to proclaim itself great and satisfying for a time, but it

cannot forever hold the semblance of reality. The day at last dawns when it must be weighed in the balances, and is found wanting. The mighty potentate of Babylon was soon to learn the meaning of Solomon's words: "Pride goeth before destruction, and an haughty spirit before a fall."

Nebuchadnezzar had a dream, a vivid, strange dream. This meant much to the Babylonian monarch, for the heathen laid great stress on dreams. Homer, in a well-known passage in his "Iliad," says that a dream is from Jupiter, and tells us that the mind of Jove was communicated to Agamemnon in a vision. Little wonder, then, that Babylon's mighty potentate gathered unto him the wise men of his kingdom, that he might learn the meaning of his dream. But "flesh and blood" wisdom was insufficient; therefore, as on a former occasion, the prophet Daniel was called, and made known to the king the interpretation of his strange dream. The prophet, now somewhat advanced in years, does not have an altogether pleasant task. To tell a great monarch his sins and their consequences requires more bravery than to confront a hostile army, but the true prophets of God have not been found to lack when this necessity has been laid upon them. Nathan, for instance, did not manifest any fear when he stood before King David and gave to him the touching story of the rich man who took the poor man's one ewe lamb. His voice may have wavered a little as he at last cried, "Thou art the man," but the startling words, so full of meaning, were bravely uttered, thus uncovering the great sin in the king's heart. Likewise, the good prophet Elijah was fearless in the wicked Ahab's presence; for when the king accused the prophet of troubling Israel, Elijah replied, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

The duty which confronted Daniel was perhaps more hazardous than that of Nathan or Elijah; hence we do not wonder that, when Nebuchadnezzar called him to interpret the dream, he "was astonied for one hour, and his thoughts troubled him." It was not a lack of courage that troubled Daniel, for "he held no parley with unmanly fears." Rather was it on account of his love for the king, who had exalted him and in numerous ways had

been kind to him. There is little doubt, however, that the sins of the king had caused the good prophet hours of grief. He may many times have united with the recluse of Olney in his lament:—

> My soul is sick with every day's report
> Of wrong and outrage with which earth is fill'd.

Not with a desire to condemn, but with an earnest desire to help the king did Daniel go into the royal presence, that he might give to him the interpretation of his dream. Daniel's courage, and his faithfulness to Truth, may be seen more clearly and be more fully appreciated if viewed in the light of our Leader's words. In speaking of the unwillingness of many to uncover the evil in human thought, she says, "Why this backwardness, since exposure is necessary to insure the avoidance of the evil? Because people like you better when you tell them their virtues than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting our race" (Science and Health, p. 571).

Behold the God-inspired prophet as he stands before the mighty Nebuchadnezzar! The Babylonian monarch has at this time reigned several decades, being the dread of nations and the admiration of his courtiers and friends. He has forgotten all save the vision of the night, which the venerable prophet is now to interpret. This having been given, the noble, fearless Daniel concludes with these words: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity." What effect the prophet's words had on the monarch we do not know, for his prediction was not fulfilled until the end of twelve months.

At that time Nebuchadnezzar "walked in the palace of the kingdom of Babylon." Perhaps he had forgotten the words of Daniel, or had grown careless, thinking the dream and its interpretation of no significance. He was viewing the vastness and splendor of his earthly accomplishments, doubtless thinking with supreme satisfaction of himself as the architect of his own fortunes. But his pride was to be abased, for suddenly the sentence

which Daniel had passed upon him entered his consciousness: "The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Poor Nebuchadnezzar! Poor deluded mortal! Earthly power shown to be nothing! Pride of leadership changed to bestial habitude! Vanity and its correlations made to bite the dust! Mortal mind shown to be a snare and an illusion! "Behold, how are the mighty fallen"!

But when sin had punished itself sufficiently, another and better condition came to Nebuchadnezzar. Before the king became demented, Daniel had said to him, "Seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men." As "seven," in Scripture, usually denotes completeness, it would seem that a perfect demonstration was to be made for the now unfortunate Babylonian monarch—a monarch no more! Who was to make that demonstration? Who was to be instrumental in renewing his seemingly shattered mind? May it not have been the godly prophet, who above all others was deeply interested in the king's welfare? Nebuchadnezzar was in no condition to make the demonstration for himself, hence Daniel must have been the one who realized for the demented man the truth which makes free. How long the prophet continued his good work for the deposed, humiliated monarch is not definitely known, unless certain words of the king, quoted from the great standard inscription, found among the cuneiform memorials by Rawlinson, be accepted: "For four years the seat of my kingdom did not rejoice my heart." That the demonstration was fully made is evidenced later by the happy monarch's own words, his testimony to the healing, saving power of Truth: "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me."

What a change the realization of truth had wrought in Nebuchadnezzar may be seen by the further testimony on his part: "And I blessed the most High, and I praised and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from genera-

tion to generation." These and other words that follow prove conclusively that not only the king's reason returned unto him, as he himself tells us, but his understanding, by means of which he was able to discern the actuality and enduring greatness of a kingdom made without hands, and the inability of mortal mind to question or fathom the divine Mind. The "still small voice" had spoken to him. He had listened, and the once proud monarch became the humble child of God,—a good man, a wiser and better ruler.

Nebuchadnezzar had reached the point where he was enabled to realize that only as mortals learn the nothingness of human wisdom and greatness can they know the wisdom and power of the infinite. He had learned that "those that walk in pride he [God] is able to abase." More than forty years he had struggled up the staircase of vanity, only to fall headlong from its top! There are heights to reach, but only through goodness and understanding can they be attained. Human pride is a yoke so broad that its wearer cannot enter the "straight and narrow way" which leads to the "secret place of the most High." Humility ever guards the gateway, and will allow none to enter who wear the garments of vanity and insolent self-exaltation. Pride makes a god of one's own personality, thus preventing the view of the infinite which countless thousands crave. This unfortunate element in mortals has blocked the wheels of spiritual progress, making the crucifixion a necessity, the dark ages inevitable, and the present-day evils a barrier to abiding peace, continuous prosperity, and heaven-born happiness.

In that most beautiful treatise on love, the apostle Paul says (Rev. Ver.): "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up." In all this, love is the opposite of pride. Pride is not patient; it is most envious, boastful, and full of self-exaltation; and where these have a place, love is a stranger. They creep into the individual, and through him, into the various departments and activities of life. The world would be far in advance of its present position, religiously, were it not that the pride of power and possession binds mortals as hopelessly as Prometheus was bound to his rock. It even sought to tempt Jesus, offering to him "all the kingdoms of the world, and the glory of them;" but the good

and wise Nazarene saw the frailty of earthly things, the tottering condition of the greatest of the world's kingdoms and the pitiable weakness of their rulers. His thoughts were centered on a kingdom fashioned by divine hands and forever governed and upheld by Life, Truth, Love. It was a great temptation which came to Jesus on the mount, but he was able to withstand it, realizing as he did the eternal nature of the unseen; its majesty, its power, its inviting atmosphere, its love.

Are Christian Scientists thus able to withstand the temptations of pride? It may be said, in love and truthfully, that no person, however devout, is above the temptation which leads to the human heights of self-esteem and desire for power. To be made much of is a pleasant part of human experience, but it is conducive to unsafe conditions and dizzy altitudes. It is liable to produce a state of self-hypnotism from which the unfortunate one may not soon awaken. If one practitioner has more success than his fellows, he need be careful to "watch," lest he be taken unawares and find himself unable to realize the truth as was once his privilege.

"Our church is doing more and better healing work than any other;" "Our service is much more impressive;" "The élite attend our church!" If these and kindred thoughts are the daily food of some, then it must be said that the hands of pride are supplying the larder! It is possible that a beautiful church edifice may become the means of some one's downfall,—a thing to worship, instead of a temple in which to worship. If our motive be to build a church which will surpass any other church, we may well remember the words of Jesus: "There shall not be left here one stone upon another, that shall not be thrown down."

We may remember, too, the proud height from which Nebuchadnezzar fell, and speak sharply to error: Get thee behind me, false pride! Through travail of soul the author of Science and Health, the Leader of the great Christian Science movement, has brought forth the precious truth which is today blessing countless thousands. Divine Love can alone care for the seed which has been and is being planted. With every Christian Scientist living close to God, and daily realizing for weary and sin-sick humanity the truth as revealed in the Bible and Science and Health,

none need be concerned about the future strength and growth of the Cause so dear to our Leader's heart. It is enough to know that

> God stands within the shadow,
> Keeping watch above His own.

So far as earthly power is concerned, it betrays its weakness by the very methods it employs. It tries to dethrone the eternal by means of the flimsy things of time; endeavors to slay the invisible with instruments held in hands of flesh; striving to counterfeit the divine, it gives out only disease, sorrow, and death. Jesus said, "Whosoever will save his life shall lose it." He that would make the mortal his goal must necessarily meet with disappointment,—be lost in his own futile efforts. Neither mortal ways nor means can usurp the prerogative of Him who "made all that was made." Earthly power has always refused to believe itself weak until, to its utter astonishment and chagrin, its weakness has been demonstrated. It has all too often seemed more powerful than good, but now and then, through the realization of truth, good has vindicated itself. When Nebuchadnezzar looked into the fiery furnace, and saw in the seven times hot flames the unharmed Hebrew lads, he was at least partially convinced that there was but one power, and that good. When Darius at a later date stooped down one memorable morning, and heard a calm voice from the lions' den saying, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me," he was convinced that the venerable prophet's God, though unseen, was greater than a king's power, together with that of his entire kingdom!

The lessons which the life of Nebuchadnezzar teaches, have come to us through twenty-five hundred years, but they are none the less valuable. As we think of his kingdom, so long ago crumbled to decay; of his earthly power, a mere speck on the face of history, we are inclined to turn our eyes from the weak, perishable things of earth, and in reverent tones chant with those who sing, "Holy, holy, holy," the simple, soulful words which Jesus taught us: "Thine is the kingdom, and the power, and the glory, for ever."

THE GENIUS OF DISCOVERY

HENRY R. CORBETT

SOME years ago electrical experts were puzzled to account for certain strange effects not explained by current knowledge. Most observers were content to call them freaks of the atmosphere. It was the peculiar quality of Marconi's genius that to him they seemed heralds of a long hidden law, which when understood would explain them and turn them to practical use. When he announced his theory, scholars smiled and newspapers derided the idea that men might hold aerial communication between continents. Years passed, and one day the same newspaper columns were ablaze with the praises of the new system which had saved hundreds of lives on an ocean liner. It had overcome prejudice by meeting human needs.

That wireless telegraphy startled the world even into ridicule of its claims, only shows how great a discovery it really proved to be. The wider the gap between the old notions and the new truth, the greater the advance achieved; and the shock of the shift of thought really measures the forward step. It is not surprising, therefore, that the statements of Christian Science, discovered by Mrs. Eddy, should likewise startle even the fair and friendly investigator.

A gentleman of culture and kindness of heart said recently that to him it seemed a "violent assumption to conclude that all effects are the product of mind, because some effects are known to be such." This comment is pertinent because it bears exactly upon what Mrs. Eddy has declared to be the central idea of her discovery, viz., "the scientific certainty that all causation is Mind, and every effect a mental phenomenon" (Retrospection and Introspection, p. 24). The gentleman's remark is interesting for the further reason that it illustrates certain characteristics of important discoveries in general, and the usual type of opposition to them. Discovery always deals with unknown or unsettled elements, and usually unsettles some data supposed to be well understood before. The phenomena which lead to the discovery are apt to be regarded as abnormal until the discovery so relates such facts to others as to make them all illustrations of a larger law.

instead of leaving some of them as exceptions to the admitted order.

In comparing Mrs. Eddy's discovery with others, it must be remembered that no perfect parallel can ever be drawn between absolute truth and the relative truth of so-called natural law; nor can we precisely illustrate real existence by deductions from what our material senses seem to tell us. Nevertheless, a striking analogy can be pointed out between the discovery of Christian Science and the great discoveries in the field of ordinary learning.

For fifteen centuries human scholarship held the earth to be the center of the universe, while the heavenly bodies were supposed to circle around it at a uniform rate. All the ancient philosophers honored this belief with their acceptance. It was confirmed by the scholars of Egypt, Arabia, and Europe, and continued for many ages to be the accepted basis of astronomy. Gradually, however, there arose disturbing facts which seemed abnormal and mysterious. Retrograde movements of the planets, eccentricities of comets, and other phenomena refused to fit into the system at all, or required fantastic modifications thereof to make them do so. At last it was suggested that certain bodies revolve around the sun, while the latter continues its course about the central earth—a theory which was received with some degree of tolerance because it seemed to offer a possible solution of the difficulties; but when the discoverer included the earth itself among the revolving planets, school and church united to execrate him. The critics no doubt thought it a "violent assumption" to conclude, because some bodies within the solar system revolve around the sun, that everything within the sun's domain of light and warmth obeys the same law.

It is recorded in stories of Sir Isaac Newton's time that his contemporaries were astonished at his assuming to know anything about the attractions of bodies out in the regions of space; the fact that apples gravitated to the earth did not prove to them that the earth was proportionately attracted to the apples, nor that suns and stars gravitate toward each other; but when Newton's law became demonstrable in the prediction of eclipses, and in otherwise meeting the needs of the thinking world, the strongholds of prejudice surrendered to it.

The gentleman who regarded Mrs. Eddy's conclusion as

a "violent assumption" is an enthusiastic evolutionist. It will be interesting, therefore, to note how Darwin's discoveries were made, and how the world received them. We need not here consider the finality of the laws he laid down, nor the conclusions of others more or less at variance with his, but it can safely be said that his careful work forms the basis of the biology usually taught in the schools today, and that he is accorded a high place among the pathfinders in this field of research.

Naturalists had already noted variations of structure caused by local conditions and changes of form to serve certain special needs of the plant or the animal. Moreover, all history, geological and human, had shown higher and higher successive types of life, as ages progressed, thus illustrating the constant improvement in forms of human belief. These unexplained facts, together with many observations of his own, formed the basis upon which Darwin reared his great theory of the "Origin of Species." The result illustrates, in this particular field, how conservatism views with alarm, in any field, a new proposal to account for things otherwise than in the accepted way. Both science and theology in that day were amazed and offended at his "violent assumption" in concluding that, because some new forms are developed from others, all forms of plant and animal life have been thus evolved.

Now, in just so far as Darwin's theory was a discovery at all, its essence as such lay in perceiving a wider meaning in those exceptional facts unrelated to the laws of biology at that time. This new meaning not only explained such unrelated facts, but it claimed to unfold a biological order in the light of which all the facts of animal and plant life would take on a new significance; and wherever the new explanation was received, it overthrew theories which had been for generations accepted by the experts.

Coming nearer to our own time, we note the startling discovery of the properties of radium. One time-honored dictum of physics taught to most of us in school or college, was that matter is always passive, till acted upon by outside forces. Then, at last, exceptional properties were observed in a new mineral. Here was something which, apart from any outside force, constantly radiated its own energy. The discovery which explained and named radium, not only cleared up the exceptional facts, but made waste paper of

the libraries previously written on the constitution of matter. To quote again the memorable phrase of Balfour: "It not only explained matter, but explained it away." It seems clear, then, that a discovery may be expected to grow out of the anomalies or problems in its field of thought; to declare a basic law which relates them intelligibly to other knowledge; and furthermore, to show a wider application of the newly discovered law, which, while it first disturbs, operates later to illuminate the entire subject.

Turning now to the discovery of Christian Science by Mrs. Eddy, we find that it, too, arose from unrelated or mysterious facts which clamored for explanation. When Mrs. Eddy passed through the years of patient preparation that led up to her discovery, she wrestled with some of the most puzzling contradictions that ever baffled the logic of mankind. It will be interesting to note some of these anomalies of popular learning which led to her discovery and were explained by it.

In theology, the many conflicting views and the age-long problem of evil perplexed the world. Popular religion declared that God is infinitely good, also omnipotent, and the only creator; and yet it insisted that evil is present and has power. These two premises are in absolute and hopeless contradiction. Theology has tried for ages to reconcile them. Mrs. Eddy perceived the simple yet momentous fact that one of the two is false, and that it is not the one which asserts the infinite goodness and power of God. This discovery not only solves the problem of evil, but it silences a theology which upholds at the same time the infinity of God, Spirit, and the reality of matter.

In the healing of disease, allopathy, homeopathy, eclecticism, and the rest, assailed each other and were about equally successful or futile in healing the sick; the science of the one was the nonsense of the other; while well attested faith-cures and "mental suggestion" in various forms all found their adherents in the discord of the therapeutic pantheon. Great discoveries are often simple and fundamental, causing wonder that they were not clearly seen before. Strange as it seems, Mrs. Eddy was the first to point out that when about equal success attends such contradictory methods, none of them can be scientific, and their effectiveness must depend upon the belief of the

patient or upon the mesmeric effect of the confidence of others in the remedy. Medical systems had been dealing with materialistic secondary causes; Mrs. Eddy announced a primary cause of disease, and a correlative cure; and so placed the healing of the sick for the first time upon a scientific basis. This discovery explained the anomalous state of the healing art at that time; and in so doing, it removed the rational foundations for current methods.

Popular science also furnished a strange contradiction. It based its conclusions upon the evidence of the five senses; yet it admitted that their testimony is frequently false and never conclusive, for it showed numerous sense illusions; while psychology taught that we never perceive by sensation alone, but by sensation interpreted or translated, so that even in the beliefs of our every-day life we are constantly reading and correcting our sensations in the light of a higher logic. Physical science, then, clearly admitted that sense testimony is often deceptive and always qualified; yet in the court of popular science no witnesses except these five impeached and discredited senses were allowed to testify. The court overruled all objections, apparently on the ground of long usage and the weight of precedent. It remained for Mrs. Eddy to declare in Science and Health, and patiently to explain in its various bearings, the true status of sense testimony. She writes, on page 298 of the text-book, "What is termed material sense can report only a mortal temporary sense of things;" and on page 122, "The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord,—assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven,—the actual reign of harmony on earth." It should be noted that Mrs. Eddy does not say that everything the senses tell us is equally misleading; but that their reports are always to be subjected to a higher test, even the spiritual concept of God, the only actual cause, the "divine Principle, Love, underlying, overlying, and encompassing all true being" (*Ibid.*, p. 496).

In determining the status of sense testimony, Mrs. Eddy discovered an important key in the phenomena of dreams and hallucinations. Here was another puzzle of human experience, seeming to stand wholly outside the laws of

ordinary knowledge. In dreams men saw sense testimony, accepted it, and later when awake disbelieved it. While "seeing things" in a nightmare, no one ever doubts their absolute reality, but no one accepts them as reality afterward. Dreams duplicate all the characteristics of ordinary sense life. They contain the same elements of time, space, sight, and sound; and while we are in the dream state we no more question their validity than we do our waking experiences while in that state.

Here, then, were mimic vistas and sections of sense testimony to which human learning attached no thought of their basic reality. Yet, until Mrs. Eddy's discovery, it had never been shown that this dream life affords a key to the essential character of our ordinary experiences. The first bold statement of this perfectly lucid explanation is found in Science and Health, which says on page 490: "Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion, nothingness, or an illusion or dream." Mrs. Eddy pointed out that even as we awake from a delirium and then see its false thraldom, so we can awaken from evil or material beliefs, and be free from their bondage. Here, again, we see the genius of discovery, which explains the mystery of dreams by relating them consistently to other experiences; but in so doing it overturns the tyranny of our ordinary consciousness, and awakens us from dreams which we knew not of.

It may be doubted whether any part of Mrs. Eddy's discovery is more unwelcome to old habits of thought than this classifying of ordinary sense life along with dreams and mesmeric states. A friend of the writer once said almost impatiently: "If you can see no difference between dreams and normal consciousness, we have little common ground for argument." In reply it was suggested that if a botanist should inform us that the moss and the oak belong to the same vegetable kingdom, we might impatiently exclaim that if he saw no difference between the oak and the moss, we lacked a common ground for further discussion. The botanist would probably explain that the two forms were, of course, not identical nor of equal importance; but that in scientific classification they must be placed together in the same field of nature. So Christian Scientists understand, not that the dream and waking state are identical

or of equal present importance, but that both belong to the realm of phenomena, the kingdom of appearance. The ills that one suffers in a nightmare are healed by the conviction that they are unreal; this would certainly be the only scientific cure. The ills of our human life dream are likewise met and overcome when a clear understanding of God eliminates from consciousness, and hence from experience, all that is unlike Him.

Nevertheless, to the old-line philosopher it seems at first a "violent assumption" to conclude, because some dangers he encounters turn out to be nightmares, that there is no real danger anywhere in the infinite everywhere of God's loving presence. Yet this long-obscured truth, discovered by Mrs. Eddy and worked out in detail in the chapters of Science and Health, is the new evangel of Christian Science, the solvent of contradictions in science and medicine, and the Christian message of salvation for a sinful and suffering world.

Christian Science brings harmony not only to distracting puzzles of human thought, but also to distracted human hearts and bodies. It is the at-one-ment of science with religion, and of man with God. It is that "life eternal" which Jesus defines as a knowledge of God and His Christ; it is the vision of "the king in his beauty," whom to know aright is life and peace. It is the science and art of attaining every good end by bringing out the truth of being, and thus destroying persistent mesmeric falsehoods instead of yielding to them. As in other sciences, an understanding of it can be gained by studying thoroughly the letter of its text-book and imbibing its spirit. Like other arts, it can be acquired by reducing its science to daily practice. Its field includes every human need. How far its bounds may reach, none of us can realize today, and only the perspective of history can fully reveal its epoch-forming results in the thought and the life of mankind.

WHO is the happiest of men? He who values the merits
of others,
And in their pleasure takes joy, even though 'twere his
own.

Goethe.

[Written for the *Journal*]

THE SHEPHERD SONG *

JOSEPH PARKER NAUGLE

"SHEPHERD, show me how to go!"
The bells ring out this prayer in rhyme—
The weary one, tossed to and fro
By mortal fears that ebb and flow,
Pauses to listen to the chime
That brings to him a hope sublime,
From echoing prayer, so soft and low—
"Shepherd, show me how to go!"

"Shepherd, show me how to go!"
A woman's heart gives forth the song.
Before the altar bending low,
With love for all mankind aglow,
She waiteth, patiently and long,
Till meek appeal breaks forth in song
Of prayer and praise all men should know—
"Shepherd, show me how to go!"

"Shepherd, show me how to go!"
A waiting world hears the refrain
Of prayerful song, breathed forth to know
How best the seed of Truth to sow;
And hosts now healed, in glad, sweet strain,
Their valiant Leader's voice sustain
In loving song's harmonious flow—
"Shepherd, show me how to go!"

"Shepherd, show me how to go!"
The greatest prayer yet given in song,
Ring out, ye bells, to hearts in woe!
And waft abroad, ye winds that blow!
To God all power and might belong,
To God all praise from ransomed throng;
And love to her who seeks to know—
"Shepherd, show me how to go!"

* "Shepherd, show me how to go," by Mary Baker Eddy, Christian Science Hymnal, page 195.

NO CONDEMNATION IN CHRISTIAN SCIENCE

ELIZABETH EARL JONES

EVERY instance of the healing of sin or disease by Christian Science proves the truth of Mrs. Eddy's statement that "there is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause" (Science and Health, p. 207).

When evil is brought to the surface and destroyed by the scientific method of healing, this does not evidence that Christian Scientists are delving into the dark shadows of false belief, in order to discover evil's hidden ways and punish evil-doers; it evidences the rather that in their ascending path of progress divine Truth and Love has flooded consciousness to the extent that there is no room left for the lurking lie of evil, and hence it is displaced and dispelled by the loving, healing activities of divine Mind. This should relieve the tendency to judge and condemn others, or to pity self, since this influx of Truth and Love brings blessings and pardon for all. Said Paul, "There is therefore now no condemnation to them which are in Christ Jesus;" and this is quite as true today as it was so many centuries ago when the apostle wrote that splendid epistle to the Romans.

Divine Love is so mighty that none can resist its salvation nor stay its power, but divine Love never condemns, never causes any one to suffer. We suffer only when we indulge the belief that there is power apart from Love, and even this belief must soon perish before the ever-growing light of Truth. A Christian Science practitioner should therefore, in every case, approach his patient with the utmost compassion. While it is true that suffering is the result of fear, ignorance, or sin, it is equally true that we cannot destroy scientifically any ill after acknowledging that it has a real cause. It is the realization that disease has neither substance nor cause which heals the patient.

Jesus so often simply took his patient by the hand and "lifted him up," assuring him through his own true insight into reality, "Thou art whole." Once, when the disciples asked Jesus, "Who did sin, this man, or his parents, that

he was born blind?" Jesus lovingly lifted the condemnation of the multitude by seeing and declaring man aright: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Thus, as he sought to turn their thoughts from sin as causation to behold the glorious workings of God, Jesus healed the blind man.

Our beloved Leader tells us that "the way to extract error from mortal mind is to pour in truth through floodtides of Love. Christian perfection is won on no other basis" (*Ibid.*, p. 201). Is it any wonder that multitudes have been healed and uplifted by her loving labors, and that the heart and soul of humanity is being regenerated thereby? Whom do we count our best friend and helper, —he who is quick to judge and condemn us, or he who waits to hear all the evidence in the case, who is patient and faithful to point out the evil and the good, and who inspires us with fresh courage to rise and try again? Most of us have felt, at one time or another, the cruel lash of human condemnation, and we know that it is not a remedial agent, but that it tends to weaken, dishearten, and crush one. Why was it that Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"? Was is not because these trying experiences tend to unself us and make us more charitable and kind to others?

Pondering deeply the omnipotence of divine Love, we hang our heads in shame at the recollection of the time when the taint of old creeds and doctrines has tempted us to judge and condemn our brother, and to think or say, "He has sinned and must suffer;" or, "He is suffering for his sins;" or "He must learn through suffering." There are no provisions for punishment in the law of Love. As we have before said, we suffer only because we believe that there is some other law apart from the law of divine Love; and when we cease to believe this, we cease to suffer. The fears and pains of sense are buoys guarding the one and only way,—the way of harmony. With deep-toned knells and flashing signals they warn us to look to our course more diligently, to study our chart, and to steer away from the dangerous rocks and sand-bars of self-love, self-will, self-righteousness, self-justification, and self-ignorance. Is it for the purpose of condemning or saving the mariner that the way is thus guarded?

What a glorious Eden even this old world would be, if the chief desire of every heart was to bless, uplift, and encourage each fellow-traveler. We would become better healers, truer friends, and closer comrades. It is not possible for us to make others so, except by example; but it certainly is beautifully possible, because of our dear Leader's unceasing labors for humanity, for each one of us to evangelize ourselves and adjust our own lives to the Christly standard as taught and demonstrated in Christian Science. Discerning the possibility of such blessedness here and now, our hearts well up with gratitude to the one who is leading the way, and to those faithful workers, her helpers, who in obedience to her teachings and example are holding the way open, clearing it of all obstructing beliefs, so that none may err therein.

Christian Science has the same message for all. It cries now, as came the heavenly voice of old: "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."

[Written for the *Journal*]

PILGRIMS

KATHARINE J. SMITH

Lo, here the self-same hope of ancient springs,
To meek arbutus-hearts doth first appear;
And joyous border-realms of budding things
Resurgent, conquer winter's grim frontier;
These floral pilgrims, perfume-shod and shy,
From snow-wrapt slopes breathe tribute to the sky.

Thus ever do earth's sandal-shod and meek
Pass, pilgrim-wise, from fear to Life's intent,
In blowing-time their fragrant lives bespeak
Their all of gentle knowing, heaven-spent;
And worlds of timid blooms they early bring
To fonts of light,—Love's sacramental spring.

"LET FREEDOM RING"

STOKES ANTHONY BENNETT

THE all-important question, the all-pervasive note in present-day affairs, is freedom. The highest, the noblest, the most sacred quality in human life is freedom. The clarion call of Christian Science—that exact, unchangeable, and unwavering knowledge about God and the universe, including man—is, and forever will be, the call to freedom. The most glorious deeds of men and women in all history have been wrought upon the basis of freedom. The world has produced no hero, no heroine, whose loftiest and most ardent ambition has failed to go forward and conquer in the name of freedom. Without this attribute, the divine nature would be shorn of its goodness and greatness, man would be robbed of his inheritance as image and likeness, and all created things would bear the mark of "chaos and old night."

It was in behalf of freedom that the patriarch Abraham manifested so potentially a clear and unfaltering "faith in the divine Life and in the eternal Principle of being" (Science and Health, p. 579); that he stood immovable for Love, as he best understood it, and that he lifted the thoughts of his fellows heavenward,—into the bliss of goodly hope and peace and contentment. Obedient to Truth, that always makes free, this father of the Hebrew nation merits the tribute which has been paid him throughout the ages. In choosing God when all around him were idolaters and temptations legion, he proved his strength and brought to view a loyalty unshakable and superb. Verily, as Mrs. Eddy goes on to say, "this patriarch illustrated the purpose of Love to create trust in good, and showed the life-preserving power of spiritual understanding."

It was for the sake of the greatest freedom which he knew, that Moses delivered to Israel the moral law of Sinai, imparted so transcendentally to him during a high and glowing realization of the truth. Quickened to action by the bondage of his people, and knowing such bondage to be contrary to God's law and order, he completely disregarded his own personal interests,—the throne of the greatest monarchy of his time and the possession of vast

wealth, both of which lay within his very reach,—in order to seek those invisible honors which God had set before him. "By faith" he esteemed "the reproach of Christ greater riches than the treasures in Egypt." Forsaking matter, he sought "the fruit of the Spirit." As in the case of Nehemiah, there was no emolument connected with his office. No charge of nepotism could be brought against him. Meekness was his chief quality, and in this meekness he obeyed God and was favored. Freedom was his all-in-all. Laboring night and day in its behalf, he made signal progress. Contented and happy, he rested in God, using each of his talents to the best advantage, and praying for a higher, more practical understanding of the divine will. Mrs. Browning says,—

> Free men freely work;
> Whoever fears God fears to sit at ease.

The blessing bestowed upon mankind by freedom inspired the prophets of old to indite their chapters, filling them with the good things of God, and revealing what He has done and will do for His dear children. Their every line is based on freedom, and as we ponder these mighty declarations we "see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." By holding fast to freedom-bestowing declarations, and by endeavoring to make them guiding stars in the walks of life, we are permitted to realize that "where the Spirit of the Lord is, there is liberty." In the first chapter of the epistle of James we read, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Seeing that the primal need of all humanity is freedom, and knowing that the slavery of sin, sickness, and death is no part whatsoever of God's handiwork, Jesus the Christ went forth to preach the true gospel and, better still, to practise what he preached. His words, his works, and his experiences with the universal thought of his time exemplified the liberty of a pure and undefiled consciousness, contrasted powerfully with the woful unrest, despair, and ignorance of the carnal mind manacled by sin and its awful host. The entire ministry of Jesus was for the sole purpose

of freeing mankind from the claims of error and proving conclusively that God is good and that good is all; that, therefore, the sons and daughters and the whole universe of God reflect dominion, perfection, and power, being coexistent and coeternal with Him.

Beholding the pains and pangs of oppression, standing face to face with the "darkness . . . and gross darkness" amid which humanity were hopelessly struggling, and catching a gleam of joyous freedom coming down from God out of heaven, our revered Leader tenderly, patiently set about to do what she could toward liberating her brothers and sisters. To make others free, she herself, like each and every genuine benefactor of the race, must needs be subjected to those trials and denials which attest sincerity and anchor brave hearts more and more firmly to the rock of Truth and Love. The "still small voice" had whispered its charge to her consciousness and she had promised to obey its behests. Enough of real accomplishment had already been afforded to proffer new zeal and new courage, and to convince her there was yet limitless freedom lying undiscovered before her and the millions of mortals everywhere.

Withdrawing from society, that she might devote herself unreservedly to her task, she entered upon a holy search for good, and good alone,—that good which reveals the "glorious liberty of the children of God." Apart from the world, she toiled early and late, rejoicing unceasingly in the divine Mind which renewed her being and elucidated her pages in a clear and life-giving way. Little by little, she began to catch the import of the commandments and to practise them in their entirety,—"to preach the kingdom of God, and to heal the sick." In the eyes of the world she was alone and without the satisfaction, security, and enjoyment which it feigns to bring. "Come out from among them, and be ye separate," was her constant watchword, and here, as we picture the discovery and founding of Christian Science, let us pause and ponder the lines on William Lloyd Garrison, penned so heroically by Lowell,—

> In a small chamber, friendless and unseen,
>
> . . . . . .
>
> The place was dark, unfurnitured, and mean—
> Yet there the freedom of a race began.

Walking in the steps of the Master, Mrs. Eddy gave up all for Christ, thereby realizing what each faithful, honest, and obedient disciple must sooner or later learn,—that "our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers" (Science and Health, p. 35). Ever loyal to her high conception of freedom, she has proved herself the great emancipator of the age. Having communed with Him "who forgiveth all thine iniquities; who healeth all thy diseases," and having clung steadfastly to the first and great commandment, "Hear, O Israel; The Lord our God is one Lord," she has summoned thinking men and women to give ear to the wonderful message of Christian Science, which today is bearing salvation to the uttermost parts of the earth.

Are not these examples, even though briefly referred to, sufficient to create within us that desire for freedom which eliminates from hourly experiences all that is unlike God, good? Are they not enough to bid us bestir ourselves and remember that "faith without works is dead"? Do they not continually admonish, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"? Do they not point to the highest of success by convincing us that we are all capable of greater and better efforts than we are at present making?

Decrying the worship of things material, Henry Ward Beecher once said, "In this world it is not what we take up, but what we give up, that makes us rich." In Christian Science we truly learn that in giving up the allurements of worldly things, in cutting off the right hand and plucking out the right eye, if need be, we discover the realm of Spirit,—that heaven of harmony on the earth which here and now offers full salvation. So, by desiring naught of what this material world has to give, mortals are made triumphantly free, are blessed by a separateness which discloses "the kingdom of God, and his righteousness."

Fifty years subsequent to the inception of the Christian era, Seneca caught glimpses of truth which, among many things of worth, enabled him to say, "We must leave the crowd if we would be happy." Now, to be perfectly happy is to be perfectly free. To be perfectly free is to break asunder the shackles of human sense and come forth pos-

sessed of that spiritual dominion and independence which our heavenly Father has made available for His beloved children. The direct tenor, therefore, of the philosopher's assertion is that we must leave behind the multitude of material things, must emerge gently, quietly, lovingly, from the sway and applause of the crowd, if we would go on our way rejoicing as unfettered individuals. Then, and not until then, shall we be able to know Deity as the one Mind, the one Life, the one presence, and understandingly to repeat,—

Our fathers' God—to Thee,
Author of liberty,
To Thee we sing.

No music is so welcome, no melody so transforming, as that which awakens the heart with "sweet freedom's song." Nothing so thrills us with rapture as to hear the song of freedom, which never grows old, for its strains are "new every morning." It would have us "exalt the Lord our God, and worship at his holy hill." It would have us "serve the Lord with gladness: come before his presence with singing."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

THE TRUE CREATION

CHARLOTTE PAULSEN

HISTORY has proven that the unfoldment of ideas in universal consciousness is identical with the awakening of the individual consciousness, so that we may legitimately draw a parallelism between our own spiritual awakening and that of the race. The record of creation, as given in the first chapter of Genesis and extending to the fourth verse of the second chapter, symbolizes the experience of each individual consciousness as it enters into and grasps the truth concerning God, the universe, and man. Since time is eternity, without beginning or end, we are forced to regard God's universe, all the ideas through which Mind expresses itself, as having existed simultaneously with and as being perfect as the Mind which thinks them. Further than that, as we study in "Science and Health with Key to the Scriptures" the chapter called Genesis, we are forced to the logical conclusion that the first chapter of Genesis is not only an account of creation as God brought it about, but is also an outline of the successive stages through which the human mind passes as it spiritually awakens to the true Science of being, with its only cause and its only right conclusion.

To the Christian Scientist who understands the way in which God works and also the counterfeit way in which error claims to work, it may appear significant that the inspired word presents heaven first, then earth; while mortal mind, reversing the order, regards heaven as the unattained type of consciousness. Heaven, typifying the atmosphere of truth, would, to human sense, consistently appear before earth or the fixed ideas which are formulated in consciousness. When truth first finds us beset by material cares or perhaps submerged in worldly pleasures, impelled by human will and perplexed by the variableness of human relationships, it finds us groping in darkness and almost lost in a wilderness of human fear.

Looking back on such a mental condition, we sometimes wonder that a spiritual awakening could ever have come. We find, however, that while "darkness was upon the face of the deep," the Spirit of good already brooded over that darkened consciousness with its unformed elements of

thought, until the good within us responded with the desire for light. We learn in Christian Science that "desire is prayer," and that "the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void" (Science and Health, pp. 1, 2). So we find the undisputed answer to prayer in the words, "And there was light." Truly, light had always been present, but consciousness had to be awakened through desire in order to grasp it. With this wondrous light flooding our consciousness, hope and faith awaken. We have gained that which helps us to determine right from wrong. We are no longer in doubt concerning our purpose in life nor tempted to question man's inheritance as a child of God. We have now found the divine Principle which clearly divides the light from the darkness and enables us to see that darkness is mere shadow—nothingness.

It is so wonderful an enlightenment that, though we cannot explain it nor yet understand it, we are rejoiced to exclaim as did one to whom Jesus brought the truth, "One thing I know, that, whereas I was blind, now I see." Having been led out of the wilderness, we experience what Lowell describes as

> a stir of might,
> An instinct within it that reaches and towers.

We, too, in that joy of having found light, rise to a height where the ever-circling good may reach us and bring to us all those wonderfully beautiful experiences which every Christian Scientist has when he first learns of Truth. This constitutes the first day or stage in the unfolding consciousness, as it spiritually awakens to the true creation, and the long night which preceded it is already a dead past.

Following close upon this wonderful illumination of the spiritual senses, crowd experiences that test our faith and try our patience. That truth which seemed so simple and so effective in meeting our every need, may seem to fail us when applied as we first grasped it. We may find another evening overtaking us, and it would seem one of great darkness; but again the good within us reaches out in prayer and says, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Never a prayer but is answered, and this desire for un-

derstanding as well as light, for a firmament upon which to establish our faith, is granted us—"and it was so." Spiritual understanding now separates the unformed elements of spiritual sense from the unformed elements of mortal thought, and when understanding attains the height where all is peace and harmony, then the Spirit of good calls that state heaven. We now have reached the second stage in spiritual progress.

Each step builds upon the previous one, and as is indicated by the evening preceding the morning, every step higher grows out of a period of darkness. When we grasp and experience that fact, we can more easily reconcile ourselves to the rugged way, and sing as we press on to the seventh day of rest. While the unformed elements of thought are being gathered together, and dry land or solid facts appear, we gain a clearer perception, greater ability to discriminate between sense testimony and Soul, and no longer does a hair divide the false from the true. As the waters are gathered together, undisturbed by their tumultuous roar, their ever-changing currents and treacherous undercurrents, the good within us recognizes that out of this seeming confusion good only can appear. Fruition is becoming apparent—through the gathering together and the directing of thought into proper channels, and the dawn of a third day now greets us.

At first it is such fruit as is typified by the grass,—meek, without much individuality,—with no conscious power of reproduction, but so generously abundant that it covers the whole earth. Such are the first fruits of purified consciousness when understanding has been gained. Then appears "the herb yielding seed." The application of truth has brought some fruit that stands out more specifically because of an increased spiritual awakening and a higher plane of thought, and this time yielding seed. Some beautiful healing has been accomplished, some great good done which, like the pebble falling in the pool, sends out ever-widening circles of influence until every life is touched.

The third type of spiritual fruition is likened unto a fruit-tree, not only yielding seed of its kind, but bearing fruit as well. This type, offering protection to all who stand beneath its shelter, blossoming in beauty and fragrance, giving an abiding-place to the winged creatures,—

our hopes and aspirations,—yields fruit which we may enjoy now, to find ourselves refreshed, though the seeds of truth it contains are for future harvest. This type of fruition corresponds to the peaceful realizations of truth which are at once twice blessed,—blessing him who gives and him who takes. The fruition of whatever stage of consciousness continues to multiply and bring the universal mortal thought into subjection to the divine, because "its seed is in itself." Since the fruit itself is a reflection of divine Mind, the power to reproduce after its kind must also be in divine Mind; as Jesus said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Thus spiritual awakening, understanding, and fruition may be said to constitute the first three stages of the unfoldment of consciousness, and in each case the evening preceded the morning; yet, since the first stage, there is no more night, which fact cannot fail to be a cause for great rejoicing and deep gratitude. Having reached the third stage and grasped fruition as a state of exalted consciousness, not a materially organized universe as indicated by grass, herb, and tree, we also discern that life is independent of matter. When we have proven this great fact, we have, as Mrs. Eddy says (Science and Health, p. 509), entered into the resurrection period.

All through history, noble and heroic lives have been as lights to struggling humanity; so, in this understanding of truth which has become heaven to us, there are rare gleams of Spirit which mark periods of exalted thought and stand out as lights to others who are still upon earth. These flicker and change in effulgence, until the good within us sets or fixes them in the firmament. The greater light, or sun, that which according to mortal belief energizes life, is always apparent while consciousness is illumined spiritually; and when darkness seems to cover all, it still continues to shine, but mortals see it as a less brilliant light and think it merely a reflection of the great and true light. Though it guides us, while in darkness, it seems to have ceased to shed its glow and lift us into the radiance of noonday. When these lights are fixed and no longer vacillate,—"the greater light to rule the day, and the lesser light to rule the night,"—the good within us recognizes that good, and in doing so scatters the darkness. This is the light which follows understanding and keeps the mariner

true to his course, though his sails be rent and storms rage about him.

After the fourth period of unfoldment we find a gradation of ideas, as typified first by "the moving creature that hath life,"—vigorous, active, and abundant,—then by "fowl that may fly above the earth." The latter are thoughts that have become so spiritualized that in no degree are they of the earth, earthy, and they lift us into that realm of thought where we can commune with the silent invisible forces emanating from the divine Mind. In blessing these ideas, the good within us adds happiness to that consciousness, for to bless originally meant to make happy, and without happiness there can be no fruit. In the valley of depression there can be no life. Thought must rise to heights of holiness in order to be fruitful and to multiply and to fill the water in the seas.

The reproduction of ideas during the fourth and fifth day continues in accordance with the classification which mortal mind makes, beginning with the lowest stage typified by the cold-blooded creatures of the sea, rising to the reproductive activities of winged creatures, on to the cattle which mortal mind claims more nearly approaches the human, and closes with man. Just so with the reproduction of ideas in consciousness. At first crowding in, rapidly multiplying without distinct individuality but full of life; until, refined by Truth and Love and advancing spirituality, their power lies not in number but in kind. This creation and continuity of ideas proceeds on to where man is spiritually discerned as spiritual and perfect as the Mind that thinks him, the image and likeness of his Maker, and with power and dominion over all ideas lesser than himself.

When this spiritual perception appears, we have entered into our birthright. Fear, discouragement, self-love, and self-will no longer seem a part of us, for we see the perfect man with all of the attributes of the ideal masculine thought and the ideal feminine characteristics as well. To this Godlike man have been given the fruits of immortal life that "shall be for meat." In this sixth day man's true selfhood appears. Partaking of Spirit, which is Life and which is substance, expressing perfection in thought and deed, the good within us perceives, *i.e.*, knows, everything that is created to be good, and behold not merely good, but "very good." After that sixth stage there is no more

evening, no more shadow, and consciousness enters into that peace which passeth all understanding.

Surely the inspiration gained from a close study of Genesis with the "Key" which Mrs. Eddy has given us in Science and Health, affords a most wonderful series of lessons, which stimulate the spiritual consciousness to consecrated activity and bring hope and comfort to every one laboring in the Master's vineyard. The truth as Christian Science reveals it makes of the Bible a new book, vitalizing every thought expressed in it and teaching lessons which have heretofore escaped even the most devoted Bible students. It lifts thought to where every attainment which helps to inspire mankind becomes a present possibility. Selfishness and human woe are turned toward "the dawn of an ampler day," and the brotherhood of man which has been the dream of poet and philosopher in every age, begins to appear to the degree that the true creation is unfolded in every human consciousness.

But whence comes this disgust of life? We answer, From the comparative absence of life. No man feels it who feels the abounding reality of spiritual existence glowing within him. But this disgust of life comes with the decay of vitality; it comes with the experience that the inward strength is weak before the outward obstacle; it comes with the cares, perplexities, sorrows, failures, disappointments, deceptions, and ennui of the world. How—and here is the essential question—how is this vitality to be preserved and increased? The answer is, Activity for an object. Men exercise actively for objects, but the objects belong to the class of things which allure in the pursuit, but do not satisfy in the possession. Hence dissatisfaction, discontent, disbelief, mental weariness, moral disgust. Now the Christian religion, when it becomes the object of the mind's activity, overcomes disgust of life by the positive communication of life. But what if your Christian teaching is lifeless? What if the Christian books you read are not reservoirs of spiritual vitality, but receptacles of juiceless commonplaces? You will then be Buddhists, your religion a religion of death, though you may boast of sending missionaries to Burmah.—*E. P. Whipple.*

TWICE BORN

H. LESLIE BROADBRIDGE

FEW if any of the characters in sacred history had a more varied career than he who is first presented to us as Saul, the zealous persecutor of the Christians, and again, when "born of the Spirit," as Paul the saintly student and exponent of the Christ-teaching. Saul, we read, was born of good Jewish parentage, in the city of Tarsus, province of Cilicia, Asia Minor. Tarsus being a leading trading-point, as a child and youth he doubtless watched with eagerness and was profoundly impressed by the activity of commercial life in this city, as is proven by his style of writing and the metaphors he employs. At an early age he became a pupil of Gamaliel, a learned doctor who was thoroughly versed in the Jewish law, and who was also very broad and liberal in his views; but while Saul absorbed his teacher's legal instruction, he failed to take on his liberality, for we find him later developed into a biased, narrow-minded, fanatical man.

Saul's zeal for the protection of the Jewish customs, rites, and ceremonies, of which he had a thorough knowledge, was the key which admitted him to the favor of the priests. He was studious and earnest in mastering the law, and he grew in popularity, influence, and prominence with the public. From the way in which he speaks of his vote (Acts xxvi. 10), he was probably a member of the Sanhedrim. To him the law was the temporal and eternal guide of his actions, and any rule of conduct set forth therein was justifiable in his mind. He was without doubt a sincere worshiper of God, living up to his highest understanding, and his cruelty and intolerance were actuated by the conviction that he was called to crush out this new doctrine, heresy, or religion, thereby saving his people from disobedience and suffering. He was fully convinced that all good was wrapped up in the law, regardless of its failure thus far to reform and uplift the Jews; hence he became a leader in waging war against the Christians.

It is sad that Saul could not have gleaned some spiritual light from the law, or extracted from the writings of Moses, that colossal man of antiquity, some of the great prophetic truths found in his statements; but the letter of the law

filled his thoughts, and his heart was empty of love. Nor has two thousand years brought about much change in human nature in this respect, for today, as then, the creedal belief stands ready to denounce, malign, and belittle any class of people who do not subscribe to its doctrines. The fact that Saul was honest does not excuse his mistakes, nor can we pardon his cruelty because he was zealous for his cause. When the day arrived for his greatest campaign against the Christians, he equipped himself with letters of authority and endorsement from the high priest, marshaled together his assistants, and began to map out his plans of procedure. This done, he was ready to start on his journey to Damascus. Receiving the best wishes of the priests for his success, and stirred by enthusiasm from the people as he left, he started off with added determination to crush out not only the Christ-teaching, but to put to death its followers. He had witnessed the death of Stephen and been a party to it, and believed at the time that this strong measure would strike such terror to the hearts of Christians that they would cease their work through fear. Instead of that they had but scattered in different directions, and the truth was thus spreading more rapidly, a fact which added intensity to his eagerness to exterminate what he supposed a great evil.

While he was spurred on to assail these people, they were waiting quietly at Damascus, aware of the approaching evil, but fully conscious of the protecting presence of God. They knew that His love surrounded them, and that no harm could touch them while they realized His power. Their weapons were spiritual, while Saul's were carnal, and they were not only protecting themselves from his malicious assault, but they were earnestly praying that he might be converted, and to their prayers we may largely credit his change of thought. Christians often pray for their own security and safety, but few of them are as earnest in their prayers for the conversion of the one who would try to harm them. If all Christians would assume this position, they would not only be safe themselves, but would change their enemies into friends.

As Saul journeyed, the advice of his former teacher, Gamaliel, to the council, "Refrain from these men, and let them alone;" and the fact that the Christians, in spite of punishment and the command laid upon them, "ceased

not to teach and preach Jesus Christ," must have come to him, the while God's light flashed before his mental vision the uselessness of his mission as well as the evil of his work. Repentance seized him, true judgment acted, and he resolved to follow the light where'er it led. Great floods of light began to fill his consciousness, while Truth illumined his darkened sense of justice and right. He awoke to an experience that changed his whole future, and problem after problem in rapid succession doubtless rose before him for solution.

As Paul, the follower of Christ, he would be ostracized from the Jewish church, favor, influence, and society, he would be deserted by his friends, exposed to want, ridicule, persecution, possibly death. Did he count the cost? No. One of the customs of his people was that each boy should learn a trade, and he had mastered the art of tent-making and was thus assured of a living wage. But every bridge must be burned behind him, for he had now become convinced that Christ Jesus was the Son of God, the Saviour of the world, and for a few years before entering upon his mission he lived a quiet, retired life. During this period he was doubtless in touch with some of the disciples, who were instructing him in the new faith. In the accomplishment of his purpose he counted no sacrifice too great. To use his own words: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

As the years passed, it was seen that neither influence, affluence, nor want could make this sterling character shrink one inch from duty; neither priest, parent, nor neighbor could change his course. He did not seek the advice of any one, for he was absolutely certain of his position. He saw his duty clearly, and used his old-time aggressiveness in the performance of the same. His enthusiasm was melted by Love into firmness, kindness, gentleness, meekness, mercy. His vengeance was tempered by Truth into a power against sin. His real strength, he found, was in communion with the Father, and his success was due to his willingness to be led of God. As Saul he had been a leader against good; now, spiritually reborn as Paul, he became a leader for good. His honesty, loyalty, self-sacrifice left deep imprints in human experience; his knowl-

edge and strength were utilized to acquaint men with the saving Christ. His fidelity to Principle was unswerving.

At first Paul did not seem to comprehend the full import of his work, but he was always awaiting another incoming wave of Love, and as he comprehended the Word, and understood Truth, he did not shut it up in the dungeon of mere theory, but made it a part of his existence. When, in his work of teaching and evangelizing the world, he dispensed the bread of life to every waiting thought, he was fearless, earnest, and honest. Kings trembled before his logic, while his eloquence, baptized with the Holy Spirit, pierced the hearts of his hearers. Each tide of Love carried him higher in the understanding of the supremacy and power of Spirit, until he exclaimed, "I determined not to know anything among you, save Jesus Christ." How true it was of himself, what he later wrote to the Corinthians: "If any man be in Christ, he is a new creature," for surely the transformation from the old to the new "man" was never more clearly outlined than in the life of St. Paul.

[Written for the *Journal*]

RESURRECTION

JEAN VALLETTE

From gold to gray
Now pales each twinkling star,
For dawns the day;
And in the east afar,
From gray to gold,
And with a tranquil light
That grows more bold,
The rising sun shines bright.

From birth to death
One bore the cross for men
And gave his breath;
Then showed himself again—
Death quenched in life.
In all the way to heaven,
Through grief and strife,
Eternal life is given.

[Written for the *Journal*]

"THE VISION OF EARTH"

BEN. HAWORTH-BOOTH

How came the carnal lie
From out the cavernous home of perfidy,
To weave its woeful cobweb o'er the sky?
From what foul haunt of infamy and shame
Think ye the fleshly load of horror came,
To make men's misery, and to mar their fame?

From out the void of night,
Casting a curtain o'er the quivering light
It came—till all forgotten was man's fair birthright.
But doth not heaven exclaim and wisdom cry,
"Why seek ye whence it came, or when, or why?
Try ye to trace the lineage of a lie?"

Born of a baseless dream,
A vaporous elf upon the pale moonbeam,
Would ye make real the mist-wraith of the stream?
The leaves are sere, the rose ephemeral fails,
Earth's pageantry departs, her splendor pales,
But Truth's harmonious harp new rhythm exhales.

Joy to the sons of men!
Joy, heavenly joy, is theirs unbounded, when
They learn the hatefulness of things unclean:
O for a trumpet voice, a clarion call,
An armor'd clang of heaven's own arsenal,
A wakening cry to warn these sleepers all!

The sentries of the sky,
That clear foretell fulfilment's hour is nigh,
Have lit their signal lamps, and hold them high.
The darkness dies, the heavens are waxen old,
And God will fold them as a robe we fold,
A vesture soiled and worn, a scroll unrolled.

He maketh all things new,
The stars of heaven, the jasmines in their dew:
The false, departing, ushers in the true:
Sin's awful voice is hushed, her visions faint,
And pain's unheeding, uncontrolled complaint
Fades at the touch of Truth's divine restraint.

And though confusion saith
Heaven is attained but by the parting breath,
Love has revealed the nothingness of death:
For Life is God, and heaven is here at hand;
Mine eyes have seen the richness of the land:
Who runs may read, who reads may understand.

UNIVERSAL LOVE

HELEN WARD BANKS

VIEWED from the outside, one of the seemingly hard teachings of Christian Science is that respecting love. Until we begin to have an understanding of the height and depth and breadth of universal Love, it seems to us cold and abstract to say that there is but one Love for all mankind. We have been so used to the thought of love as something which we might bestow or withhold at our will, and the fact that Love is one, and that no one can appropriate a part to the exclusion of his neighbor,—these seem to us new and startling ideas.

Joy certainly is the fruit of Love and it is man's birthright, but we do not find our highest joy in appropriation, since appropriation so frequently is selfish; and selfishness never yet brought joy to any mortal, whatever we in our blindness may think about it. Love is infinite, and its manifestation is infinite. There can be no stint or hoarding of infinity. Each individual has his own place in the universe, and surely no one of us can lack while universal Love is being radiated, nor can we make ourselves richer or happier by limiting ourselves or limiting our neighbor. Does a star shine less brightly because his brother, too, is reflecting rays from the sun? Could one have more sunlight by trying to store up certain rays lest he might lose them, and lest, perhaps, the next star might absorb some of them?

The sun is always shining, and its light and warmth are enough for every star in the universe. So, too, there is love enough for all God's children, in spite of our mortal efforts to belittle it by a false sense of happiness. We think our joy consists in limitation. We set something apart, and say, "You shall love me better than you love another; therein consists my joy." But in that very demand lurk selfishness and jealousy and suspicion, the seeds of mortal unrest and unhappiness. Love, in its greatness, does not know any of them; it just goes on shining for us all. If we are thirsting for Love, and ask and receive not, it is not because Love is absent, but because we have let these seeds grow into obstructions to our joy. We are destroying our happiness in our efforts to obtain it. If jealousy makes us wish to block the flow of Love into our neighbor's channel, it may not affect him, but it will certainly affect us. While we limit Love, we know only limitation and sorrow. When we begin to understand that Love is limitless and universal, and that we as well as our neighbor are part of the universe, we begin for the first time to know what joy means.

And when we gain this understanding of the truth about Love, we find we are gaining largeness as well as joy. When we understand something of the unity of Love, we know something, too, of the unity of man. When we lift our near-sighted eyes from the scales in which we have been anxiously weighing our loving, fearful lest we should receive too little, or give too much, we find that it is our brother who stands beside us in the broad sunlight, and we do not close our doors again to shut out the sun and our brother. We have gained a larger view, and as we have stopped limiting Love, so also we stop limiting man. Our knowledge of one Love and one brotherhood makes us gentle. Our eyes are not so keen to our brother's sins. If he be taken in a fault, we can disclose it to him with the tenderness that Love teaches, but we need never discuss the fault with another. Indeed, if we go to him, we shall generally find that he needs a helping hand more than a fault-finding tongue, and, when we have lent the hand, we may find the fault is no longer there; it certainly will show less large to our vision.

Without doubt it is the hope of every Christian Scientist to be able to practise Science, to help those who turn to

him. But, while we maintain a critical attitude, we are not educating ourselves in that line. If we cannot unsee our neighbor's sin, how can we unsee his sickness when he comes to us for help? We must seek ever to see the real man only, and naught but our realization of the universality of Love can give us this vision. We cannot be in accord with Love and out of accord with Love's ideas. Some one has thus rendered the golden rule, "Do unto others as you would have them do unto you; speak of others as you would have them speak of you; think of others as you would have them think of you." If we follow that, we shall have few occasions for the use of criticism.

As we come patiently and gradually to understand it, universal Love will bring joy and breadth and brotherly love. And do not these things fill up the cup of man's satisfaction? Love is not an abstraction; it is concretely manifested to us through our brother; it comes to us in our warm human relations. But it is always at one with all good. In Christian Science, instead of coming to a knowledge of Love, of God, good, through our selfish mortal attempts at loving, we are coming to know ourselves and those we love through our knowledge of God, universal Love. Every human loving that is a reflection of good is satisfying, for perfect love casteth out not only fear, but selfishness and weakness and unrest and every carnal belief. Perfect love is all greatness, all strength, all peace, all harmony. That is what we would reflect and radiate to those about us, and what we would have them radiate to us.

We know Love through its manifestation. Love revealed is to us what the pillars of cloud and of fire were to the Israelites—a manifestation in light and in darkness of the presence of infinite Love. While we are reflecting the one Love, we are united to good as much in loving those whom it is easy to love, as in loving those who seem less attractive. We may call our friends ours, but we must love their goodness as a faint reflection of the one infinite Love. We know that mortal personality is not lovable, but only the appearing of divine qualities, the purity, the steadfastness, the selflessness that make the true individual. This is the very vital of loving, for it holds no fear of loss or change; it brings largeness and happiness

and rest; it does away with selfishness and misunderstanding and false sensitiveness; it carries with it a free, helpful comradeship that we never can otherwise know.

In our patient progress, then, through the wilderness, let us study to know more, day by day and hour by hour, of the reality of divine Love and its infinite manifestation. Let us keep ourselves open and pure and free to the incoming of Love, and let us radiate it without fear or stint. The sense of mortal personality fades away under this radiation, and we have for every one we meet the warmth and comfort of reflected light. Mrs. Eddy tells us, "An odor becomes beneficent and agreeable only in proportion to its escape into the surrounding atmosphere" (Science and Health, p. 128). Our sense of love, too, is beneficent only as it is manifested. It is the apprehension and expression of divine Love that saves the world, and we, as we live in accord with Love, with no self-clouds to mar the reflection, may have our share in that salvation.

[Written for the *Journal*]

HE ONLY KNOWS

ADA J. MILLER

He only knows life's greatest peace,
Its deepest sense of loss and gain,
Whose inmost thought has found surcease
From sorrow, care, and wearing pain,
In knowing God as Life.

He only knows life's greatest joy,
Its one triumphant, ceaseless song,
Whose life is just,—knows no alloy
Of hidden sin or flagrant wrong,—
For God, he knows, is Truth.

He only knows life's truest Friend,
The one unfailing help in need,
The One on whom he can depend,—
Can follow where His voice may lead,—
Who knows that God is Love.

THE GIFT OF HEALING—WHEN LOST

CASSIUS M. LOOMIS

THE one all-absorbing statement in history, that the gift of spiritual healing was at a certain period lost to mankind, gives its restoration among us today all the more significance. Our historians of the past have not interested themselves overmuch with this particular subject, hence the writer of the future will have a story all the more absorbing to relate. To this end Christian Science is unlocking the treasure-house where Truth keeps her costliest jewels, and is giving out, with a generous hand, something to meet the needs of all. When the effects of Jesus' ministry began to wane during the first and second centuries, myriads of superstitions, church forms and dogmas, and even witchcraft, were thrust anew upon the people. What a period of history must this have been in which to sow the tares and thistles of unrest!

Modern theology has seen fit to call religious history's authenticated instances of healing, or of raising the dead, miracles: Christian Science discards the term and affirms that it was but a recognition of divine law by those who had attained to a high degree of spiritual understanding. Have not the exact workings of God's laws always seemed marvelous to man? Did not the plebeian onlooker call Jesus' works wonderful? And yet, think you the Master ever called the masses together to witness miracles?

At the time of the reign of Constantine, the resort to meaningless ceremonies to perpetuate the apostolic work was widely prevalent. Unwittingly the people lost themselves in adoration of their favorite emperor—a sort of blind hero-worship—and so became less in touch with the true worship of an all-wise Father who had so many times delivered them from the dangers of plague and famine. Old superstitions were revived fourfold, and became thrice potent with error among a primitive and well-disposed people.

In Gibbon's "Decline and Fall of the Roman Empire," we find a striking allusion to the so-called miracles. The writer says: "But the miraculous cure of diseases of the most inveterate or even preternatural kind can no longer

occasion surprise when we recollect that in the days of Iranæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplications of the church of the place, and that the persons thus restored lived afterward among them many years." As to the loss of the healing gift, he also says: "Since every friend to revelation is persuaded of the reality, and every reasonable man is convinced of the cessation, of miraculous powers, it is evident that there must have been some period in which they were either suddenly or gradually withdrawn from the Christian church." Regarding the attempt to simulate the much-revered work of the apostles, he further says: "Credulity performed the office of faith, fanaticism was permitted to assume the language of inspiration, and the effects of accident or contrivance were ascribed to supernatural causes."

Thus was the forthcoming curriculum of religious domination encouraged and fed by the credulity of a blameless people. Must the thinker of today, his heart overflowing with thanksgiving, countenance in any degree a creed or formalism thus questionably nurtured? The Christian Scientist does not need to admit that these things comprise his religious ancestry; for the religion of our present-day adoption is as simple and primitive as the sunlight, it is born of Love—divine, efficacious Love—which never did belong to one age more than another. The most unlearned worshiper, in a moment of inspiration, may imbibe some great spiritual truth, and speak forth to the world as with an unknown tongue. It proved to be so in the days of Constantine, and long after. The form of these utterances depended largely upon the believer's nativity and environment. Sects multiplied and the friction of rivalry increased. Of these people it might be said (quoting from the epistle to the Hebrews), "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God. . . . Therefore leaving [or starting from] the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works." Is not this a much needed warning to all who ignore or reject

the works which Christ Jesus demanded as evidence of discipleship?

Today he truly sleepeth who is not awake to the magnificent unfoldment of Life, Truth, and Love, as taught by our Master during his brief ministry, and as now embraced in the every-day works of Christian Science healing. History is but a pendulum, swinging unerringly in its place, however great the conflict of any one period. Philosophers have lived and flourished ever since man could put consecutive thought together, and these have given us abundant testimony of the immortal truths of being. Of the Deity Addison writes,—

> The stars shall fade away, the sun himself
> Grow dim with age, and nature sink in years;
> But thou shalt flourish in immortal youth,
> Unhurt amidst the war of elements,
> The wrecks of matter, and the crush of worlds.

History may afford us but a scant measure of proof of divine healing, yet ideally every great thinker who has ever struck out into the realm of what seems the unknowable, has voiced in some measure the gospel which is now becoming so prevalent among us. Christian Science is not a remnant of some old-time truth, but the whole of the spiritual plan made simple by our Leader's indefatigable devotion to its statement and demonstration. This time there will be no cessation, but rather a steady going forward, of the work of modern revelation. The intelligence of the world at large will not only permit it, but will demand it, as the one rational panacea for every discord known.

To the Founder and Discoverer of Christian Science we owe sincere and lasting gratitude. Her work gives evidence of fitting into history with perfect accord, since the fruitage already made manifest yields the needful proof demanded by an intelligent and progressive age. Thus is history repeating itself under our very eyes, and thus are we able to reap the harvest of many sowings. Fervid with life, carried forward upon the current of endless time, immune from every worldly attachment, we who truly live, and know we live by divine right, should give thanks hourly that we have been chosen to engage in the present work of spiritual regeneration.

TESTIMONIES FROM THE FIELD

IT is with joy, and a sense of obligation to help all who may read these lines, that I give expression to the gratitude and love I feel for Christian Science,—for its Founder, Mrs. Eddy, its Church of Christ, Scientist, and its workers in every land, those faithful, loving sentinels who are bringing Truth and Love to the consciousness of weary, suffering humanity. Over five years ago I was healed of a severe attack of lung trouble, in spite of a strong desire to die rather than meet a number of calamities which hovered over me,—a black cloud of horrors which seemed about to annihilate every hope of future peace and happiness. I will say, too, that my healing was in spite of an expressed conviction that Christian Science had no virtue nor truth in it.

So wonderful was the release from intense pain, fever, etc., besides the dispelling of the enveloping gloom, that I was literally shocked out of an attitude of violent antagonism toward Christian Science, and in meekness and humility I have since sat at the Master's feet, seeking to know the divine will, and follow in his footsteps, even though the way be steep and rugged. My every struggle for a clear understanding of Truth and an increased love for others has been rewarded more abundantly than I deserve.

Since that, to me, memorable season of spiritual awakening, Christian Science has been my "queen of life" (Science and Health, p. 451), and I have never known a desire for good to go unrewarded at God's throne. To make a list of the various ailments that have been banished from my consciousness since that time were vain, inasmuch as the real gold of my experience has been and is the new birth which is taking place in my consciousness, giving me an abiding sense of the ever-present fatherhood and motherhood of God; the brotherhood and sisterhood of man made in the image and likeness of God,—a mental attitude which has drawn to me the friendship and love of God's children, turning the barrenness of a selfish life into a fertile garden spot wherein the fruits of spiritual joy and peace and true happiness bud, blossom, and ripen.

To a weary, harassed, and suffering people, my heart cries out, "Take the lamp of Christian Science in hand,

firmly grasp it, and turn to God! It will light your way, and guide you swiftly, certainly, to the outstretched arms of divine Love, and 'ye shall find rest unto your souls.'" To those who have put their trust in God, guided by this pillar of cloud by day and of fire by night—to such I would say, "Never falter, never fear; the victory is yours, and you will surely realize that beautiful promise voiced through the prophet Isaiah: 'When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.'"—*N. C. Wilson, El Paso, Tex.*

FROM early childhood I was a sufferer from what we tried to believe was only a functional disease of the heart. In the years of 1891–2, while I was studying medicine, it was discovered that my sufferings were caused from organic disease of the heart, one of the specialists declaring that I was liable to die at any moment. Having finished my studies, in the latter part of the year of 1893 my husband and I went to a warmer climate—South America. There I practised medicine, having marked success with every one except myself. In the summer of 1907 we returned to the United States, the disease having seemingly progressed so far that death could not be long in coming.

It was at this time that my attention was called to Christian Science. I had heard the name perhaps three times in my life before, and once some one had said, "They believe in healing the sick as Jesus did." I remember that I said in reply, "Perhaps, then, they have come to teach the churches something, for the Bible truly teaches this." The subject then went out of my mind, but when on my return to this country a friend gave me several copies of the *Sentinel* to read and give to some one else, I found in them references to the "word of Life" which were like manna to a hungry heart. I had not read enough to understand about practitioners, but I knew in my soul that "God is no respecter of persons," and I asked questions which when answered taught me I must affirm or declare health, knowing that if we believe that we have what we ask for, we shall receive. In forty-eight hours after I took up "the prayer of faith" (understanding),

I knew I was healed. Night-sweats were stopped entirely, and I was soon able to realize that I had become a new person. Later on, I came into the peace and joy of understanding God's Word, as a result of its study in connection with the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

This new spiritual understanding gives joy and contentment, where before were cares and worries. I can no longer use material remedies, knowing that the "great Physician" is always here.

Florence A. Barnes, M.D., Chicago, Ill.

[The statement which follows is from Mrs. Barnes' mother.—EDITOR.]

THIS is to testify that my daughter, Mrs. Florence A. Barnes, was for many years a sufferer from what several physicians called organic heart disease. She is now perfectly well, and while I do not understand Christian Science and do not pretend to believe in it, yet truth compels me to acknowledge her healing in answer to prayer.

Mrs. M. W. Borst, Independence, Ia.

[Translated from the German]

IN our text-book, "Science and Health with Key to the Scriptures," our dear Leader has written these beautiful words: "Whatever blesses one blesses all" (p. 206). I would like to give the following testimony with the wish that it may bring comfort to some one, and give him confidence in the power of divine Love.

Some time ago I had some work to do in the household to which I was not used, and shortly after I was taken very ill. I was able to overcome severe pain in my back by reading Science and Health, but the other troubles seemed to grow worse, as fear crept in. I therefore decided a few days later to go to a Christian Science practitioner. During the treatment the spells of giddiness disappeared, as well as the fever, and the appetite returned immediately. This experience gave me occasion to experience God's omnipotence as unchangeable, ever-present Love, and the impotence and nothingness of disease. I began to understand that we are not subject to material laws, neither do we need to suffer from them while fulfilling our duties; that the law of Spirit gives strength and health at all times and under all circumstances.

Through Christian Science treatments and the study of this Science I have been healed also of a hereditary tendency to cold, which was my greatest worry, as I had been afflicted with it for years during summer and winter. I cannot be grateful enough for the physical blessing, and as to the spiritual,—the rising step by step from a blind faith to a Christianly scientific understanding of the truth which can be applied mentally,—words are inadequate to express my gratitude; a faithful and honest striving toward good alone can do this. The more I apply the teachings of Christian Science in daily living, the greater becomes my love and gratitude to God for our faithful and unselfish Leader, Mrs. Eddy, who has illumined our dear old Bible through our text-book, "Science and Health with Key to the Scriptures," and has made its teachings comprehensive and practical in their application.

Else Neukranz, Steglitz b. Berlin, Germany.

I HAVE long neglected to express my gratitude for what Christian Science has done for me. In November, 1905, I was given up by one of the best physicians in Oakland, who told my wife and friends that nothing could be done for me, that I was too weak even to be operated upon. He said that one trouble which I had was a malignant growth, and that every organ in my body seemed to be affected. He could give me no medicine to relieve me, and I had not eaten any solid food for three months. Finally I could not take any nourishment whatever and I was a nervous wreck.

I knew all this time of Christian Science, but would not have treatment, as I did not care to live. When asked by my family if they might send for a practitioner, I would always tell them to wait until tomorrow, hoping by that time I would not need the help of any one; but one Saturday a friend called, and he and my wife persuaded me to let them send for a practitioner. The next morning my wife telephoned to a practitioner to come down to our home as soon as possible, which she did. She gave me treatment that day, and that evening I took some light nourishment and slept nearly all the night, something I had not done for months. She came every day (except Sunday) for three weeks, at the end of which time I went to her office for one treatment. I was also healed at this

time of the desire for intoxicants and tobacco, and since being healed I have never touched either, or had any desire to do so.

A year and a half after this healing I was healed of a very severe attack of an eruptive disease in the head. I was away from my business only one week, and my healing was so complete that no scar or blemish whatever was left. For all this and many other blessings received through Christian Science I am indeed truly grateful to God, and also to Mrs. Eddy.

Fred Johnson, Oakland, Cal.

[The above interesting testimony has a notary's statement appended.—EDITOR.]

IT seems as though I could never give in the measure given to me, for surely mine has been full to overflowing; but I feel that I can at least make use of every opportunity to send forth the word of Truth, and express my gratitude for the priceless gift of Christian Science. After about ten years of ill health, being part of the time seriously affected, although benefited and relieved at times by *materia medica* and other methods to which I resorted, still I was not healed—I was still seeking for something to make me well.

In October, 1904, the Christian Science text-book, Science and Health by Mrs. Eddy, was lent to me, and I knew at once that the way to health was open. Although in what I considered at that time a fair condition physically, I was in bondage to a set of health laws in order to keep so, and I lived in constant fear of the consequences of disregarding them. As I read along in Science and Health these laws were one by one forgotten or broken, but my health steadily improved, and the fear disappeared. In less than two months, an elastic stocking, which I had worn for four years and considered necessary for the rest of my life, was removed, and later thrown away, with all other material remedies. In January, 1905, the study of the Lesson-Sermons was begun, and with the help of a practitioner glasses, worn since I was the age of seven, for a condition termed organic and incurable, were laid aside, and I have found that man's sight comes from God and needs no other aid. As time went on, many of the old troubles

just faded away, while others had to be met and overcome with the knowledge of this truth as explained in Science and Health.

A little more than two years ago "the valley of the shadow of death" was passed through, but God was with me, and when again, according to the laws of *materia medica*, a life of ill health with its attendant fears was all that could be expected, my friends were greatly surprised at my rapid recovery, for with the help of a faithful practitioner I was able to prove that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." I was also able to realize the truth of that beautiful assurance in Science and Health (p. 494), "Divine Love always has met and always will meet every human need."

The physical benefits seem as nothing compared with the spiritual understanding and knowledge of God which Christian Science teaches,—the God who is an ever-present help, who indeed does wipe all tears away,—the knowledge which shows us how to do unto others as we would have them do unto us, and teaches us how to love our enemies; how to put out all wrong thoughts and to fill our consciousness with good. For this blessed knowledge of an ever-available God, we are indebted to our Leader, Mrs. Eddy; and that my gratitude may find expression in works as well as in words, is my earnest prayer. *Mrs. Emma Willcutt Fletcher, Dorchester Center, Mass.*

Two years ago I was a discouraged, hopeless invalid, as physicians had declared I was incurable. Severe lung and heart trouble had bound me until I was without hope, and my religion had ceased to comfort me. Through a neighbor who had been healed in Christian Science I was led to read "Science and Health with Key to the Scriptures," and I then knew that I, too, could be healed. A practitioner was called, she treated me, and in less than two weeks I was a well woman.

My daughter, twelve years of age, had suffered from a cough since her birth, and physicians told me that her lungs were affected. Shortly after this I was told that the conditions were most serious. I called again for help in Christian Science, and in three treatments the cough had left her, and she is now a strong, healthy girl. These and

many other ailments have been overcome for myself and children.

I am indeed thankful for that blessed book, Science and Health, which has brought to me light and healing, also a better understanding of God.

Mary Ida Bowles, Columbus, Ga.

[Translated from the German]

It gives me great pleasure to express my thanks for the change which Christian Science has brought into my life. For years it has been my endeavor to overcome a deadened sense within myself. I investigated various religions and philosophies, but a feeling of homesickness kept staying with me. I had heard of Christian Science, although in just a superficial way, when years ago I met some ladies whom I knew to be adherents of its teachings. Their mode of life and their attitude toward other people, as well as toward human suffering, awakened the desire in me to approach the subject of Christian Science, but I did not seem to find the way thereto, and when I told one of these ladies how sorry I was that this should be so, she confidently replied that when I really felt my need of Science, it would come into my life; and strange to say, I did come to understand Science just at a time when I needed it most—while laboring under a sense of fear and discouragement, and feeling mentally and physically wretched.

Since Christmas, 1908, Mrs. Eddy's book, "Science and Health with Key to the Scriptures," has been my friend and constant companion, helping me daily to see new beauties and sources of joy in life. It is wonderful, indeed, how my attitude toward my fellow-beings has changed, since I have been trying to think and act according to the teachings of Christian Science; and their attitude, too, toward me has changed, for never before did I experience so much kindness and love! I am greatly indebted, also, to God for the loving way in which I was helped to find the truth. I am now treading the path of life without fear, fresh in body as well as in mind. I am also grateful for the quick help in attacks of catarrhal trouble, which used to be a great annoyance in my profession as a singer, but which disappeared almost immediately when the truth was declared for me.

My desire is to learn more and more how to prove my

gratitude by my life, and thereby to be a help to others in finding the way which has blessed me so abundantly.

Gertrude Gliemann, Dresden, Germany.

CHRISTIAN SCIENCE came to me in the hour of my greatest need, when all material means had failed to give me permanent relief. Grief at the loss of my only child, pain from physical suffering, and a great fear of death had seemed to obscure the last ray of light; all was dark, and I almost lost faith in the God I had tried to love and serve. I thought that He had taken my boy and that my sufferings were His means of correcting me, and that I should not murmur against Him; but He seemed so far away, and I was so lonely. I sought help from the Bible, but my concept of what I read was material. I had no comprehension of Christ, Truth, as revealed in Christian Science, but at this time a friend loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was as one "athirst in the desert, . . . waiting and watching for rest and drink" (*Ibid.*, p. 570), when Truth was found, and how sweet it was to drink at its fount! In this little book I found a key to the Scriptures, and those sacred pages, once so obscure, are now illumined. As Mrs. Eddy says, "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding" (*Ibid.*, p. 99).

My health began to improve, and in a few months I was able to lay aside glasses which I had worn for years; my eyes were healed. A catarrhal condition of the head, throat, and lungs, which had held me in bondage to supposed material laws, was greatly relieved. I had chronic female and bowel trouble, which seemed so real to me that when I called for help from a Christian Science practitioner, I had no thought of cure; I expected relief only, but I received more. The scales fell from my eyes, and the spiritual uplift and light revealed in that first treatment changed my concept of being. The mental worries and false sense of being seemed to sink into oblivion. I forgot all else in the realization of this grand truth. I continued to take treatment about three weeks, and then felt that I was entirely well. None of the conditions have troubled me since, except the bowel disease, which after a few months disappeared entirely.

I wanted to know more of this living, practical truth, so I subscribed for the *Journal* and *Sentinel* and began a daily study of the Lesson-Sermon. I found a balm for sorrow, an antidote for hatred, a remedy for all mental discord in the one Mind, and have been able to prove in some measure that God is Love. Instead of bondage to the flesh, thought has been lifted heavenward, its true abiding-place, where the real man is found to have remained always in the bosom of the Father. This is the true foundation on which we all must build; Christ is the door through which we must enter the kingdom,—the reign of harmony.

Praying for meekness and humility, I am trying to walk in the steps of Jesus of Nazareth, and I have learned that all who seek this way may find it by persistent study of the Bible and Science and Health. I gratefully acknowledge the debt I owe to Mrs. Eddy for giving us through our text-book correct rules by which we can solve the problems of material existence, and gradually, step by step, attain the Science of true being.

Mrs. Flora O. Mullikin, Dallas, Tex.

WITH the hope that it may be of help or encouragement to others, I gladly give my testimony to what Christian Science has done for me. It was over four years ago that I awoke one morning to find that I was unable to make myself understood, and deprived of the power to raise myself from the bed. A physician was called, and he diagnosed the trouble as of a most serious nature. I had previously had two attacks, the first depriving me of speech and the use of my right arm and hand, from which I had never fully recovered, although I regained my speech and for a few days seemed to make some gain otherwise, and the two physicians in attendance spoke hopefully of recovery; but it was only a temporary relief. At the end of three weeks, during which time I had been unable to lift my head from the pillow, another unsuccessful attempt was made by the physicians to relieve my helplessness. A consultation was held, and the family was informed that they saw no hope of my recovery, that it was only a question of time. I had noticed that my eyesight was failing, and feeling that it was my last illness, had made arrangements regarding my property.

Confident that they were now running no risk in abandon-

ing medicine, and knowing of others who had received help through Christian Science, my friends decided they would not let me pass away without a trial of its efficacy. Accordingly, they telephoned (April 7, 1905) to a practitioner in a near-by city for absent treatment that night, asking for a visit as soon as possible. The practitioner arrived the next morning and remained through the day, giving renewed hope to all by his confident assurance that God could and would restore me to health. A change for the better was soon noticed, but it was a joyful surprise to all when the following day I sat up on the edge of the bed for fifteen minutes or more, then lay down and slept for two hours, sitting up again for a few minutes before going to sleep for a quiet night's rest. I continued to improve steadily, eating whatever I wished without any ill effects. Three days later, I sat up in a chair for three hours, and in a few days more was about the house. When I appeared on the street, a few weeks later, it seemed almost a miracle to my neighbors, as they had been told they would never see me about town again and might be prepared to hear of my departure any day. I was greatly reduced in strength and flesh, but in due time recovered both. I was at the same time permanently cured of a bowel trouble of years' standing. I am now nearly seventy-six years of age, in better health than for many years, and with but one exception have not taken a dose of medicine of any kind since the above treatment.

We are truly thankful to God for His loving-kindness, and also for the knowledge of Christian Science, through which one may be healed of sickness as well as saved from sin.—*Albert M. Nash, Harrington, Me.*

My life and all I am today I owe to Christian Science. Human language is inadequate to express my gratitude for what it has done for me! At the age of eighteen years I was stricken with what is considered an incurable disease of the kidneys, in its most malignant form. I had passed from the first to the last stage. I was kept on a rigid diet, and the starvation, together with the heroic treatment I had to endure while under the doctor's care, besides the knowledge that I was growing rapidly worse, caused me to lose all faith in medicine.

During this time my attending physician consulted with

another physician here, and my mother also consulted a specialist from outside, who pronounced my case past medical aid. The final verdict, which came near being a death-blow to my mother, was to the effect that everything known to the medical profession had been done for her boy, and that it was doubtful if the remedies now being used were any more efficient in this disease than those used fifty years ago. It is not much wonder, under these circumstances, that I became utterly disheartened, what with the intense suffering and with death staring me in the face, as it were.

I then turned to Christian Science for help, and three months from the day that a practitioner was called to our house, I walked nine blocks and entered the Christian Science reading-room, to the surprise of my practitioner and a number of others who happened to be there at that time. From that day to this I have not seen a sick day, and am now in perfect health and celebrated my majority by casting my first vote the third day of November, 1908.

I am indeed grateful for the truth that makes us free. If any one wishes to know any more of the particulars of my case, I will gladly answer any inquirers.

Harry L. Babcock, Marinette, Wis.

THE above testimony is that of my son, who was as one raised from the dead. He is all that I have, therefore I have the more cause to be thankful to God for Christian Science. Words cannot express my gratitude for the blessed truth as taught by our Leader, Mrs. Eddy. I am also thankful for the light cast on the teachings of the Bible; I am beginning to understand the psalmist's words, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." I am striving daily to realize more fully the words of our text-book, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494).

I am very grateful to our Leader, whose untiring perseverance has brought to us the understanding of Truth, Life, and Love, as taught and demonstrated by our Master, Christ Jesus.—*Mrs. Alice E. Babcock, Marinette, Wis.*

I REJOICE in the blessed truth of Christian Science, and I have had many proofs of its healing Principle. Some time

ago I fell down the cellar stairs, striking on my back, below the shoulder-blade, in such a way that I could scarcely breathe; but I at once declared the truth, knowing that God is a present help, and I soon felt better, so that I was able to get upstairs with my husband's help. I had to lie down until I could overcome a sense of sickness, and during this time my little boy read to me out of Science and Health. I slept nearly all night, and the next day I could walk, sit down, etc., but my back pained me and I could not lie down or get up without assistance. We telephoned the next morning to a Christian Science practitioner for treatment, and while I did not rest well the third night, until my husband read to me out of Science and Health, when I went to sleep in about a half hour, in a few days I was doing my housework. I realized rapid progress, and the healing was certainly beautiful. For this and other blessings I am truly thankful.

Mrs. Sarah A. Bly, Akron, Ia.

In February, 1907, I read in a current magazine an article on Christian Science, in which the author made no attempt to treat this infinite theme, but sought, rather, to awaken in the mind of the reader an unbiased apprehension in the face of the world's prejudicial attitude toward it. These few words so aroused my sense of justice, and the editor's note concerning the recent healing of the author through Christian Science treatment appealed so strongly to my own suffering sense, that I immediately decided to investigate the subject.

It may be well to state here, that in midwinter of 1905–6 I had been compelled to leave college because of a nervous breakdown. For the ensuing year I had remained under a prominent physician's care, with slight improvement, and increasing discouragement as the passing months failed to bring about a return to my studies. Right here I stood when the desire for Christian Science came to my awakening thought. It was, however, of paramount importance that I should gain my family's consent before I made the investigation, as my father, previous to his passing on in 1902, had practised medicine for about thirty years. My request was granted because of the deep love for the daughter and sister, made manifest in unceasing efforts for her happiness.

A visit to the Christian Science reading-room in a neighboring city followed, and finally resulted in the purchase of a copy of the text-book. On the third day after the book had been obtained, part of the material remedies were given up, and two days later the remainder. The improvement was marked and continuous for about seven months. At this time there seemed to be an increasing disturbance, and the services of a practitioner were secured. The treatment proved most beneficial, and at the end of five months I was permitted to go on alone, until in the fall of 1908 I found myself well. The healing was not accomplished at a single bound, nor has the whole of the text-book become perfectly comprehensible; but such peace and joy are mine, and such a clear understanding of the Scriptures is constantly unfolding to me, that I feel sure I have found "the pearl of great price." Meantime numerous opportunities have been offered for testing the truth and power of Christian Science, and I can truthfully say that the Principle and rule found therein are invariable.

For all that this healing Science has done and is doing for me—as a religion, and a remedy—I am indeed grateful, and therefore wish to add my mite to its great treasury of praise, which is continually being increased by its beneficiaries. I would express my gratitude to God for the revelation of infinite Love, and to Mrs. Eddy for her spiritual purity and boundless courage. The work done for me not only aided me in gaining my health, but also sowed innumerable seeds which it is my purpose to tend, that I too may share in the harvest.

Mabel A. Gorton, Rome, N. Y.

From infancy I was considered of delicate constitution, and rheumatism, attacks of throat trouble, headaches, and an extremely nervous disposition furnished a program for years which was anything but pleasant. My first experience with Christian Science was twelve years ago, while having a severe attack of throat trouble. A practitioner was called, and during the afternoon of the second day under Science treatment, every phase of the ailment appeared and disappeared, and the disease was then completely healed. From that time to the present, so far as I can recall, there has never been the least return of this disease, but even

after the above proof of the healing power of Christian Science I did not cling to it, seeking instead material means of help for other troubles for a year or two.

While in an extremely nervous condition I called upon Science once more. From the first treatment I was benefited, and I value the love and patience of the practitioners, through whose faithful work so much good was accomplished. Permanent relief, however, from the nervous difficulty, which included a long list of ills, came only as I was awakened to realize that the work to be done was my own. There has been a constant improvement physically, in proportion to my earnestness in seeking and gaining an understanding of Christian Science. From an aimless, dissatisfied, though active career, the understanding of Christian Science gradually and naturally instilled more unselfish motives for daily living, awakening the desire to do good, and proving that activity under any and all circumstances, when based on right motives, brings peace and contentment. The church work in the various departments—not from the love of place or power, but from the love of service in any capacity—has been a privilege and a healing experience for me many times.

Christian Science makes it plain that the unsolved problems and the unfinished work of mental reconstruction are one and the same. The standard which Christian Science furnishes, as to honesty, faithfulness, sincerity, consistency, and the myriad other qualities of good, is attained only by degrees, but in a very just proportion to earnest effort. This understanding eliminates cause for discouragement and is an incentive to "watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497). Each day affords ample opportunity to live according to one's best understanding of Christian Science, and thus give genuine proof of gratitude for this truth which has been discovered and given to the world by Mrs. Eddy.

Jeannette Carolyn Burch, Janesville, Wis.

For several years I was a great sufferer physically and mentally. I had a number of ailments, among them being very severe stomach trouble. I could eat scarcely anything without suffering intensely, and finally had a complete breakdown. I continued to get weaker, until I was almost

helpless, and some days was unable to leave my bed. My dear ones were very unhappy on my account, as I was always talking to them of death, and had a great fear of it. Everything was done for me in a material way, and I had the best doctors and was dosed with medicines without any benefit whatever. I was also sent away, in the hope that a change of climate might prove beneficial, but to no avail. At last a relative came to see me and asked me to have Christian Science treatment. She told me of the healing of a lady by Christian Science, which impressed me very much, and although I did not know anything about it, I decided to try this treatment, because I felt so hopeless and miserable.

Christian Science has healed me of all my troubles. Those who saw me before I came to Science, are surprised at the change in my appearance and they tell me how well and happy I look. I am thankful to God, also to Mrs. Eddy for her revelation of the truth that has healed me physically and uplifted me spiritually.

Miss M. Celeste Kendler, Richmond, Va.

ANY one who has been afflicted with that awful false appetite for strong drink can perhaps understand my thankfulness to Mrs. Eddy and her loyal followers for the freedom from this drink bondage which I now enjoy. When about fourteen years old I began to drink cider, beer, then whisky, so that by the time I was twenty-one I was quite a hard drinker. This appetite grew on me with wonderful strides, until I was a wreck, physically, morally, spiritually, and of course financially. I was always desirous of overcoming this habit, but one resolve was broken after another, until I did not much care what became of me. My physical condition finally became such that I was led to try Christian Science for relief from this trouble alone, and I received help at once. Apparently that was all I wanted, as I was not faithful to the teachings of Christian Science; but there came a time, three years ago, while I was in Seattle, Wash., that I realized to some extent my real need. I applied to a Christian Science practitioner for help, and received instant relief from my bad habits. I am most happy to say that the desire for strong drink, the chewing of tobacco, smoking of cigarettes, and the drink-

ing of tea and coffee, habits of many years' standing, left me, and I was and am free.

I have been healed of many physical ailments, and my friends often remark upon my robust health; but why should I not be healthy? Man is God's child, and all good is mine and yours, if only we accept it and work for it with this new understanding of Life which I am daily receiving from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My old way of living was wrong, as every one knows; consequently this new life is right, the true way. I wish to say, as one having positive knowledge of the power of Truth, that the understanding and application of the Principle of Christian Science, as taught and demonstrated by Mrs. Eddy and her faithful followers, will put any man on his feet, both literally and figuratively. My little understanding of this great truth has enabled me to overcome many difficulties, and I am daily growing in the knowledge of Truth.

I wish to thank God for revealing this true religion to our dear Leader, Mrs. Eddy, and to thank her for her faithfulness to Principle during all these years of persecution and hatred from the very ones she desires to bless, and is blessing. I am also grateful for the many helpful thoughts and words I have received from her loyal followers.—*Dwight L. Woodruff, Hamilton, Mont.*

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

MRS. EDDY'S HISTORY

I HAVE not had sufficient interest in the matter to read or to note from others' reading what the enemies of Christian Science are said to be circulating regarding my history, but my friends have read Sibyl Wilbur's book, "Life of Mary Baker Eddy," and request the privilege of buying, circulating, and recommending it to the public. I briefly declare that nothing has occurred in my life's experience which, if correctly narrated and understood, could injure me; and not a little is already reported of the good accomplished therein, the self-sacrifice, etc., that has distinguished all my working years.

I thank Miss Wilbur and the Concord Publishing Company for their unselfed labors in placing this book before the public, and hereby say that they have my permission to publish and circulate this work.

MARY BAKER EDDY.

AN AMENDED BY-LAW

ARTICLE VIII

CHURCH ORGANIZATIONS AMPLE.—SECT. 15. Members of this church shall not unite with organizations which impede their progress in Christian Science. God requires our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members.

CHRISTIAN SCIENTISTS, because of their own experience in emerging from the darkness of despair into the light of a new and glorious hope, are never greatly surprised when they learn that some friend or acquaintance who has been bitterly opposed to their faith has finally seen the truth about it and been healed; therefore they will not marvel greatly over the case of Edward B. Lent, the well-known journalist, from whose statement, as published in the *Christian Science Sentinel* of March 26, we quote as follows:—

Seven years ago I "tried" Christian Science for one whole month. I could then see it was a fraud (everybody said so), and I ridiculed it in a chapter in this book, as I deemed it my duty to do. Two years ago, after wandering five years more and eight years altogether in the desert of matter, searching for the truth that would make me free, I was turned back to Christian Science by a woman with a copy of Science and Health and a Bible. Up to that time I had engaged upward of thirty-five doctors and material healers, to say nothing of innumerable "cures," in my quest. When this woman reached out her helping hand I had dwelt in a far country about long enough, and of husks I had eaten to the point of yearning for my Father's house. For the past two years I have been keeping to the straight and narrow way which leads to the heights in Christian Science, and I have demonstrated much over the claims of ill-health,—enough to know that Mary Baker Eddy has established a church that will raise up a race of prophets and poets of the true order, immune to the fears of these days, and bring to this earth a full realization of the prayer, "Thy kingdom come." . . .

I learned that a mortal's faith, or his doctor's faith, in a drug saved him apparently, until his worship, often unconscious or subconscious, of that drug idol failed. The age of idolatry is here, and must be wiped out by knowing the truth that makes mortals free. The truth is that God never made discord; that a house divided against itself cannot stand; that a fountain cannot give forth both sweet water and bitter; we cannot serve both God and mammon. This is true science, but it is not yet taught at the universities of the land and logically applied to the smallest things of life. But it will be lived there, as elsewhere, when preaching gives way to doing. . . .

I have regretted what I have written in this book against Christian Science, and I have about paid the last farthing for it. I have regretted all my sins, most of them committed through ignorance, but I shall work my way out in so far as I move sincerely and actively toward the real and substantial things of the spiritual kingdom.

Few of my friends see the coming of the millennium as I do. They do not have to see it yet. They are big, strong, and healthy, and busily happy. That is the way I want them to be. In due course they will reach the road quicker than I have done. They are more gifted with the simplicity that is necessary to secure direct results. They will say when they call, "Something has done him good; I guess it's the fresh air in the country; he drives out every day now." Little do these kind hearts realize what has been done to effect this change; they know nothing of the devils that have been cast out or

the angels that have been admitted. So must it be with every mortal. His friends can give to him much comforting sympathy and uplifting thought, but in so far as they coddle him in his misfortunes their efforts are misdirected. This great mistake the human race does not yet perceive, but it will.

I do not want to preach. The way to do lies clear before me. For this I am grateful to Almighty God, and to Christ Jesus, the Way-shower in Science.

But where would I have stood had the message of that New England woman not been delivered? Mary Baker Eddy is the greatest reformer that has come into this world since the year 1.

Mr. Lent is to be congratulated not only upon having received much physical and spiritual benefit from his study of Christian Science, but also upon the frank and sincere desire to make amends which has prompted him thus publicly to acknowledge the error of his earlier views upon this subject. It takes the finest sort of courage to admit voluntarily and publicly that one has made a mistake, and Mr. Lent in offering this acknowledgment has justified the faith that is in him. The man who sees the right and does it is not only deserving of a blessing, but is putting himself in the way to receive it, for we are taught in Christian Science that "a just acknowledgment of Truth and of what it has done for us is an effectual help" (Science and Health, p. 372).

ARCHIBALD MCLELLAN.

THE last recorded command of Christ Jesus was that his disciples should "teach all nations,"—teach them to observe all things that he had commanded the disciples themselves. It doubtless occurred to some of them that this might be difficult, on account of the different languages which prevailed even at that period; but they soon learned that when "they were all of one accord in one place" (which surely means when they were all of one Mind), "the Spirit gave them utterance." On the day of Pentecost humanity took a long step out of its self-imposed limitations, the word was spoken with power, and "miracles and wonders and signs" were wrought by the apostles. It also seemed that the barrier of difference in language was swept aside, and that the "new tongue" found a fitting means of expressing the power and goodness of God, infinite Mind. Just how this was done we may not know, but we are told that the Spirit was poured out upon the

sons and daughters of men, and that to them was made known "the ways of life."

This was surely the all-important thing, and we may well rejoice that the records of that early day were enriched with the healing of many, and even the overcoming of death, and history shows that this continued for several hundred years. As time went on, however, the spiritual signification of the word was to a large extent obscured, and as creeds and dogmas multiplied human opinions became more widely divergent. The divine Life that inspires and illumines the Bible was unknown in its power to abolish disease and death, and at times it seemed as if sin reigned over the whole race. But the word of God is deathless, and whether it be written or spoken, or breathed in silent prayer, it is ever the mightiest force in the world. Kings and rulers may array themselves against this word of God, but they will only prove the powerlessness of evil before Truth understood.

After many years of darkness humanity began to cry out for this light, and anon for more light. In Germany, in France, in Switzerland, one after another sought eagerly for the truth which makes men free, and as at an earlier day the word had "free course" and was glorified. Whatever may be said as to mistranslations of the Bible, the fact remains that holy men were seeking for the truth as for "hid treasure," and we might wonder at the general accuracy and clearness of the translations did we not know that the hand of God rested upon the hour, and those who were hungering and thirsting after righteousness were filled, as His word had promised. Froude, the well-known historian, says, "The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur, unequaled, unapproached in the attempted improvements of modern scholars—all are here" (in Tyndale's version). The first English authorized version of the Bible (called the "great Bible") was issued in 1539, and in January, 1604, the work of revision was undertaken by fifty-four learned men authorized by the king. These men were selected impartially, and represented the best scholarship and the greatest piety in the land. The book which resulted from their labors is still known as the King James version, and even those who are not of the same faith as the transla-

tors have admitted its "grace and dignity" and its "masterly English style;" one authority says that "if accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent."

Still later, in 1870, a distinguished company of English and American scholars and theologians met in Westminster Abbey to undertake a modern revision of the Bible. Although these men, belonging to various denominations, represented widely differing views on religion, they were united in a common purpose to give, free from all personal bias, a clear, correct rendering of all doubtful passages, with the advantage of recently discovered manuscripts and added Biblical information. It was not, however, until May, 1885, that their work was completed and the revised Bible given to the world, and to the one who is very familiar with both (the King James and the revised) the wonder is how few are the changes made, and his gratitude to all the translators—the earlier and the later—is great indeed.

It is safe to say that no other people as a class have ever studied the Bible so closely as have Christian Scientists. The first tenet of their religion is thus given in their textbook: "We take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). They are not unaware of the fact that some human opinions have found their way into the sacred record, that even the writers themselves could only give their highest concept of truth as they saw it, but over all broods the "Spirit of truth," separating, for the true seeker, the gold of spiritual reality from the dross of mere material belief.

It is sometimes asked which version of the Bible is most helpful to the student of Christian Science, and in answer to this it may be said that probably all of the translators of the Bible held many material beliefs which Christian Scientists could not accept, and that these beliefs must to some extent have colored their statements, even while they were striving for verbal accuracy. The student of Christian Science must therefore seek to gain the spiritual fact, which, as St. Paul assures us, "giveth life." Jesus said, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (It was always "life" with him, and life more abundant.) Peter said to the Master, "Thou hast the words of eternal life," and for this one thing

above all else we must seek until we find. Jesus said plainly that he had "many things to say" which his disciples were not ready to hear, but that "the Spirit of truth" would guide "into all truth;" and we reverently acknowledge and witness to the fulfilment of this promise in the healing and redemptive ministry of Christian Science. As Christ Jesus said, "It is the spirit that quickeneth," and when we are spiritually quickened we shall grasp for ourselves the true meaning of each passage,—

> The Veritas that lurks beneath
> The letter's unprolific sheath.

In the Scriptural quotations given in our periodicals the revised version is used where its rendering is distinctly more correct and nearer the spiritual fact than in the King James version, as, for instance, where love is substituted for "charity" (1 Corinthians, 13th chapter), and again that splendid passage in 2 Corinthians, 3d chapter, which reads, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." The revelation of divine Principle as given to the world through "Science and Health with Key to the Scriptures" gives the true interpretation of Holy Writ, for it shows unmistakably the separation between truth and error, and as this separation is made in our individual thinking and living, health and holiness inevitably follow. It is the clear vision of spiritual being which enables men to overcome sin, disease, and death in any age. Our revered Leader says, "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained" (Science and Health, p. 547). It was after Jesus' own resurrection that he was enabled to explain the truth more fully to his disciples, or, as Luke tells us, "Then opened he their understanding, that they might understand the Scriptures." This is what all need, and this need has been met in God's own way and time through Christian Science. Through this revelation "an open door," which no man can shut is available for every one who really desires to "do his commandments" and "enter in through the gates into the city."

ANNIE M. KNOTT.

ST. JOHN relates that at a time when the heart of the Master was greatly troubled, he cried out in anguish, "Father, save me from this hour;" whereupon there came an answering voice from heaven, and some of the people who heard it "said that it thundered: others said, An angel spake to him." This incident serves to mark the contrasts presented in the interpretation of experience by different people, contrasts which indicate their relative sensitiveness to truth and the corresponding degree of gain they may realize when it is voiced. All mature people have had sufficient experience to be very wise, had they but been able to win from experience its deepest, truest meaning, to interpret it at its best; and herein lies the unmeasured value of that spiritual sense whose activity determines the true worth of every event, the richness, the worthiness, and the profit of our living.

To the average person experience is a passing pageant. He sees things, according to his own fancy, "as they are;" but in fact, only as they seem; he does not look beneath the surface. This is well illustrated by the superficiality of the gain attending the travels of the ignorant. Having no basis of apprehension, no capacity of interpretation, they see much, but garner nothing. The student, on the other hand, looks out upon life with a discriminating thoughtfulness; he perceives certain groupings and associations of events, divines the order of their sequence, the incidental or causal relation of things, and this gives rise to a philosophy, a theory of explanation which may prove more or less helpful as a working hypothesis.

Yet another body of observers have come to know the untrustworthiness of appearances, the falsity of deductions therefrom, and if they have learned the Principle of being, they begin to test testimony thereby, and to interpret experience from the highest point of view. Having planted their feet on the rock of scientific and demonstrable truth, they are able to find the real values of every proposition and presentment which life may bring them. These discover that trivial events may have a great wealth of disclosure, so that the commonplace becomes transformed. They have passed from the realm of symbolism to the realm of substance; they are reading things aright. Incidents and events are now judged in the light of a new perspective, with respect to a new basis of valuation, and as a result the

whole area of history, of human achievement and of personal experience, is illumined. They are beginning to understand something of the meaning of the Master's words, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." They perceive that there is a truth about everything, and that this is all that is worth while. They see that, apart from spiritual interpretation, nothing can be known for what it is; and, since the right idea is a constant and eternal factor of divine Mind, that all genuine interpretation is a revelation of Truth,—it is the coming of the Christ-consciousness. Realizing all this, one can but realize the present practical significance to life of Christ Jesus' demonstrable teaching, as restated in Christian Science.

False sense has entered into every human concept, aspiration, and activity; hence every department of human thought awaits the redemptive coming of the divine idea. All things must be judged at the bar of unvarying and eternal Truth, be seen and known for what they are as contrasted with what they seem. This is "the judgment-seat of Christ," before which the tares of error are separated from the wheat of Truth. The true interpreter of history and of life is thus recognized as a prophet, an ambassador of God. He subjects every event, phenomenon, and belief to the test of Truth. This is the scientific order; it always honors the Principle of being, and therefore "the gates of hell" cannot prevail against its determinations. Referring to the rule of this Christ-idea in the spiritualized consciousness, Christ Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This binding and loosing is not a making or shaping of facts; it is a discovery of facts, an interpretation of phenomena, through the recognition and demonstration of the truth; and according to Christ Jesus' own words this royal prerogative pertains to his every disciple.

It has been well said that all real history is a history of ideas; that "every reform was once an opinion," and the expansion of this theme constitutes Emerson's well-known essay on "History." His thought was that man is an encyclopedia of facts, which "preexist in the mind as laws;" and that "the whole of history is to be explained from understood experience," since its "periods are stages

through which every man in some sort passes." "Who cares," he says, "what the fact was, when we have thus made a constellation of it and hung it in heaven as an immortal sign?"

This is very interesting, and the sage was quite right in looking upon the individual consciousness and the individual struggle and progress as an epitome of all struggle and progress, all history. He was entirely wrong, however, in his thought that the recognition of this fact helps us materially to understand history, and this for the reason that human consciousness needs interpretation no less sadly than does history. The coordination of confusions will no more disentangle them than will transcendental phrasings bring escape from the ills which attend an enslavement to phenomena as the basis of reasoning. Only the knowing of Truth, the apprehension and application of divine Principle, can accomplish these ends, and it is here that Mrs. Eddy's perception and statement of the Science of being vitally relates itself to the issues of life. Had she not made perfect Principle and its perfect idea the basis of all her deductions, she would no less certainly have failed to interpret human experience than have others, but having the Christ-truth for her ideal and the realization of the Christ-man for her goal, her reading of life's scroll has been intelligible and demonstrably correct, and this explains its effectiveness.

The significance of Christian Science as the interpreter of experience is the outcome of its devotion to Principle, its bringing of things into the white light of Truth, and as such the call for its application to the entire field of human thought and activity becomes apparent. Since the Bible is one of the oldest historic records, and since it deals, as does no other record, with matters of the profoundest import, its interpretation is of the first importance; but the discriminating determination of true values is equally essential in the study of nature, of literature, of the sciences and arts, and of human conditions and progress. The aggregation and classification of phenomena in any department of thought may serve an important end in furtherance of human escape from the more stupid forms of misconception; nevertheless, that the profoundest knowledge of phenomenal facts can shed no light upon the truth of being, is frankly conceded by all intelligent people.

Physicality offers no explanation of ultimate things whatever; hence the agnosticism of learning is quite as pronounced and far more pitiable than the agnosticism of ignorance. Indeed there can be no explanation of anything apart from the intelligence which it expresses or contradicts, and the understanding and acceptance of this truism is the first step out of every darkness of mortal sense.

It is here that the transcendent value of Christian Science, its corrective relation to the whole range of human life, appears. It knows nothing, and will concede nothing, apart from that divine Principle in whose light we see light. Apprehending things in this light, we understand both their nature and their right relations. All things are open to Him with whom we have to do, and hence to know God is to possess the key which, in the measure of the faithfulness and sincerity of our endeavor, opens every door to the pathway of legitimate inquiry, thus rendering accessible the totality of individual right consciousness. This is "life eternal."

All this makes it apparent that Christian Scientists are committed to a very great and a very splendid enterprise. They are called not only to go forth to war against all unrighteousness of thought, all materiality of sense, but to divine for men the true values pertaining to every field and phase of human experience, to "attain and maintain that lofty sight," as the sage has said, "where facts yield their secret sense," to prove for all that the one adequate guide in the darkness of this world's doubt and insincerity is the star of divine Truth.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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PRAYER AND ITS EFFECTS

JUDGE JOHN D. WORKS

ONE of the unjust things said of Christian Scientists is that they are a prayerless people. This arises in part, doubtless, from the differing conceptions of what prayer really is. With orthodox Christians the generally accepted estimate of prayer makes it nothing more nor less than a call upon God to do something, a supplication or request; and thus understood, there could be but little if any regenerating effect upon men as a result of prayer. Such a concept takes no account of the one supreme fact that it is the man, not God, that must or can change.

Prayer to be effective must serve to bring, not God nearer to men, but men nearer to God, nearer to the eternal and unchangeable harmony of being that destroys all sin, disease, and discord of every kind. There is an omnipotent Principle to which man must conform to be entirely harmonious, therefore prayer, to be effective, must help men to come nearer to the realization and understanding of that great Principle and to conform to it in every thought and deed. In so far, then, as prayer does elevate men to a higher concept and understanding of God, and the willingness and desire to conform to His laws, to that extent is it effective prayer. Without this regenerating element, acting upon mortal man himself, prayer, so called, is of no force or effect.

It is just here that the one great difference between the generally accepted prayer of most believers and the Christian Science prayer is found. The one is looked

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upon and regarded as an appeal, request, or supplication to God to act for the good or relief of mankind in general, or of some individual man in distress. The other is essentially a declaration that God has already done for man all that can be done, or that he needs in order to find relief from all sin, disease, sorrow, or other ills; and that the object and purpose of true prayer is to bring men to a realization of this great fact, and to induce them so to think, act, and live as to receive what God has already provided for man. It assumes, as its basic fact, that God has made everything good and harmonious, and that mortal man's false concept of life and being, acted upon by him, is the cause of all his troubles. Therefore the object of prayer, rightly understood, must be to remove that false concept and the tendency or desire to act in accordance with it.

It may be said that every appeal to God is an acknowledgment of Him and His omnipotence and man's dependence upon Him, and must be helpful and elevating to mankind. This may be true, in a very limited sense; but this form of recognition of God is an erroneous one, in that while it is an acknowledgment of His omnipotence, it is at the same time founded upon the false conception that He is subject to change, that He may be persuaded to act differently from what He would otherwise do, for the mere asking, and it leaves out of consideration the most important fact of all, that it is the human concept alone that must be changed to obtain what is sought for. It proceeds upon the theory that something is being withheld from man that he may have supplied or restored to him for the asking in the form of prayer or supplication.

The Christian Science prayer, on the other hand, is founded upon the belief and understanding that God has supplied man with all good, that He withholds nothing good from His children, and that the whole fault is with mankind, which is not in condition and not willing to accept what God has to give. The good is always there, whether it be freedom from sin or disease or whether it be some other form of good, and we have only to fit ourselves to be recipients of it to possess it. If this be true, it must be manifest that the object of prayer must be to fit one to receive the supply of good that is laid up for him, or we pray amiss.

There should be no confusion, no fear, no misgivings on the subject of this changed conception of the right way to pray. Prayer is not a mere form of words. The simple lisping of the little child, who strives and desires to find God by being good, may be more effective than the eloquent, beautiful, and appealing supplication of the most learned divine or theologian. It depends upon the mental state of the seeker. It is right desire, sincerity, the readiness to reform from evil and to be and do good, that brings forgiveness and help in time of need. We need not concern ourselves, therefore, about our ability to pray as fervently or beautifully as another, but rather to search our own hearts, to know that we are asking sincerely and with the desire to be better and to deserve the good that God has provided for us. We do not pray amiss because our words are not well chosen or our rhetoric faulty.

The apostle James said: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts;" which was equivalent to saying that the asking was from selfish motives and not from right desire, which alone is effective. Mrs. Eddy, in the chapter on Prayer in our text-book, makes this so clear that we wonder that we could ever have had any other conception of the true nature of efficacious prayer. Her treatment of the subject is most impressive and illuminating. She iterates and reiterates the important fact that it is right desire which is effective as prayer. The whole subject is comprehensively included in the first sentence of the chapter: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1).

Without assuming to make clearer that which is so comprehensive and easily understood, or to construe or point its meaning, it cannot be amiss for us to dwell upon the three essentials of effective prayer so clearly stated by Mrs. Eddy: viz., faith in God, spiritual understanding of Him, and unselfed love. If these elements, or any of them, are absent from our prayers, we pray amiss and our prayers cannot have full effect. The lesson impressed upon us by our Leader, that our own attitude and condition of mind has much to do with the efficacy of prayer, is amplified and enforced in many other passages of Science and Health,

familiar to all Christian Scientists. Thus we read on page 9: "Consistent prayer is the desire to do right." We are also taught to understand that it is not enough that this desire be expressed in words, but rather "in patience, meekness, love, and good deeds" (*Ibid.*, p. 4). It is made to appear, with equal clearness, that the mere request or supplication to God, in the form of prayer for help, is of no avail. (See pp. 2, 11, 12.)

So, then, the prayer which is effective is the prayer which makes men better and brings them nearer to God. The divine laws are fixed and unchangeable. The standard of good is absolute and unalterable. We must therefore come to that standard to comply with Jesus' command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The truest and most effective prayer is the desire to attain to and live by that standard. Every good thought, every desire to be better, every good and sincere act is a prayer, because it makes men better and brings them so much nearer to God, so much nearer to the attainment of the absolute, the divine standard of good. It is a question of individual regeneration and advancement. It involves faith, spiritual understanding, and right conduct and desire. Express it how we may, it comes back to this. It involves no complications, no abstruse questions as to the form or manner of prayer, no room for doubt as to what form of prayer we must resort to in order to receive divine help. It is a simple question of trust and faith in God, an earnest and sincere seeking to know Him aright, and the purpose and desire to be good evidenced by righteousness in thought and deed.

One of the most important results of Mrs. Eddy's discovery and teachings is the better understanding of God it has brought to multitudes of people, many of whom did not believe in God, as well as the much larger number of people who believed in a God but had no right understanding or conception of Him. Hundreds who have been restored to health and happiness through the ministrations of Christian Science, bear willing witness to the change and regeneration of their thought and understanding in this respect. It is one of the many beneficial results affecting the condition of mankind of a life of effective prayer on the part of the Founder and Leader of Christian Science. Her life has been a living example of right and effective prayer.

It might seem that the view of prayer above taken, renders man the actor and takes no account of God. But the divine Mind is always expressed in action. God is ever present, ever active good. Good is an ever active presence, appealing to mankind to forsake evil and seek righteousness. It is the mainspring of the right desire that goes out in prayer and in turn is the reward for repentance and reformation. We commonly call it conscience, but it is, in reality, the sense of good striving to overcome the sense of evil in men's consciousness. It is the ever-presence of God that must and will overcome all evil. So our ability to realize the good we desire is dependent wholly upon God, the giver of all good. If we fail to realize and receive the benefit of the good that is, it is not because good is inactive, for God is good and therefore good is the reality, and sin, evil, and discord are unrealities.

The belief in evil affects men only in so far as they give it place in their own consciousness. Good is always open to them, always ready to take the place of evil in their consciousness. Effective prayer is, therefore, the prayer that lets good in and banishes evil from thought. To do this we must understand the allness of good, God, and the unreality of evil. The nearer we come to God, by the prayer of right desire and the overcoming and banishment from thought of wrong desire, or evil, the closer our communion with Him, the higher our understanding, and the purer our life. Thus are we regenerated by prayer.

If we turn to the Bible, we find that Jesus emphasizes the necessity of believing in order to obtain what is asked for. He said, "All things, whatsoever we shall ask in prayer, believing, ye shall receive." Again: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He also impresses upon his hearers that they should forgive when praying, that the Father may forgive their own trespasses, which was but another way of saying that one must pray with right desire, must forgive in order to be forgiven. This is also the spirit of the Lord's Prayer, "Forgive us our debts, as we forgive our debtors." We cannot conceive of a prayer being effective which comes from one whose heart is filled with malice, revenge, or hatred, unless it be accompanied by a spirit of repentance and a sincere desire to be freed

from these evils. In such case relief comes, not from the mere supplication to God for relief, but from the spirit of forgiveness, and the desire that the hate or malice be overcome by the spirit of love and forgiveness.

Nothing could meet this unfortunate mental condition better than that portion of the daily prayer instituted by our Leader: "'Thy kingdom come;' Let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin" (Manual, p. 41). There could be no more efficacious prayer by one so situated, if made in sincerity and earnestness of purpose, believing in God and desiring to be freed from sin. The same prayer, if unaccompanied by belief and right desire, would be like the prayer of the heathen "vain repetitions." And the belief which heals and saves is "not a faltering nor a blind faith, but the perception of spiritual Truth" (Science and Health, p. 582). Particularly is it necessary for one who ministers to another, in Christian Science, to be possessed not only of faith, but also of the understanding of the power of God, and of the unreality of evil and its lack of power.

Looking back over the centuries of fruitless and unavailing prayers that have gone up from countless numbers of sincere and earnest seekers after righteousness, one cannot wonder that the world should have lost faith in the efficacy of prayer and fallen into the depths of darkness and unbelief. To those possessed of a blind faith in God, but lacking a right understanding of Him, the constant pleading with God for help in time of need, with no response to their prayers, there was nothing left but to cry out in anguish of heart, "Thy will be done." And this belief that it is the will of God that men should suffer and die, advanced as a reason for His failure to answer prayer, is one of the most hopeless of all mental conditions. What a relief to know, and understand, as we do in Christian Science, that it is not the will of God that we should suffer in any way, and that all right prayers are answered.

The Lord's Prayer is in its very nature an appeal, not that God shall do something for us, but the expression of a desire that we may live in obedience to His laws. "Thy kingdom come" is a prayer that God's kingdom, which is ever present, may reign in the hearts and consciences of men. It is the expression of a right desire that the petitioner may be a dweller in that kingdom by living a life

of good. The same is true of the plea, "Thy will be done," which is a desire that the individual man may be regenerated, which is the coming of God's kingdom. The petition, "Give us this day our daily bread," expresses a desire for the bread of life, which is the truth that makes free from sin, sickness, and death. "Forgive us our debts, as we forgive our debtors" is, as construed by Jesus himself, a declaration that God will forgive our trespasses only as we forgive those who trespass against us; or, putting it differently, we must forgive in order to be forgiven. It is essentially the expression of the desire to be able to forgive our enemies, which again is right desire. "Lead us not into temptation, but deliver us from evil," is an expression of the desire that good shall prevail over evil in our experience.

So the Lord's Prayer, throughout, is a supplication that men shall be made better by submission to the law of good, God, that they shall be brought within the kingdom of God by righteousness on their part; and the power to accomplish this result is declared to be God: "Thine is the kingdom, and the power, and the glory, for ever." It is the prayer of "absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1).

When the desires expressed in the Lord's Prayer are accomplished in the regeneration of humanity, the destruction of the belief of man as a material being, the revelation of man as spiritual and perfect, of good as the only reality and evil as nothing, then will prayer have had its last and final effect, as all right desires will have been attained, we will have come into our own in the spiritual understanding of God, and be possessed of that Mind "which was also in Christ Jesus."

True prayer is the earnest, sincere desire to emerge from the darkness of false material beliefs into the light of spiritual understanding. The fruition of this right desire is repentance and reformation, evidenced by righteousness in thought and action. God is the ever-present incentive and inspiration, the light that is leading men out of this darkness, the Truth that impels right desire, the Love that forgives (destroys) trespasses and bestows rewards for well doing, and the Life that is spiritual and immortal. God is the Life of the real man, the image and likeness of

God. By true prayer is meant the overcoming of the false belief that man's life is material and mortal, by which we reach, step by step, the knowledge and understanding of the truth of being. If one's prayers are not elevating him in some degree to this spiritual understanding, he may know that he is praying amiss.

Faith in the omnipotence and goodness of God is the foundation of all true prayer. The faith of Jesus was sublime. It was unbounded, unquestioning faith. He said, at the grave of Lazarus: "Father, . . . I knew that thou hearest me always." When his disciples were unable to do the great works that he was doing, he cried out, "O faithless and perverse generation, how long shall I be with you?" And when his disciples inquired of Jesus why they could not heal the man, he said: "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." He said many times to those who had been healed: "Thy faith hath made thee whole."

Jesus taught us how to pray, not only in words, but by his absolute trust and faith in God and his own conduct and example. His command, "Use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking," needs to be better observed and followed. Our text-book tells us (p. 4) that "the habitual struggle to be always good is unceasing prayer." To follow in Jesus' footsteps and be obedient to his commands is effective prayer. He said to his disciples, "If ye love me, keep my commandments;" and again, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Thus Jesus made the keeping of his commandments the test of our love for him and our love of God. After all, then, to pray aright is the sincere desire and the earnest and conscientious endeavor to keep his commandments and to obey God's laws.

WHEN a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

Emerson.

THE PRAYER THAT HEALS

CLARENCE W. CHADWICK

IT is as true today as it was twenty centuries ago, that "the effectual fervent prayer of a righteous man availeth much," for Christian Science is proving daily that such prayer is potent to heal the sick and to reform the evil-minded. The secret and subtle purposes of evil never permeate the atmosphere of true prayer, which is in no way associated with evil or occultism. This prayer never tramples upon individual rights, never asks for something that would injure a human being or that does not belong to God's man. It never asks for spiritual blessings upon any form of sin or sensuality, or seeks forgiveness of any sin that the human heart is unwilling to relinquish. It never importunes God to descend to the level of material belief and to see things as mortals see them. It never entertains a doubt as to what the will of God is. It never petitions God for material possessions which are no part of the divine consciousness. It is not a prayer of words or "vain repetitions." It does not "ask amiss." It does not importune God to do something which, from His viewpoint, is already done. It is not the exercise of blind human faith or human will-power, nor of that consciousness which admits the reality and power of both good and evil.

The prayer that heals scientifically is one of enlightened faith and understanding. It is a prayer that knows the truth about God and man. Said Jesus, "Ye shall know the truth, and the truth shall make you free." This was said to those who "believed on him," not to unbelievers, which would indicate that something more than blind faith or belief was necessary, if they would be made free; they must know or understand the true nature of God. More than this, they must understand what man is. Believing that God's man is anything less than spiritual and perfect, would disqualify one from praying understandingly. Why? Because prayer is answered only when the unity of God and man is recognized, and such unity could not be realized so long as man is believed to have a mind of his own, separate and apart from God, or in possession of any attributes unlike his creator. "I and my Father are one," said

Jesus. It was this recognition of man's unity with God that enabled Jesus to say, "I knew that thou hearest me always." He also said, "No man cometh unto the Father, but by me." Can any one today reach the Father except through a correct or scientific apprehension of Him? Will guessing and theorizing ever enable any one to reach the divine source of health and happiness? If so, why the admission of millions of unanswered prayers that have been offered up by professing Christians the world over? The experience of countless thousands of the best of people would certainly justify the assertion that there has been something radically wrong in the world's concept of prayer.

Outside of Christian Scientists there are few indeed who have sufficient trust and confidence in their prayers to rely implicitly upon them in the hour of urgent need. Multitudes pray for the restoration of the sick, but they do not thereby relinquish their hold on material means, and resort to the argument that God made all the herbs of the field for medicine. Christian Science accepts the Scriptural statement that God made "every plant of the field before it was in the earth, and every herb of the field before it grew;" and when the doctor of medicine grasps the spiritual import of the Scriptures and finds out that "all is Mind and Mind's idea" (Science and Health, p. 492), he will gladly dispense with his material remedies, and have faith in God alone, who heals all manner of disease without the intervention of either the human mortal mind or its subjective state called matter. His prayers will then heal the sick and at the same time correct the moral fault of the patient, something that medicine never has accomplished.

The prayer that has more faith in matter than in God, making Spirit merely an accessory to materiality, was never known to be answered, because such prayer never reached the infinite. Some good people may dispute this statement; but let them remember that the seeming surcease from suffering where prayers and drugging have been mingled, is no proof that God has had anything to do with the results. The prayer that is answered is one which results in physical and moral uplifting of thought, in the correction of erroneous human thought and belief, and the impartation of a higher and purer sense of life and its demands upon man. The mere exchange of one

belief for another, which leaves human thought just as material as before, does not constitute answer to prayer.

True prayer means progress heavenward, the correction of sense testimony and the conscious recognition of the truth of being; it is the word of God, good, declared in thought and speech and lived in daily life. Such prayer is positive and affirmative. The only prayer that God hears is the one that neither knows nor acknowledges evil. A healing prayer is not a citation of human woes; it is the affirmation of what is good and pure and holy, giving the lie to evil or error in all its forms; it is the declaration and acknowledgment of fact and the denial of fable. An honest, sincere acknowledgment of what is true concerning God and man is necessary to correct what is untrue concerning God and man. Such acknowledgment is prayer, and it will be answered if it is offered with the spirit as well as with the understanding.

Prayer must rise to the zenith of understanding, which is defined in the Bible as "a knowledge of the holy." It must depart from the realm of human supplication and importunity, and launch out upon that deep wherein the allness of God is recognized, also man's unity with and perfection in Spirit. And it must be the prayer of a righteous man if it is to avail much. Here is a most vital point that must not be lost sight of when considering the subject of prayer. It is only the righteous man who prays with the understanding, for the psalmist plainly says: "If I regard iniquity in my heart, the Lord will not hear me." The righteous man is he who is thinking right and living right. It does not necessarily mean that he is righteous because he is doing the best he knows how on the moral plane. He might have a very erroneous concept of God, and believe in the reality of matter, evil, disease, and death, and yet be counted a righteous man among men.

Christian Science raises the standard of righteousness above the belief of physical and moral goodness. It makes clear the fact that a man, in order to think right, must be possessed with some degree of spiritual enlightenment or understanding. First of all, he must know that God is an all-good God, of too pure eyes to behold evil, and that good is the only real power, presence, and activity, the only cause and creator; and that man is forever the image and likeness of this God, living, moving, and having his being

in good. This understanding of a perfect God and man will furnish him with the only possible basis or foundation for scientific or accurate thinking. If he adheres to this perfect standard, he will constantly be departing from evil and gaining in spiritual wisdom, power, and righteousness. This man will pray unceasingly; he will know what it means to watch, to stand guard at the gateway of consciousness and to shut out the foe,—the belief that there is something besides a perfect God and man,—and to admit only the understanding of the infinity of good.

The true inwardness and effectiveness of prayer lies in knowing, in having such understanding that the suppositious knowledge of evil cannot enter it. A true or scientific knowledge of what is, will do away with that which seems to be but is not in Science. True prayer must deal with what is and forsake the seeming, it must "judge righteous judgment." It restores the sick to a normal condition of health, not through a knowledge of disease, but through a knowledge of what constitutes perfection, man's true birthright. A prayer that presumes to invite the attention of God to a knowledge of counterfeits is not the prayer of a right-thinking man but a wrong-thinking man, and this prayer availeth nothing.

If there is such a thing as spiritual accuracy in the realm of thought, it must be utilized in prayer, which affords the only avenue of communication between God and man. It is thought that is exactly right which enables one to take hold of God's right hand in the hour of need, not the thought that is very nearly right. This is why Christian Science seems radical to some whose habits of thought have not measured up to the Christ-standard of perfection. Every advance in thought is one step nearer the goal of perfection. One cannot obey the injunction of the Way-shower, "Be ye therefore perfect, even as your Father which is in heaven is perfect," without a definite, positive, and exact knowledge of the truth and science of being; the Principle of perfection must be understood and applied before the problem can be solved, just as in mathematics.

The problem of individual salvation can be worked out only through a spiritual understanding of prayer. To gain this understanding the professing Christian of today must be willing to be instructed, and to give up all doubt as to the will of God in any given case. The spiritually

righteous man knows that the one Mind has no changeable will or purpose, that God has only blessings to bestow upon man. This enables him to reach out confidently and expectantly for the fulfilment of His perfect law of righteousness in individual consciousness, which will mean the abrogation of the law of sin and death. When the blessings of divine Love are received, it is because some belief in sin or disease has disappeared to make room for them.

Another essential of healing prayer is the understanding of the allness and completeness of eternal Life. A belief in the lawfulness of death can but obscure the divine image and likeness and hinder the demonstration of ever-present and omnipotent Life. The petition that asks God to take a poor sufferer to Himself through death is not the effectual prayer of a righteous man. A righteous man would affirm the presence and power of eternal Life and vigorously contradict sense testimony. He would never encourage a human being to submit to "the last enemy," under the supposition that a mortal would better his condition by this surrender. Rather would he "understand the resuscitating law of Life" (Science and Health, p. 180), and pray for its realization here and now. True prayer must also be consistent. It is the activity of right thought or ideas which are forever in harmonious accord with their Principle, God. It is secret communion with God. It is unselfish desire uttered or unexpressed. It is the exercise of spiritual and not material sense, and this point must be grasped before one can pray with the understanding that heals sickness and sin.

After years of human effort on the plane of limited faith and belief, with prayers unanswered and with no available hold on the healing Christ-idea, thousands upon thousands of Christian people have been enabled, after a very brief study of the Christian Science text-book, Science and Health, in connection with the Bible,—during which time they have been healed of mental, moral, and physical ailments,—to pray with sufficient understanding to bring about healing for many who have called upon them for help, and this has encouraged them to press on for a firmer and more scientific grasp of the divine Principle of their work. They do not claim to have reached the goal of spiritual perfection, but God has given them the unanswerable proof of their having begun to approach Him through

the channel of enlightened faith and scientific spiritual understanding, and the signs follow to prove to them the correctness of the teaching that has been given to the world through a humble, spiritually-inspired woman, whose life has been and continues to be one ceaseless striving to know and to demonstrate more and more the power of divine Love to benefit all mankind. It is significant that the first chapter in Science and Health is upon the subject Prayer, for this, above all others, is what the Christian world needs to get it started on the royal road to heaven. When men begin to pray aright, they begin to live aright, begin to work out their salvation. The daily life of a consecrated Christian Scientist is one of prayer and thanksgiving. He prays unceasingly, whatever his position or vocation in life.

Probably nothing has been more mystifying to many professing Christians than this statement by the Master: "What things soever ye desire, when ye pray, believe that ye receive them ["have received them," according to the Revised Version], and ye shall have them." This passage, however, appeals strongly to the Christian Scientist, because it brings out so clearly the divine oneness of God and man, in which man is necessarily under the law of divine sufficiency, already having everything that belongs to him as a child of God. And since the Father knows that he needs all these things even before he asks for them, it becomes his sacred duty to affirm and acknowledge that his every need is already supplied, regardless of sense testimony to the contrary. This procedure would of course seem foolish to the materialist, and not until he learns to judge without regard to appearances will he be willing to concede anything practical as connected with the supersensible.

The prayer which heals is the same that touches the consciousness of Mind's infinite supply. In either case it is a question of seeking "first the kingdom of God, and his righteousness." Prayer never loses sight of this spiritual seeking. By seeking the divine sufficiency of Spirit, God's ideas are unfolded to individual consciousness, and these ideas are interpreted by finite human sense in the form of "daily supplies." (See Miscellaneous Writings, p. 307.) God has nothing but spiritual ideas to bestow upon His child, and these in turn open up channels through which divine Love will fill every human need upon its own plane of consciousness.

The prayer that heals all the discords of the human mind will affirm positively and intelligently the unfailing sufficiency of the divine Mind in every time of need. It will recognize Mind's ideas as both substantial and satisfying, and this true concept of substance will do away with the too common custom of seeking first a material plenitude before giving heed to the demand of Soul or Spirit. With the understanding that comes through righteous prayer and devout obedience to the command to seek first the consciousness or Mind of God and His ideas, one will gradually emerge from the belief of human lack and limitation, and will have peace and plenty. The promise of Scripture is: "If ye be willing and obedient, ye shall eat the good of the land;" and Science and Health (p. 442) tells us that "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

[Written for the *Journal*]

PEACE

FRANCES PALMER-HOWE

When day's toil at last is done,
And deep'ning shadows veil the sun,
Whose warm rays fade beyond the hill;
When white gull's wings at last are still,
And peace is on the far blue deep;
The bird, the bee, the flower asleep—
The new moon's silver horn swings low,
And ev'ning star shines out aglow,

Dwell thou in secret place most High,
With Him who watches ever nigh.
Above thee shall His wings be spread,
His angels hover near thy head;
For He shall give them charge to keep
Thee safe through all thy long night's sleep,
And bear thee up, lest thou should'st fall.

Though sun and moon and star depart,
His light and peace shall fill thy heart,
For God is All-in-all.

LAWBREAKING

DR. EDMUND F. BURTON

THERE is a something in the heart of mankind which ever rebels against limitation. There is nothing one so loves to do as to leap over or trample down barriers, to break laws of limitation. Such asserted laws are an excuse for the weak, but a challenge to the strong. Freedom has ever been man's highest aspiration, liberty the most potent watchword of history. The instinct which has made men rise and keep on rising throughout history, is the instinct to break laws which have been wrongly imposed upon mankind.

That which sends the discoverer running through the streets crying "Eureka," is the joy of having learned how to break the limitation of some supposed law. Poetic license is a reward granted to genius, permitting it to break laws imposed upon and governing more prosaic minds. The inspired composer knows no keener thrill of pleasure than to soar in masterful power and liberty above that which has theretofore been law in his art. The trained athlete disregards the law which limits his weaker brother, and every man prizes the ability to discard that which is law to the less powerful or less experienced. The instant a boundary is set, the thought looks beyond it, and every such boundary is an incentive to overleap it. An oppressive law has often been the spark which has kindled the conflagration that has burned away for a people the bonds which held them down and the barriers which held them back.

It has been said that laws are made to be broken. This is true of laws that are man-made, for manufactured laws betray their makers' lack of wisdom, and reveal the limitations of themselves and of their times; but it is not true of that law which exists by virtue of divine Principle. The former, the lower, are assertions of limitation. The latter, the higher, is a declaration of freedom, of the truth that makes free. The lower says, "You cannot;" the higher says, "You can." All laws of limitation are broken by a higher understanding of the truth. The understanding of ultimate reality, of Principle, does away with all man-made laws based upon anything less than Principle.

The discovery of a new basic law in any sphere of human activity, annuls laws based upon the ignorance of such law. Every ascent of consciousness leaves lower regions abandoned, their laws broken and discarded. As man rises to a conception of the wider domain of mental power, his pulses thrill with the capacity to burst the bonds, the laws that have held him to the more material things of earth. In his upward path the truth at length dawns upon him, that his real mentality is spiritual, that his life is immortal and his destiny limitless freedom and power. Then there begin to fall from him the shackles of false laws, burst asunder by his expanding thought, and, freed from their limitations, he rises into clearer air, above the levels that have hitherto seemed his native and necessary habitat. Finding that his life is not subject to physical laws, that his mind is not dependent upon brain convolutions, that his "health is not a condition of matter, but of Mind" (Science and Health, p. 120), the plane of his consciousness rises to the recognition of the truth that the instinct to reach beyond every barrier is God-given, is that which proves that he is made in the image and likeness of God and marks him as the son of his Father; that while it demands as his sphere of activity nothing less than infinity, it assures him of his capacity for a full understanding thereof.

This expanding human consciousness is like a rising flood, seeking the native level of man and submerging all that is beneath the highest point to which it has attained. Thus, as it approaches that spiritual condition wherein thought unlimited is transported with delight, there disappear beneath the engulfing waters of understood truth those various material suppositions which claimed to have the actuality, power, and permanence of true law, and man comes to the full knowledge of his sonship with God, that divine Mind is the one reality, that Love is the fulfilling of all law, and that life means the liberty to follow in the one way, the Christ.

The teachings of Christian Science show us today the propriety and the method of breaking material laws, since in them is not expressed the will of man's creator. On page 393 of our text-book we read, "Rise in the strength of Spirit to resist all that is unlike good." This sentence is pregnant with wisdom, and we do not easily take in its

full truth. Let us be sure that we understand that there is but one way to break law, and that is by rising above it. We may not disregard that which we still ignorantly admit to be law. It is not thus broken, but its claimed penalty is incurred. An asserted law of limitation is scientifically broken only through Truth, Spirit; and the only scientific lawbreaker annuls the law with its penalty, not for himself alone, but by his demonstration shows to all the world the way to freedom. Selfishness would attempt in vain to escape an acknowledged law and its penalty, while leaving others still under its condemnation.

Jesus was our Wayshower in all things, and in no way does he give us greater incentive to right thinking and acting than in the proof contained in his life and words that every error destroyed does not advantage one's self alone, but lifts off from the human race a portion of the burden of false beliefs and laws that is keeping it from manifesting the full uprightness in which God made man. To annul the lower we must rise to the fulfilment of the higher law. Jesus overcame the world by rising above it with its laws and penalties. He said that he came not to destroy but to fulfil true law, while to the false law he brought not peace but a sword. He submitted to death, even the shameful death of the cross, but he rose in the strength of Spirit above the alleged law of death and its penalty, loss of life; and thus we have that higher law enunciated by Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

CLERK OF THE MOTHER CHURCH

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[Written for the *Journal*]

FAITH, HOPE, AND CHARITY

LOUISE KNIGHT WHEATLEY

WHATEVER storms upon my soul arise,
However dark and threatening the skies;
However far from well-known paths I go
To face conditions which I do not know;
No matter what the cares I have to meet,
Still let my faith in Thee be pure, complete,
Unshaken, changeless. Let me know my guide,
Unseen by human eyes, is at my side.
Help me to feel Love's tender, outstretched hand;
Help me to trust—until I understand.

No matter what the obstacles I find,
Not for one moment let me look behind,
But onward, ever onward, let me press,
With eyes that would not see the wilderness
But only heights beyond. Let me be strong;
Although the way seem perilous and long,
Let hope sustain me. Let me take my place
Where duty calls, and give not up the race
Until the goal is reached, the prize is won,
And I can hear Truth's silent, sweet "Well done!"

But most of all, I humbly ask of Thee
That gift of gifts supreme—the charity
Which gathers, dovelike, 'neath its brooding wing
A tired world, enfolding every thing
In unselfed love that blesses each and all.
A love that's honest, though the heavens fall,
And dares to speak the word that's needed, yet
Can hold its peace as well; nor doth forget,
When things seem wrong, love shows itself most great
By sometimes being willing just to wait!

This is my prayer, dear Father-Mother God.
A faith so firm, a steadfast hope so broad,
A love so pure, their threefold ministry
Shall help the world a little nearer Thee.

DIVINE PRINCIPLE.

E. A. M. COWAN

ONE of the strongest longings of the human race is the deep desire to know. Job said, "Oh that I knew where I might find him!" To the child knowledge seems an attainable thing, its acquirement the natural consequence of the grown-up state; he supposes that he will grow into knowledge after the same inevitable manner that he will grow into manhood. But as the years pass he finds himself still unsatisfied, still in ignorance of the deep things of life. Although surrounded by many theories and many systems, he is yet without any certain information on the most momentous of all questions—"What is truth?"

This child is not one child, he is the type of all the ages, he is the epitome of that weary human intellect, always seeking, never satisfied, searching since its infant days for "the reason o' the cause an' the wherefore o' the why," and not one whit farther on today than when in its childhood it first took up the quest. For the questions that have puzzled it, What is God? What is life? are questions that the human intellect with all its pride of human learning cannot answer. The spiritual solution of these great problems of existence has at last been scientifically ascertained, and has been given to the world in the Christian Science text-book, "Science and Health with Key to the Scriptures." The author of this book perceived that behind all the phenomena of human life there exists a divine Principle and Science of being, that this divine Principle of life is God; that it is applicable to all human needs, and when spiritually discerned can be demonstrated today, as it was demonstrated by Jesus, in the healing of sickness and sin. Before this discovery was made by Mrs. Eddy, apparently it had not occurred to any one that a Principle and Science of being existed apart from all material causation.

A Science of Spirit has the ring of a paradox: its discovery is the reconciliation of those long-supposed opposites, reason and revelation. If God, who is pure Spirit, is also divine Principle, reason can be satisfied spiritually, and revelation becomes a practical experience. Looking deeper, we see that a spiritually scientific conception of life offers

the only solution of the problems of being that can even conceivably meet with a universal acceptance. If "the unity of the faith," the world-wide brotherhood of man, is ever to be established on this earth, it can only be through the discernment of some common bond, possible of recognition by all men. Such a bond must of necessity be spiritual, for while materially there appear to be innumerable separate origins, minds, aims, interests, and beliefs, which no process of compromise can reconcile or bridge over, yet spiritually there is but one source, one Mind, one aim, one ultimate, one understanding of life. This point of unity, which is to form the meeting-place for all nations, must furthermore be scientific; it must be demonstrable, undeniable, a truth that is true beyond all gainsaying, or who will believe in its finality; it must be according to proof, not according to human opinion; in other words, it must be founded on Principle. Principle itself must be this bond.

Without some understanding of Principle, life is indeed a complex affair, so many things to consider, so many viewpoints to consider them from. As when the artist "finds his picture" and unity appears, as when the student solves his problem and all the parts fit in, so when the glory of divine Principle dawns upon the human consciousness "the burden and the mystery of all this unintelligible life is lifted," and man not only, as the poet has it, "thinks he knows," but knows whence his life came and where it goes. The revelation of this divine Principle to human consciousness is not a single event in any individual experience, it takes place on every occasion that the divine overcomes the human and darkness gives place to light.

To find Principle is to find the absolute. It is to have something to work by, something to know by, something with which everything that is must be in line,—a standard, a measure, a guide. Principle is the pole-star in the heavens of thought. It is the essential nature of Principle never to go wrong, never to fluctuate, never to fail,—"If we believe not, yet he abideth faithful;" and in Him "is no variableness, neither shadow of turning." Everything else, everything that is not of Principle, lives in the admission of mortals; but Principle lives on forever in its own right. It exists apart from all personal bias, opinion, impulse, desire,—one's own or another's. It is that everlasting spiritual outlook which abides when all that is partial and temporal is eliminated.

Without Principle there could be no absolute, for the truth would then be an indeterminable quantity—"this to me and that to thee." Without Principle there could be no law, for the law is that everything shall be according to Principle. Because God is divine Principle, "understanding is life." When the Principle has been discovered, all that belongs to it, all that it governs, is brought within the range of the understanding. To one who has perceived Principle in any faint degree, truth left to itself will henceforth by degrees unfold itself; its seed is within itself, it is all of a piece, all one thing. Principle can be thoroughly understood, and nothing else can. It can be understood spiritually because Principle is Spirit.

We come to Christian Science with a very human sense of Principle, because we have a very human sense of Science. When Mrs. Eddy discovered the true nature of Principle she made a discovery of vital import to all science. She perceived that, because Principle is a wholly spiritual fact, there is no such thing as physical science—"all Science is divine" (Science and Health, p. 126); therefore, of necessity, it exists apart from all material conditions. It is scientific by reason of being purely spiritual. Its only basis is divine Principle; and this Principle of all Science is Love. It follows that mathematics, or any true science, can be discerned by the same spiritual consciousness which perceives God, pure Spirit; the eternal truth of mathematics can be understood as we advance in the understanding of God. This is not the same as saying that God can be understood as we advance in the knowledge of mathematics, for the method of studying mathematics is up to the present time largely tinged with materiality. The divine nature of all science is as yet very faintly perceived, and the student of mathematics has consequently to purify and dematerialize his thought, before it is possible for him to perceive the divinity of Principle and its oneness.

Mortal mind has something it calls principle, as it has something it calls love, but these two are separate and not identical. Christian Science teaches that Love and Principle are one. To human sense this is another of the strange paradoxes of Truth, but to spiritual understanding it is the key-note to the harmony of heaven. One of the greatest difficulties of the past has lain in hard choices between two

supposedly opposite ideals. Through just these divisions Truth has been hidden from humanity. Today the choice is taken away, reason and revelation have united to proclaim it: "The Lord our God is one Lord" and "there is none other but he." Truth and God are one; Principle and Love are one; Science and Christianity are one; justice and mercy "have met together," "meekness and might" go hand in hand,—

> And in all lands beneath the sun,
> The followers of the truth are one.

To all that human sense has severed, spiritual understanding says today, "What God hath joined together, let not man put asunder." Mrs. Eddy writes in an article on "Prevention and Cure for Divorce," in the *Sentinel* of March 11, 1905, "Look high enough and you see the heart of humanity warming and winning. Look long enough and you see male and female one—sex or gender eliminated—and the name man meaning woman as well, and the universe, all included in one infinite Mind and reflected in the intelligent compound idea, image or likeness called man."

The enlarged range of the ideal, with its many-sided aspects, draws to itself all types and conditions of thought, but from the very breadth of the ideal comes the arduousness of its following. If it is easy to enter because the avenues are many, it is a mighty task to gain possession of them all. The student who has lived his earthly years in the hope that some day he may reach the goal, and, coming out upon the mountain-top, find the truth, the prize, spread out all panoramalike before his gaze,—on finding the truth, has yet to learn that to reach this goal is only to begin the journey. Truth is the end, it is also the beginning; the first thing is to find the way, the next thing is to follow it, whithersoever it may lead. "Strait is the gate, and narrow is the way;" but it is only to human sense that it is narrow, for its narrowness consists in being purely spiritual, its width is in being infinite.

Upon this upward winding path the traveler will meet with other travelers; there will be voices that would hinder and other voices that desire to help, but in all the crucial moments of the journey he will find himself alone—with God, with God who understands. For on this pilgrimage we do not know each other's problems, we only know our own. Mortals may think that were they in each other's

places they could so much more quickly find the way—perhaps they could, but it would be a different problem; "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." The cards that each man holds in this strange game of human life were not dealt out to him by chance, but are the outcome of his human selfhood. No mortal man can solve another's problem for him, nor tell him how it can be done. He sees that there is a problem, but he does not see just what his friend is seeing. Mortals may not lift each other's burdens, nor set the crooked straight, but man reflecting his creator's presence—"I am that I am"—sheds the light of His glory on earth. Who can describe what light is? all the gladness of its coming and the revelations that it brings? We do not know the world we live in till the light of Truth has dawned,—"until the day break, and the shadows flee away;" then Love with its angel-touch makes all things new, for it is "the Sun of righteousness" that rises, "with healing in his wings."

To material sense the demand of Principle, "Thou shalt have no other gods before me," because it is a wholly spiritual demand, will appear altogether too exacting. But God is infinite, is all, and the at-one-ment with the Father is also the at-one-ment with all that He creates; neither is there any other at-one-ment with any created thing. In Him we find the deep reality of all that we had lost, of all from which we had been separated, of all that we had renounced for the kingdom of heaven's sake. Truly "he shall give thee the desires of thine heart," only first thine heart must become truly His; the bride must make herself ready, must put on her "fine linen, clean and white;" then she will be wedded to the "Lamb of God," Principle and its idea will be found to be one, and all shall be one as we are one. So "he that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing."

Jesus said, "Be of good cheer; I have overcome the world," and he told his followers that the cup of which he drank would also be theirs. In partaking of this cup we realize that it contains no unnecessary drop. The bitter drop would not be there had we already perceived spiritual reality, hence the need that we drink it all. In drinking of it we become one with the Master, and one also with all our brothers who are drinking of this same cup, for the "cup

is the cross," "which binds human society into solemn union" (Science and Health, pp. 35, 575).

O bond of union strong and deep,
O bond of perfect peace.

"Beneath the shadow of the cross, as earthly hopes remove," we learn the meaning of divine Principle, we see beyond the weary plains where all appears to be human relinquishment to the spiritual heights where immortal Love is all. So the "new heaven and . . . new earth" appear, for the former things are passing away. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." In this precious unity of the son with the Father, of the idea with the Principle, of the bride with the Lamb, the utter imposition of material sense is seen for what it is. If there were in reality two kingdoms, a heavenly kingdom and an earthly kingdom, we might then hope to inherit both; but as in truth there is only one, we can no more know the spiritual till we give up the material sense of it, than we can be awake and at the same time in a sleeping dream.

The psalmist said, "I shall be satisfied, when I awake, with thy likeness;" and this awakening has begun. It is the resurrection of the human consciousness to the perception of the ever-present facts of being. And as these facts in their beautiful, intelligent, spiritual individuality dawn upon the understanding, the mushroom growths of human knowledge begin to shrivel up and disappear. All the follies and the fears, the misunderstandings and the mysteries of this complex sense of human existence are but the false beliefs of a false corporeal sense; they are not the I, they have nothing to do with man. The false sense is the deceiver, leading all humanity astray, feeling its own sensations, seeing its own beliefs, producing its own effects, then calling them I and he and she, deceiving the whole world into a belief in the reality of its own dream sense of life. To its own beliefs this material sense is real,—to them it is the only reality,—but it is real to nothing else; it never gets outside itself. As the temporal knows not the spiritual, so the spiritual knows not the temporal. God is "of purer eyes than to behold evil," and "whatsoever is born of God overcometh the world,"—it is above and beyond and insensible to every material limitation or

temptation, being infinite instead of finite, spiritual instead of material.

The sufferings of mortal mind are but the consequence of itself; they have no cause in Principle, and are therefore suppositional. The world resists this statement, it cannot be convinced by hearsay, but every Christian Scientist knows, through actual individual experience, that when a true idea entering into consciousness dispels the false, the false not only is no longer, but he knows it never was. "When we found there were no fairies we found there never had been any. When we found the sun did not rise we found it never had risen." And so, when this infinite idea man, made in the image and likeness of Mind, begins to unfold itself to human consciousness, as "here a little, and there a little," the true idea takes the place of the false, at each fresh unfoldment it becomes more plain that man never was a finite material being, he never suffered and he never sinned, the truth we know about him now is the truth that always was: "Beloved, now are we the sons of God." The "human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea . . . held in the gospel of Love" (Science and Health, p. 576).

[Written for the *Journal*]

"ASCENSION"

VIOLET KER SEYMER

UNLEASH thy hopes and spur them onward to the goal,
Unsatisfied with part, aspiring to the whole.
By Love impelled, thought, tarry not! And day by day
Encumbrances lay off, to seek the heav'nly way.
Ascend the mount of inspiration, peak by peak,
And let each onward march outstrip thy yesterday.
The Godhead beckons thee, so let thy heart bespeak
Unceasingly the zeal which Love alone imparts,
And squander not one precious hour in worldly marts.
Let duty broaden, and that vision vaster grow
Which seeks the infinite, eternal Truth to know!

HEALTH VS. DISEASE

J. MILES CHAMBERS, M.R.C.S. ENG., L.R.C.P. LOND.

IT is well worth the while of every Christian Scientist occasionally to ask himself, How am I regarding disease? To what extent do my preconceived opinions about it occupy my thought and influence the harmony of my life today? To what extent do they hamper my successful handling of it when I encounter it?

Mrs. Eddy, by her fidelity to revelation and by demonstration, has made it possible for all of us to recognize the one true fact about disease, viz., that it has no truth in it; and she has given us in the text-book of Christian Science, "Science and Health with Key to the Scriptures," a practical statement of the Science of true being, and a positive rule of Mind-healing which will enable each one of us, if we follow her example of fidelity and demonstration, to acquire a sense of health which is scientific, and so enter on the fruition of true health ourselves and convey the like to others. Are we making the best use of which we are capable, of this statement and rule which our Leader has put within our comprehension?

Not a tithe of the freedom, or dominion, or joy, or confidence which Christian Science holds for us comes to our experience until we have set about living our lives as masters of our bodies, instead of their slaves as heretofore, and meet our sicknesses and troubles when they come upon us as if we knew we were masters. We have become so accustomed to more or less helpless submission to what has been so long taught and believed about disease, that it has become almost second nature to us to look on it as one of the hard but unpreventable facts of existence; and as we have thought in our hearts, so it has been, and we have had perforce to be content with a sense of health which presupposed liability to disease at some time or other, because it was the only sense of health we knew.

This being so, as a sort of safeguard mortals have equipped themselves with a certain superficial knowledge of the supposed facts of disease, so that they might know, when sickness came upon them, whether it was such as they could deal with themselves or whether they would need the help of a physician. All this has seemed necessary, in view

of the apparently inherent defects in the physical composition; but, although we have come to know in Christian Science that man is wholly spiritual, the knowledge and recognition of disease which we had acquired, and the presupposition of liability to disease which we have consequently entertained, have meanwhile also become second nature to us; and unless we make very decided efforts to efface all this false knowledge, the true sense of health will remain unknown to us, and disease will continue to appear a hard, unpreventable fact.

It is not enough to sit down contentedly and wait for an accumulation of evidence of Christian Science healing to establish a true sense of health for us, for this will never do it. It is only as we lose the sense of disease and of sin that we gain the sense of health, and only as the scientific sense of health becomes rooted in consciousness shall we begin to lay hold on freedom from liability to disease, or gain confidence in our ability to carry that freedom to others.

Can a man manifest strength of limb merely by knowing of it intellectually? Human thought stands just as much in need of regular, healthful mental exercise in the scientific truths of being to equip it for its work, as we have been in the habit of thinking that our bodies need health-giving exercise in fresh, pure air to keep us fit for our daily task. To become masters of disease, and to get rid of submissiveness to it, we must make ourselves exponents of true health, we must become students of that system of health which does not admit that there is any power equal to the Principle of being in overcoming disease; we must deny disease *in toto,* not treat its details. To be able to do this with understanding, or faith, we must consciously handle our own sense of health, quite independently of doing it while helping others to overcome disease; we must watch our habits of thinking about disease, and we must correct those habits until it has become our unconscious habit to think and talk in terms of health.

How easy it is to go on recognizing a certain set of symptoms as indications of a specified disease; how easy to recall all that experience has taught us goes to make up certain forms of disease; how familiar we are with all the more common manifestations of it; how tempted we are to form a diagnosis of disease directly a patient who has

come to us for Christian Science treatment has recited his symptoms. But, do these conclusions guide us to the fundamental error which is the cause of the trouble? What is it that prompts us to think that they do? What except habit, animal magnetism,—which acts on the basis that there is sensation in matter. What is guiding us when we allow them to enter our reasoning about treatment? What except knowledge,—knowledge of the kind our text-book describes as evidence obtained from the corporeal senses; about human beliefs and opinions, the things which are mortal.

Mrs. Eddy's work for mankind would have been comparatively unimportant had she merely discovered a more potent antidote for a discordant reality. This is the mistake which most critics make in their estimate of Christian Science; but the very essence of its value and appeal to humanity is the scientific proof of the unreality of matter, and consequently of so-called disease, else on what ground is Mrs. Eddy able to say with confident assurance to us, "One should never hold in mind the thought of disease, but should efface from thought all forms and types of disease, both for one's own sake and for that of the patient" (Science and Health, p. 396). How would our understanding of geography now stand if men had not abandoned all their conclusions and supposed knowledge arising out of the assumption that the earth is flat? How shall we learn more of the facts of life, if we do not banish theories and conclusions about disease, however plausible, from our work in the study of Mind-healing?

Has the reader ever paused to think what medical classification of symptoms, leading up to diagnosis of disease, is based upon? What else but the assumption that there is intelligence and substance in matter? Medical science, it may be here recalled, is, broadly speaking, two-sided. First, there is that part which deals with the body and bodily functions in health, and includes anatomy, chemistry, biology, and physiology. This part defines the normal standard of health required by each branch so far as it enters into the construction or functions of the body and its various subdivisions, and corresponds to that which in metaphysics is termed ontology. Second, there is that part which deals with the body when one or more of its organs or functions are affected by disease, the nature of which,

its causes, symptoms, etc., is elaborately explained. This explanation of diseased conditions is included in what is known as pathology; consequently, in this respect pathology has no counterpart in divine metaphysics; classification of symptoms and diagnosis of disease belong essentially to *materia medica* and not to Christian Science.

Now it is self-evident that the study of disease, the abnormal, must start where the science of the normal stops, and that it must depend entirely for its truth, and consequently for its effective utility to mankind, on the truth of the normal. It can also now be seen that the symptoms which a patient presents are not necessarily evidence of a specified disease; the conceptions formed of his symptoms are arguments for or against a theory of disease, but they evidence disease only if the theory and the premise on which it rests are sound. If life, truth, intelligence, and substance in matter were fundamental facts of being, and if predisposition to disease were one of the inherent qualities of man, then disease theories would be true, and classification of physical symptoms and diagnosis of disease would be a matter of vital importance.

If, however, one is a Christian Scientist, he has taken his stand on the scientific statement of being, which denies that there is either life, intelligence, or substance in matter. Remove the premise that so-called matter is substance, then what have medical theories of disease to rest upon? How now are we to regard the phenomena which have been described as changes in matter? How regard disease? Of what value are these phenomena now as evidence of the disease which *materia medica* has named from them? Conversely, what will diagnosis of a specified disease and knowledge of its laws now tell us of the actual cause of the disease? *Materia medica* can only answer these questions if the body actually is what anatomy and physiology have declared it to be. Christian Science declares that the body is but a false human concept; hence pathological changes, so called, resolve themselves into the phenomena of this fundamental misconception of the nature of life and substance. Instead of being the expressions of pathological laws of cause and effect put into operation in respect to substantial organs, these phenomena become the elaborations first of the fundamental misconception of mortal mind as to the nature of life and sub-

stance, second of the dependent and therefore necessarily fallacious anatomical and physiological theories of health, which have described organs and set up laws for their functions, and third of the Adam-error which deems the knowledge of evil to be a necessary part of man's equipment, and thereby gives to it its power and sphere of influence. This so-called mortal mind, therefore, is the cause, either near or remote, of all suffering.

To the Christian Scientist, therefore, the chief significance in the diagnosis of a diseased organ lies, not in the disease, but in specifying the organ or function involved. The disease itself is an entire illusion, and one's aim is to annihilate all trace of it while seeking to know the truth about all that which is real and which is misapprehended by material sense. In the right apprehension of man health is automatically and necessarily brought to pass. Let us, therefore, as consistent Christian Scientists, work to exclude from contemplation and reasoning all our preconceived knowledge of the theories and nomenclature of disease; let us take more to heart our Leader's practical advice when she says "we should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals" (Science and Health, p. 174), for, as a basis for our work, we have Scriptural support for the statement that the God-created man was forbidden to acquire a knowledge of evil. Let us study to resolve the things of material sense into thoughts, and to illumine human thought with the spiritual understanding of ontology, for, as Mrs. Eddy has told us, this is the basis of all metaphysical practice. Let our study and our joy be in the facts of being, not in illusions based on misconceptions of life and its processes; let us work our way out of human theories through the acquisition of a diviner sense of health, not a more extensive knowledge of disease with a corresponding mental pathology.

To do this does not by any means imply, when a patient comes to us presenting conditions which we have been in the habit of recognizing as symptoms of disease, that these conditions are henceforward to be disregarded and neglected; on the contrary, they are to be noted. We are there to cure them, and we must handle them, specifically or generally as the circumstances of the case demand, but

this must be done according to the science we profess, not according to the theories which we deny. We have no right, as healers, to undertake the treatment of a patient and neglect any discordant symptom which he may present, whether the discord is expressed in the sensations he describes or in physical signs of which he may be unaware; both are externalized images of the errors which are holding him; he has come to us to be healed of them, and it is our duty to discern the error which is the underlying cause of his disease, so that we may present to his consciousness the truth which will heal him.

When, through surrender of the human mind to the divine Mind, illumination of the spiritual understanding has demonstrated man's spiritual capacity, we shall be able to read, at once, the human mind through a divine sense, and thus discern the error we would destroy. While we are acquiring this sense we are permitted by the Manual of The Mother Church (Article VIII., Sect. 23) to consult with a doctor on "the anatomy involved" in our patient's case, and on "ontology"; we need not therefore hesitate to do this if through exceptional circumstances it becomes necessary in the interest of our patient, but let us be careful that the subject of the consultation is confined to these two topics, otherwise we shall find that it has often hindered where it would have helped.

Finally, let us remember that because health is real and substantial, and the Christian Scientist's work is positive, in that it destroys disease by establishing the true sense of health, he is therefore in a position to give to his patient that which a doctor cannot. If the practitioner works aright, he not only removes disease but places his patient in a position to gain for himself, day by day, more of true health and therewith ever-increasing immunity from disease in the future. Nay, he can do much more, even, than this, for he can not only take relief and freedom to the individual he treats, but he can share in the total eradication of disease, and thereby in the victory over death, for he will be doing his part in elevating the whole of human thought to a diviner sense of life.

LOVE—it is heaven. And hate?
Hate is hell. And conscience?
Conscience is the eye of God in the soul of men.

Cudoc.

LESSONS FROM AN EARLY STUDENT

ROBERT NALL

"TELL his disciples and Peter that he goeth before you into Galilee." Was there ever a more winning message to a faithless follower than this, given on the morning of the resurrection? "And Peter." Why should Peter have been specially named by the angel visitant to the women at the sepulcher? They had come to seek the Lord; they were told that he was not there. He had demonstrated that death had no power to hold God's spiritual idea, and had gone to show himself again to his sorrowing followers. In view of Peter's recreant denials after the arrest of his Master, his final severance from the little band who bore allegiance to Jesus might have been expected. What had become of all his vehement declarations of loyalty and obedience? Probably there never was a more troublesome follower. Headstrong, impetuous, thoughtless, permitting mortal mind to be dominant at most critical times, declarations of fidelity alternating with deeds that showed how crude was his spiritual perception,—such was Peter, the disciple whom Jesus found to be at times so untractable.

In the years that were to come the Master's teaching was of priceless value to him who became one of the most valiant of the early Christians; but as a student during the three years of the ministry of Jesus he was frequently rebuked and admonished. This failure often arose from overconfidence. He had all the dogmatic certitude so characteristic of young students. How easy it seems to the Christian neophyte, flushed with the new conception of divine realities and all aglow with clearer spiritual apprehension, to demonstrate the power of Truth and win victories over the error of mortal sense. Thus it seemed to Peter in his intense eagerness to follow Jesus, one of the most notable instances being when his impetuous desire for emulation led him to try to walk on the water. But it was necessary that he should be taught lesson after lesson, until in the spirit of true humility he found his real selfhood. He had not yet grasped even the rudiments of that spiritual law which enabled Christ Jesus to rise above the claims of material law, and when he became faint-hearted

and fearful, his cry for help evoked that rebuke which is of universal application, and which comes home to each one today as it must have done to this impulsive disciple, "O thou of little faith, wherefore didst thou doubt?" There is no record that the disciple made any reply, but his life-history would justify the assumption that he mentally resolved then that he would seek to learn more of that faith which is essential to perfect demonstration.

We hear of "slow learners." Was there ever a slower learner than Peter? What opportunities he had for growing in spiritual knowledge! He had seen all the wonderful works of the Master—the proofs, impossible to deny, of his divine mission. He was present at the transfiguration, when there came to the small company assembled that spiritual vision which revealed the Master's sonship—a vision akin to that which comes to every lowly follower of Christ, Truth, as in prayer, watchfulness, and obedience he waits and rests in the divine Principle of all being. He was a witness to the scene in the garden of Gethsemane, yet he failed even to fulfil the Master's desire that he should watch but one hour. He had repudiated with scorn the warning that he would prove a recreant, although Jesus had told him that the "evil one" had desired to have him. Jesus foresaw the test to which his impetuous follower was about to be put, and he came to his help so far as to tell him that he had prayed for him that his faith fail not.

We may well be astonished that, after all the benign instruction that Peter had received, after all that he had witnessed of the power of divine Love in the healing of the sick and the raising of the dead, after all the warnings that were given him, he should at last find his moral courage fail. What did it mean? Very largely that he was relying on personality rather than on Principle. He was looking to Jesus the man, and not to Christ the eternal Son of the Father, and the sense of personality had to yield to the consciousness of the spiritual idea ere a healing and redemptive knowledge of Truth could be gained. In loyalty, in fidelity, in obedience, in uncompromising adherence to the Master's teachings and example, Peter was afterward preeminent. He had learned his lessons well. "Divine Mind," Mrs. Eddy says in Science and Health (p. 183), "rightly demands man's entire obedience, affec-

tion, and strength. No reservation is made for any lesser loyalty." And in words that outline the experience of every true Christian Scientist, she adds, "Obedience to Truth gives man power and strength. Submission to error superinduces loss of power."

The lapses of young students are the result not of lack of earnest desire to know the truth, but of that wisdom which waits patiently and prays for guidance, seeking to know God aright; being willing, at the same time, to surrender any and every belief which cramps the enlarging thought and hinders a true apprehension of the spiritual in relation both to Principle and the real man. Peter erred because he was for so long blind to the higher significance of the beneficent works of which he was a daily witness. To him and his colleagues these were evidences not of that divine Love which heals and blesses mankind, but of a power which would be exerted for the acquisition and maintenance of an earthly kingdom. Hence their wholesale desertion of the Master after his arrest. There came a time before long when the scales fell from their eyes and they saw spiritually,—knew the Christ who had ascended as the Saviour of mankind. To Peter this vision began to appear immediately after his last deplorable recreancy, his thrice denial of him with whom, only a short time before, he had offered to die.

The incident embodies the most profound significance for sinning, suffering humanity. On the one hand mortal mind, —fickle, treacherous, cowardly,—temporarily dominating an earnest, truth-seeking, loving student until he fell before the taunts and sneers of a band of idle gossipers. On the other hand, he who was in the agony of his humiliation, facing brutal hatred and malice, with that perfect spiritual insight which enabled him to see beneath the outward and visible into the heart of man, "turned, and looked upon Peter." The simplicity and terseness of these Gospel narratives is one of their charms—there is never any superfluous description. Without being told, we know that that look, while deeply reproachful, carried with it a sense of tender love.

The effect was marvelous. The culprit was stricken with poignant regret and, as some one has well said, "rushed into the night, not like Judas, into the unsunned outer darkness of miserable self-condemnation, not into the

midnight of remorse and despair: into the night, but it was to meet the morning dawning." For the grace of repentance had come, that "stricken state of human consciousness, wherein mortals gain sincere views of themselves; a state of mind which rends the veil that hides mental deformity" (Miscellaneous Writings, p. 203). Afterward came the baptism of the Holy Ghost, cleansing from all sin; and he whose mental condition had settled into faith in God rather than in human wisdom, amazed the crowds by his boldness in proclaiming that the crucified one was the Christ, the Son of the living God, and in declaring that the promised redemption was unto them and their children, "and to all that are afar off, even as many as the Lord our God shall call."

The contrast between Peter's repeated failures on the one hand and his consistent determination to be faithful on the other, should be studied in conjunction with the inspiring words which toward the close of his career he wrote to "God's own people, scattered over the earth." We know how, amid fiery trials and persecution, he grew in the grace of humility and love. All the weakness and reckless impetuosity of early days yielded to a clear apprehension of Truth, to the possession of "an inheritance incorruptible and undefiled"—a spiritual sense of being—and to a tender solicitude for the redemption of fallen humanity. Thus he had fulfilled the promise of the Master, who had foreseen the transformation that would take place in the heart and thought and purpose of his follower.

Jesus had said to him, in words which cannot be limited in their application, "When thou art converted, strengthen thy brethren;" and the great "apostle to the Jews" faithfully obeyed his instructions. Therein lay one of the sources of his strength. Of what use is faith without works? "Deeds let escape are never to be done." The follower of Christ, Truth, Mrs. Eddy tells us, "has enlisted to lessen evil, disease, and death" (Science and Health, p. 450); and if he recognizes the call to duty that is thus made, and apprehends even faintly the true source of all real strength, he will find no lack of opportunity to be faithful, while the joy that attends all selfless Christian work becomes a present possession. After a life of heroic labor, Peter was able to testify to God's loving care for

His children, to affirm that no harm befalls any who are "followers of that which is good;" that they are happy, even if they suffer for righteousness' sake; and that every man should be ready to give an answer when asked a reason for the hope that is in him. He outlined in a few words in his epistles what the spiritually regenerated man who has seen the Christ by faith and is consecrated in life and purpose may accept as his daily guide.

How far are we as Christian Scientists, as those who have taken upon ourselves vows of fidelity to our new and higher conception of the Christ-life, reflecting Life, Truth, and Love in our daily walk and conversation? In the hourly task which comes to us of solving our own problems, is there a desire to transfer this duty to others? This, like idleness, is fatal to progress. In so far as we bring our thoughts and aims into harmony with Principle, in so far as, recognizing our spiritual sonship and our privileges as "joint heirs with Christ," we know that we are escaping the "corruption that is in the world through lust," so will our growth be. How to present the truth to the anxious inquirer will then become one of our most gracious tasks. Day by day the manna of the Holy Spirit's teaching will fall to us, and we shall become strong as the perfection of all that is real and eternal dawns upon the vision, so that we shall "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 3, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1909, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk.*

Falmouth, Norway, and St. Paul streets, Boston, Mass.

IGNORANCE AND EVIL

H. W. MORROW

EARLY in the experience of every one who is seeking a better way and is convinced that he has found it in Christian Science, there comes a period of rejoicing in the thought that evil has been dethroned. That God and good are synonymous terms, leaving no place to be filled by devil or evil, is a thought of restful significance, bringing peace and quiet into a world of struggle and tiresome effort and oftentimes apparent defeat. It is not surprising, therefore, that nearly all of us stop there to rest for a time and that some of us refuse ever to go farther. If the writer has any qualification for helpful suggestion along this line, it lies in the fact that he has long insisted upon the absolute sufficiency of this thought and has only very recently seen the necessity for any other. One who has just met and, as he hopes, mastered a difficulty, can sometimes state it more clearly than another who has long since left it behind and gone on to others which are to him of greater moment.

"You are giving evil power," we have been accustomed to say, when those who have seen farther have urged upon us the necessity for wisdom as well as love and charity and forgiveness. "We have been fighting evil all our lives and are tired of it. We came to Christian Science for that very purpose,—to get rid of evil. We don't want to know it and we don't want to know any of its claims." And then we have tried to justify our attitude by quoting Mrs. Eddy, perhaps to the effect that we do not need to know or fear evil if we will only keep our minds filled with good, forgetting that any quotation which does not take in all that she has said on the question, is apt to be misleading. Verily we are all tired of evil, tired of sin, tired of sickness, tired of poverty, tired of misery in all its forms. We want to get rid of every one of them, and the only difference of opinion is as to the best and quickest way to do this. Shall it be by closing our eyes and going by on the other side, or by clear-eyed understanding and courageous mastery of all conditions that would work against good? What was the method of Jesus? Can there be any possible doubt as to the correct answer to that question?

I confess to having had an admiration bordering on enthusiasm for those who, having practically no sense of evil in their own mentality, are slow to see it in any one or anything about them. Association with such a mentality is as restful as is the thought that evil has no kingdom and no abiding-place. We feel that we can throw down the bars, that we do not need to watch; that nothing will be misunderstood, nothing misinterpreted; we can close our eyes, secure in the thought that there will be no by-play, nothing underhanded or mean. And yet, is that all there is to goodness? Weakness and dulness are equally harmless. Who has not seen untold misery worked by just such a mentality. Many persons, for the want of spiritual alertness, actually play into the hands of designing persons, and then wonder helplessly that a good God should permit the ruin and suffering that follow. The harmlessness of the dove must be tempered by the wisdom of the serpent till all are harmless. Evil is not powerless till it is known as evil; so long as it is permitted to masquerade as goodness it seems to have temporary influence. To believe that its influence can be other than temporary would be to impugn the wisdom of the All-wise.

Is one putting himself in God's place when he sees these things and takes measures to avoid them? Is he judging or condemning? Surely it is not ours to judge, but it is ours to know the truth and under proper circumstances to make known the truth to others. One need not be suspicious or evil-minded in order to avoid being what the world calls suspicious of evil and to insist that others do the same where it affects us or those dear to us. Certainly it is not ours to condemn or punish. God will punish the transgressor in His own way and time, and God's time is now. The world has made the mistake of thinking that punishment may be postponed, sometimes, till after death, and thereby allowed endless harm to ensue. One might as well walk out of a second-story window after dark and expect the law of gravity not to operate till daylight, as to expect to do wrong and escape punishment till after he is dead, or for one second. But to punish evil, and to know what evil is trying to do, in order to meet and overcome it, are two separate and entirely different things. It has come to be an accepted thought among the good as well as among the wicked, that the good are naturally at the mercy of the

wicked and may be expected to be poor and miserable while the wicked flourish and rejoice. Why? Because of the very thing we are discussing—the good-intentioned so often lack the sense of fitness of the means toward the end sought. They shrink from a conflict with error, because they fail to see its powerlessness.

This cannot be right. Surely good ought to be as capably served as evil. How weak a statement! All the wisdom in the world ought to be on the side of good, leaving to evil nothing to support its empty pretensions. Goodness ought to clarify the vision so that it may see through all the disguises of evil, as did Jesus. We find nothing in his recorded experiences to justify any sleepy disregard of signs, and Christian Science has its most impelling force in the thought that, if we live the true life, we may become like him in clearness of vision, in ability to see through all disguises, to puncture all shams, recognize virtue in any guise; like him, also, in power to heal every one by overcoming everything that is unlike good. How did he do it? Did he fail to recognize hypocrisy and cant and self-righteousness when they tried to assert themselves before him? Do we expect to succeed in a different way?

Christ Jesus said, "The truth shall make you free;" but we have first to know the truth, and surely one does not know the truth when he believes a lie. One does not know the truth when he believes evil to be good because he has not sufficient wisdom to see behind the mask of a smiling countenance or to feel the emptiness of honeyed words and high-sounding phrases. And one does not know the truth when, through love of the personality of a friend, he condones wrong actions and calls them good. To see that a friend is being influenced by the belief that evil can give pleasure or profit, and to attempt to open his eyes to the falsity of this belief, is not to judge or condemn him. We must learn to see evil as a cheat, a fraud, and to feel welling up in us a great tide of love for the defrauded one. Evil and ignorance are one, just as wisdom and good are one. When we know better, we shall do better; and when we know perfectly, we shall inevitably do right.

Christ Jesus said, "Neither do I condemn thee;" but he also said, "Go, and sin no more." He did not condemn the woman, but he did condemn the sin. He did not pronounce evil good, but he did recognize that one may have

fallen into error, and still be worthy of love and tenderness and pity. He did not close his eyes to the fact that evil makes demands, but he did assert the power of good over all such demands when once recognized as evil. But we must have a clear sense of Truth to oppose the belief in evil, and the fuller our thought is of good, of Truth and Love, the greater will be our authority and power, the greater our ability to heal and bless. It is God, good, that always does the work, but the ability to meet and master the claims of evil is an integral part of goodness. Ignorance is no part of goodness, and we must come to a recognition of that fact, however much we might prefer to sit down and fold our hands and rest.

Let us face the matter squarely. Not in Christian Science any more than in any other religion does laziness attain to heaven. Effortless attainment—something for nothing—is no more possible in Christian Science than in the so-called physical sciences. Eternal vigilance is the price of liberty, even though we be "the sons of God."

[Written for the *Journal*]

FLOW ON

ARTHUR ALLEN DEAN

Not yet with distant seas of blue
Doth merge the fountains of my heart!
In wayside wells,
  Where Love upswells,
I duty find in quiet vales apart;
And keeping to my purpose true,
    Flow on.

And yet, shall Love e'er know a sea
That distant is? with broader sky
Than this of mine?
  Can thought define
Else than the here and now? Shall ever eye
Behold where duty may not be?
    Flow on.

A COMPARISON OF VALUES

WILTON H. MC KERRAL

WHEN "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name," Jesus rejoiced with them, and reaffirmed in stronger terms this assertion of power. Yet straightway he added: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." This warning reveals the Master's apprehension of the propensity of mankind to seek the loaves and fishes rather than the kingdom of heaven, to be satisfied with shadows apart from substance, to overlook Principle because of absorption in phenomena.

To realize man's spiritual dominion with respect to his immediate environment is a great accomplishment and worthy of rejoicing; but this realization is not reached by seeking it because of the material comforts, power, or place it may give us. If we allow these to become the objects of our worship, the dominion passes from us, and it will be regained only as we seek Truth unselfishly and are ready to endure hardship in its service as well as to enjoy the blessings it bestows. The ability to exercise dominion over the spirits, to relieve distress and overcome fear, to restore that which to mortal sense seems lost—is a great thing; but until we learn to rest this power solely upon its divine Principle, and man's God-ordained and God-sustained perfection, we are not ready to rejoice. The disciples had been taught this basic truth, and by it they had healed the sick. The Master approved of their works and of their rejoicing; but he saw their danger and wisely pointed them back to Principle. He reaffirmed the fact of the eternal harmony of man's being; and bade them rejoice in this, the spiritual cause, rather than in the material evidences of its activity.

The lesson is one that comes home to us all. Often have we likewise rejoiced unwisely in phenomena alone; and later, when called upon to support our claims of dominion, we have belabored opposing sense testimony with all manner of mental missiles, only to find that we were entrenching evil instead of dislodging it. Finally,

wearied and spent with vain buffeting, we have retreated to our last line of defense; have ceased to deal with matter and its conditions at all, and have clung to the thought that, though to the apprehension of the senses the universe should disintegrate and all things within human knowing cease, the verities of being would remain unchanged. Man is always spiritual and not material, the perfect expression of divine goodness, of Life and intelligence; a living, conscious being with faculties that lay hold upon the environing spiritual universe, which the material senses have not discerned nor the fleshly mind cognized, and which find it, as God saw it in the beginning, very good. Dwelling in this thought, we have suddenly found the victory, for which we had forgotten to struggle longer, ours; have found physical phenomena altered to reflect, not our will, but the reign of good.

There are those who admit to some extent the proofs of man's dominion over the "spirits" offered by Christian Science, but who nevertheless maintain that this dominion has little or no connection with his status as a spiritual being; though Jesus urged this as the only true foundation for rejoicing. Such a one says: "The denial of matter is absurd, for matter is mind's only medium of expression. Mental and physical states are interrelated. Mind can kill body and body can kill mind. Likewise each has an influence in preserving the other. The health of the body is to a large extent under the control of the will. If one will lead a clean life, hate no man, be always hopeful, keep the mind free from worry, refuse to entertain fear, and retain the mental suggestion of physical perfection, he will thereby experience all the advantages that can be derived from the practice of Christian Science."

The logical outcome of such an utterance is first to delude and then destroy human hope. It is a cry of "Peace, peace; when there is no peace" and in the very nature of things can be none. It proposes the impossible. Courage, hope, and good ideals make for bodily health; but these moral virtues are never established upon a material basis. They must be sustained by the recognition of spiritual being, or they cannot exist.

He whose wisdom is based upon the evidence of the physical senses cannot do otherwise than believe that suffering and death are real and inevitable; and their terror

(whether he is immediately conscious of it or not) holds, by authority of this belief, the master-key of his thought. He may be temporarily hopeful. He may defer fear and anxiety, and with them disease; but he has already confessed the ultimate triumph of the causes that occasion these conditions, and so has undermined his hope by the admission of its absurdity. For him, any rejoicing in the rule of mind over bodily conditions is misplaced and pitifully brief. He has read his name into the roll of death and accepts the record. With this state of consciousness dominant, he undertakes to be hopeful, to banish fear and worry, and to overcome disease by the effort of the will forcing the mind's acquiescence in that which it believes to be false. His position is self-contradictory. His own convictions drive him irresistiby into the very fears he would avoid, and then accelerate the fears by recognizing them as producers of disease.

Whoever affirms the power of mind should first know well the grounds on which his claim is based, and the nature of that mind whose supremacy he admits; for though he may, of his own choice, assert this power in the first instance, it will later assert itself and yield him harvest after its kind. The attempt to set aside the restraints of material law in the name of mind cannot be safely made, except in recognition of and obedience to the overruling spiritual law, the law of divine Mind. If made otherwise, it is altogether lawless; and he who achieves such license reaps the experience of an outlaw.

The grosser materialist finds in his absolute reliance on the reality of seeming material conditions a buffer between himself and disease. He believes that each change in consciousness is first wrought out in nerve and tissue, and developed through sluggish processes of physical law. The hypnotist, who has to some extent annulled the belief of the mind's absolute dependence on body, and admitted in its stead the power of a strong delusion to command human consciousness independently of physiological action and regardless of spiritual law, is of all men most vulnerable. The evils that require years for development in the consciousness of the materialist of the older type, come upon him in an hour. Having so far withdrawn from the ancient beliefs of materialism that they no longer shield him, his only refuge is—must be—in mortal mind.

And if the light that is in him be darkness, "how great is that darkness"! If his trust is in the carnal mind,—insufficient of itself, a rebel against even its own standard and "not subject to the law of God,"—he is leaning upon a staff that will pierce his hand. Relying upon the power of erring mortal mind, he must accept what this reliance brings him.

Lawless action is a monstrosity and an outcast. In all the universe it finds no harbor. Even its own works refuse it shelter, for it is by its nature divided against itself, and destined to confusion and punishment. Protection and abiding peace are not found in the mere ability to control physical or even mental conditions. If such control is exercised through the human will, this will soon breaks, and is at best a producer of discord rather than of harmony. If it is exercised through any faculty whatever of the carnal mind, this mind is temporal and its faculties transient. In fact, if control is exercised by any other conceivable means than by conformity to the reign of that eternal Principle in which alone man has hope of continued being, the accomplishment ranks with the wise king's category of vanities.

We are assured that the secret of eternal life—the ultimate secret of law, of harmony—is to know God and to accept God's message. Those who are beginning to enter this knowledge through acceptance of the message, gain in ability to exercise that power of control over material conditions in which they may safely rejoice, not for its own sake alone, but because of the evidence it bears of the instant presence of God's kingdom—the reign of spiritual law—and of man's immediate place therein. Not because the spirits are subject unto them; but because their names are written in heaven.

Granting for suggestive therapeutics all that its advocates dare hope, it falls immeasurably short of that ideal which Jesus set for the work of his disciples and which Mrs. Eddy has revived in Christian Science, that ideal of which suggestive therapeutics is but a counterfeit. Scientific methods never assume the burden of averting the inevitable. They never oppose law, but always work in harmony with law. They are the open door through which we may reach naturally the healthful mental conditions which we fail to achieve by the attempt to climb up some other way.

As men, through Christian Science, approach the proper understanding of life, they will attain cleanliness of character, because they will know that evil can give them no satisfaction and can force upon them no necessity. They will hate no one. They will be hopeful, for they will have tasted the realization of hope. They will be free from anxiety and alarm, because experience will have made reliance on the protecting power of Truth a quicker instinct than fear. They will retain in thought the ideal of spiritual perfection; not as a forced "mental suggestion" for the working out of physical results, but as the natural, inevitable, and desirable ultimate of life. They will forsake the bondage of physical law; not lawlessly, but by accepting humbly the "yoke" of the higher, the actual, spiritual law wherein alone man's true selfhood unfolds. Thus are the conditions of healing fulfilled naturally, honestly, and permanently.

Christian Science presents the idea of the immediate and absolute dominance of spiritual law in the affairs of man. It sustains this idea not only by the subjective experience of those who accept its ideals, but also by the evidence of changes wrought in objective phenomena as the result of man's conformity to the requirements of spiritual law. The effort of material conservatism to discredit this evidence has failed. It now attempts to revise its theories to account for, and its practice to reproduce the evidence; all from a strictly animal basis, acknowledging no spiritual influence except such as it conceives of as an outgrowth of physical structure. Hence suggestive therapeutics!

The attempted healing of suggestive therapeutics is based upon the supposition of the power and unrestrained freedom of the human will to execute upon the person of another its own purposes (selfish or otherwise) through esoteric processes. No lover of law and liberty can rationally rejoice in the demonstration of such a theory. No conceivable condition could be less heavenly than that which its proof would bring to pass. It does not and cannot in any way enable men to fulfil, for themselves or for others, the conditions necessary to healing; and whatever the immediate effects of its operation may seem to be, it does not heal. Its ultimate effect is disorder and disaster, for it foregoes reliance upon Principle, which is the basis of law, and exalts finite personal mentality, which is the seat of lawlessness.

This theory denies utterly the reign of spiritual law on earth, and asserts instead that one's entire sense of being, from the acts of the hands to the inmost thoughts and motives, is subject to the tyranny of unseen animal mentalities which one is powerless to resist except in kind. The proof of the potency of the mild forms of hypnotism, in which good intentions prevail, would be sufficient to establish all that is here charged against it as an agent of evil. It is idle to argue that this hypothetical force can be used in the interest of good, but is powerless for purposes that are evil or in violation of the rights of its subject. Hypnotism (the admitted active essence of suggestive therapeutics) is confessedly an instrumentality of the carnal mind, and its limitations for good and evil are identical with those of this mind, which Paul described as alien from God and incapable of righteousness.

The advocate of suggestive therapeutics may be honest in design, but he is wrong in method. He fights evil with a weapon whose keen edge ever turns toward himself and those he would befriend. If he continues to be honest, he will see this and abandon his methods that he may seek better; otherwise, he will suffer the punishment which error brings upon those who are deluded by it. The rights of personality are inviolable. The right to enter a human consciousness to control it, is the exclusive prerogative of the "word of God." The attempt of the human will to usurp this prerogative is the climax of sin. Its fruits are evil and evil only.

Jesus recognized the carnal or fleshly mind as the Antichrist; the author of the works he came to destroy; the fountain of bitter waters; the sower of tares. The activity of the human will under the rule of this mind, he referred to as the prince of this world who has nothing in Christ; the offspring of the father of lies in whom is no truth, who was a murderer from the beginning. Jesus overcame this supposititious power, and left the secret of his victory with his followers. This secret is nothing else than the proper realization of the fact that our names are written in heaven,—a realization in which is comprised a knowledge of God, an understanding of man's relationship to God, and a recognition of heaven as not distant in either time or space, but as within us and ever present. Abiding in this realization, man finds himself that "new creature" in

whom old things have passed away and all things have become new. This change is neither violent nor abnormal, but is the inevitable effect of a sufficient cause, the action of which is restorative not by motion of the human will, but by operation of divine law, to which man consents and yields obedience and in which he finds security from every evil work and purpose.

It is incumbent on Christian Scientists to be patient under misrepresentation, and it is also incumbent upon them to hold aloft in its purity the teaching they have received, knowing that in spite of all attempted perversion Truth will prevail, both in individual consciousness and in world thought; and knowing also the absolute powerlessness of animal suggestion either to alter the truth of being or to hinder them in its realization and demonstration. For the promise reads, "Behold, I have set before thee an open door, and no man can shut it."

This saying of Jesus, that our names are written in heaven, is an epigrammatic statement of Christian Science, the proof of which is apparent through physical phenomena only as they are seen to reflect the divine order of being. Mrs. Eddy tells us that "to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us. . . . Like our Master, we must depart from material sense into the spiritual sense of being" (Science and Health, p. 40).

The fact of Christian healing should draw gratitude and praise from every life it touches; but the establishment in human understanding of the Science which underlies this fact is the fulfilment of the promise of the ages and is the basis of the continuance of Christian healing. For this greater gift we owe to God the gratitude of consecrated lives, and to our Leader the gratitude of obedience, that the joy which attends the realization of man's status in the kingdom of heaven may the sooner become universal.

"He hath borne our griefs." Alas! how true,
And they filled his heart with woe;
Yet an easy yoke and a burden light
Were his gifts to his brothers below.

Elizabeth Mallory.

TESTIMONIES FROM THE FIELD

IT is with great pleasure that I give my testimony of healing. I came to Christian Science as a last resort, hoping and praying that I might in some way escape from what seemed sure death, as I had been suffering for a long time from tubercular disease of the hip. Seven years ago last August I was taken to a hospital, and had all done for me that skilled physicians and nurses could do, but to no avail. The next spring I was much worse, and I was taken to a town twenty miles away (St. Johnsbury) for further treatment by one of the best physicians there. His opinion coincided with that of the other doctors, and he said that I was too weak to endure any more operations. In addition to this I had a very distressing stomach trouble, which the physicians said was occasioned by the hip disease. I had taken no solid food for months, and of course the outlook was anything but encouraging, for I knew what the outcome must be according to medical opinion.

I said to my relatives with whom I was staying, that I had tried everything, and I could see no prospect but just to linger along for a few months, and then leave my family of little children; but the reply came, that I had not tried Christian Science. I said I had no faith in it, and even if I had, my condition was too serious for any help in that line. They then began to tell me what it was, what it had done for them, and what it was doing for the whole world. I became so interested that we continued to talk Christian Science most of the afternoon, and I was healed of the stomach trouble during that conversation, so that I ate that night everything of which the family partook, with no distress whatever. I slept soundly all night for the first time in two years. Since then I have always eaten of all kinds of food, at any time, with no bad results.

I took a copy of Science and Health home with me, reading and studying as I had never studied anything before. I had Christian Science treatment and the healing began at once, the terrible pains in the hip and the discharges lessening day by day. In one month I was free from pain. In thirteen months every trace of the disease had disappeared, and the crutches were thrown away. For nearly five years I have taken no medicine, and have had

many wonderful demonstrations of healing in my family. It has helped us in every way. I am very grateful for having been so tenderly helped from sense to Soul,—grateful to our dear Leader, Mrs. Eddy, for showing us how to live. I praise God every hour of my life for all He has done for me and mine.

Mrs. D. W. King, Newark, Vt.

[Translated from the German]

Two years ago I first heard of Christian Science. I had suffered for eight years with a malignant disease in the face. Although the physician had tried everything, including the electric ray and cauterization, the trouble grew worse from year to year, and finally it was declared by the physicians to be incurable. On account of the disfiguration of my face I was deprived of many pleasures, the result being that I became more and more depressed mentally. I lost all desire to live, till finally a sense of defiance arose in me against my fate, and I tried to get indirectly that which seemed to be refused me. Thus it was that I gradually entered upon a wrong course, one sin involving another; so that people turned from me all the more, until I was almost in despair.

Christian Science thus found me not only sick, but also fettered by sin, and it was this truth which lovingly pointed out to me the infinite compassion of our heavenly Father, which extends even to the worst sinner. After all human resources had proved of no avail, I turned to God, although with little hope of help. I began to read the Bible, *Der Herold,* and the Christian Science text-book, "Science and Health with Key to the Scriptures." I read diligently, although I understood but little of what I was reading; I kept on, however, reading the same things over and over again, as I remembered the words of our Saviour, "Seek, and ye shall find;" and I soon saw that the light of Truth which is contained in Jesus' teachings and in Mrs. Eddy's book could be reflected by me only as I was cleansed from all sinful and wrong thoughts. "Blessed are the pure in heart: for they shall see God," says our Saviour. I had to learn to pray to our heavenly Father with a pure heart, with a childlike trust and sincere confidence; to worship Him "in spirit and in truth."

I was deeply ashamed to see the sinful thoughts which

dwelt in me. This feeling of shame was followed by earnest repentance, and I began to seek God most earnestly, beseeching Him daily with sincere prayer to give me an understanding of His holy Word. It was long, very long, before this great truth began to dawn upon me, but finally, after long seeking and struggling, the first bright morning beam of divine light broke through the darkness of my soul. Although I had fallen deep into sickness and sin, yet infinite Love had compassion upon me. The Scriptural promise: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me," came true in my experience. The Bible and Science and Health became new books to me; what I read was illumined by the light of divine understanding. The belief in the power of sin gave way before the light of Truth, and began to vanish into its native nothingness, making room for divine thoughts. Whereas envy, hate, pride, discord—the works of the flesh—had ruled formerly, now love, peace, joy, patience, humility, and kindness—the fruits of Spirit—are reigning. The understanding of Christ's great charity, which heretofore had seemed unattainable to me, and the peace which he promised to all who would believe in his teachings, drew nigh to my soul.

My disease, too, came to a standstill, and is disappearing with my increasing understanding of Christ, Truth. There is now in me such a high spiritual and divine freedom, such an unspeakable harmony and blessed joy, that I exult and would proclaim to all the world what God's grace and mercy have done for me. I can find no words to express my gratitude, but it shall be my most earnest endeavor to prove, not only by words but by deeds,—by a life made holy in Christ,—my gratitude to God, in helping my fellow-beings and giving them an idea of the infinite power of divine Love. With the star of divine Truth shining on my path, I shall some day awake to man's spiritual, divine likeness. Next to God, I want to express my most heartfelt thanks to Mrs. Eddy for all that she has done for humanity in love and patience and in holy work. God bless her!—*Elfriede Haertel, Berlin, Germany.*

I WISH to express my heartfelt gratitude to God for what Christian Science has done for me. I was a sufferer from bronchial trouble from childhood, and as I grew older

rheumatism and a stomach disease with many accompanying ills were added. I had never been strong and my prospects for health were lessening each year, yet if I wished to continue in my work, which was teaching, I must be well; but during the summer vacations I could hardly gain sufficent strength to last me through the following school term.

I had known of Christian Science for nine years, but was so engrossed in self that to give it any serious thought had not even occurred to me. However, when the spring of 1899 came, I urged a friend, who was suffering from a nervous disorder, to give it a trial. While he was being treated, my mother, her two sisters, and myself were so interested in reading Science and Health that we all became students of this wonderful book. That a conscientious study of Science and Health does reclaim the sinner and heal the sick, was proven in my own case, for I was healed of the diseases mentioned, some leaving me very quickly and others more gradually. From my study of the text-book I have learned how to be able to understand the Bible, and I strive to make it practical by loving God supremely and my neighbor as myself; and this casts out all fear. I no longer need to fear disease, and as I refuse to criticize those around me or discuss my own condition, my stomach performs its functions normally.

Many people ask why we are so grateful to Mrs. Eddy and always mention her in our testimonies, when it is God who heals us. True enough, God was the same loving God before we had Science and Health as He is now and ever will be; but my prayers were never answered, for I was pleading with Him to be what He always is, and to make perfect that which was already perfect. How could a God too pure to behold iniquity hear such prayers? Is it, then, any wonder that I am grateful that there was one who loved God and humanity enough to be able to interpret His Word so that I could learn to pray aright and be healed and be able to heal others? My heart swells with gratitude for Mrs. Eddy's selfless life. My daily prayer is to keep my thoughts pure enough to live and love and work so as to be worthy to serve the Cause of Christian Science.—*Mrs. Mary Bahret Ackley, Chicaco, Ill.*

I HAVE such a sense of gratitude for what Christian Science has done for me and for the world, that I realize

it to be my duty as well as pleasure to give my testimony. I became interested in this truth through going to the Wednesday evening services with friends who are Christian Scientists. The first time I went from curiosity more than anything else, for I was bitterly opposed to what I believed Christian Science to be, but the testimonies, which were given with the ring of conviction, impressed me more than I was willing to acknowledge.

Three years ago I began to feel miserable,—"run down," the doctors said,—and later I went to a specialist who said I had serious lung trouble. I was under his care for two months, and seemed to gain a little, but was soon back in the same rut again. It was then that divine Love led me to try Christian Science. I knew that it healed the sick, and I obeyed the voice of Truth, in spite of much opposition. I went to a practitioner, and received help at once, and at the end of five months I was entirely healed. I am very grateful for the physical healing, but have still greater cause for gratitude for the daily comfort and strength, the victory over fear, that is mine through the understanding and application of Christian Science. The only way I can show my gratitude to Mrs. Eddy is to do what she counsels, "Watch, work, and pray that this salt lose not its saltness, and that this light be not hid, but radiate and glow into noontide glory" (Science and Health, p. 367).—*Olive Winzeler, Toledo, O.*

[Translated from the German]

SOME time ago our younger son was taken sick, and one Saturday he came home overcome by severe pain and high fever, and had to go to bed. The family physician, whom I could not discharge because of an existing agreement, stated that this was a case of serious illness; that the high fever was indicative of the existence of internal conditions which might necessitate an operation, unless the patient's condition improved within a few days. The physician prescribed material remedies, but we did not follow these directions, and on Sunday morning I placed the case in the hands of a Christian Science practitioner for treatment. On Sunday the fever had already abated and the swellings were going down. By Monday night the pain also had disappeared, except when he moved. On Tuesday forenoon he was able to get up, and spent the greater part of

the day out of bed. The physician was astonished on that day at the favorable course of the disease. On Wednesday the trouble had gone, and on Thursday morning my son went to work, and has since attended to it without any symptom of the disease having appeared again.

I give this testimony with a heart filled with gratitude, as a proof of the infinite power of divine Love through Christian Science.

Emil Sinell (Engineer), Berlin W., Germany.

With a heart full of gratitude for many blessings gained through the study and practice of Christian Science, I offer my testimony to the healing power of this truth, hoping it may help some one who has suffered as I did. First, I was healed of discouragement brought on by reverses. I was so lifted out of this that matter and all mortality seemed a myth and I felt the supremacy of Spirit. Having been taught from childhood to believe in a God who was capable of sending both good and evil, I was afraid of the all-knowing and all-seeing Father, believing Him to be the author of all my troubles; but Christian Science has taught me that God is Love and sendeth no evil upon His children, and that His law is good.

Christian Science found me bound by many limitations. Poverty, fear, discouragement, sin, sickness, and death were some of my daily companions in thought; but this truth has replaced all my fears with confidence and has given me renewed courage, and with this mental improvement has come better physical health.

I was on the verge of a general physical breakdown when I began the study of "Science and Health with Key to the Scriptures" by our Leader. I was healed of catarrhal trouble, affecting the head and throat, also malaria, and many other diseases. The thought of limitation has been largely overcome, and my greatest desire is to live a life consistent with the teachings of our dear Leader, who has been so untiring in her efforts to help and heal humanity. Words can never express what I feel in regard to this wonderful truth, which is so practical in every way.

Rebecca F. Steen, Dallas, Tex.

In the two orthodox churches of which in times past I have been a member, I rejoice to say that I have seen much

of the Christ-spirit, much broadening and uplifting of thought, and not one of these Christian people ever tried to discourage me during my search for truth. After losing faith in medicine and hygiene, when these had failed to meet our needs, I began to look for something more practical. For years I had searched for the truth; had studied the Bible and read many books, had given up much of the old and accepted much of the new, but was not yet ready to "launch out into the deep." Crumbs of truth had rewarded my search, but they were too meager to satisfy. I knew that I must have something more real, so I became an earnest student of Mrs. Eddy's great work, "Science and Health with Key to the Scriptures."

One day while reading it I was impressed that the writer spoke with authority,—as one who had been on the mount of vision. Many troublesome ailments have become mere dreams of the past. Some disappeared quickly, others waited to be destroyed through more understanding and consecration. The whole outlook has changed for the better. To some extent I have found the ideal life for which I longed from childhood, and thought has been so uplifted that God is now seen to be near always. I used to say that I could do the works which Jesus did if I only had his faith. I tried to gain faith, and gladly listened to sermons on that topic; but they were disappointing. They neither showed me the way nor gave me the inspiration I needed. I could not trust the promises of the Master and be healed, and I did not see that others around me fared any better. In proportion, however, as I gained an understanding of Truth as revealed through Mrs. Eddy, faith came naturally. Now I stand in awe before the simplicity of Christian Science, which teaches us simply to turn from the material to the spiritual. I might have done that in a moment of time, if I had been willing to give up self.

At each step I realize more fully how pure must have been the life-purpose of the one who was found worthy to see and teach in this age the truth about God and man; and I am grateful for the privilege of being one of the increasing number of workers in this grand Cause. Since divine Love has bestowed upon us the gift of Christian Science, surely all things will be freely given us, and joyfully may we trust, love, and serve "our Father which art in heaven."—*Mrs. E. E. J. Bell, Cushing, Okla.*

On Nov. 3, 1908, my sixth child was born under Christian Science treatment. The whole experience was markedly easier and quicker than on previous occasions, when I relied upon *materia medica.* On the third day I dressed and walked downstairs, feeling strong and well. Within five days I resumed every detail of my ordinary life. All fear was displaced by a wonderful sense of benediction and gratitude throughout our household. No healing has ever equaled the healing which comes from the understanding of God's perfect law of Life and Love manifested in us. No gratitude can exceed that which is evoked by the spiritual enlightenment brought to our whole life through our Leader's perception of God's law, and the possibility of applying it to the solution of our daily problems.

Susan A. Heber Percy, Blandford, England.
Hon. Mrs. A. W. Heber Percy.

[Translated from the German]

It is with a grateful heart that I would tell about my quick and sure healing in Christian Science. About two years ago, while working in a store, an explosion of about two thousand miniature revolver cartridges occurred. The effect was terrible, all the persons present as well as the windows and desks being struck. I was standing quite near the spot at the moment when the cartridges exploded, so that the left side of my face and the left hand and forearm were filled with the flying cartridges, and when I recovered my wits I found that I could hear but very little, the ear having been injured.

The proper moment had now come for me to experience the healing power of divine Love as taught in Christian Science, and to see it demonstrated. I had to submit to an examination by the physician who was immediately called in. One by one he picked the cartridges out of the burned parts as best he could. This was comparatively easy for him, as I did not resist, but rather tried to realize that matter has no sensation; and he was very much astonished at my quiet and unflinching conduct during his work, as many others, some of whom had sustained injuries less severe than mine, were moaning terribly with the pain. I did not ask for further medical attendance, and after the legal examination immediately went to a Christian Sci-

entist, who took up treatment for me. My only desire was to have my hearing restored, and after the first treatment I could hear better. A few days later the wounds were healed, and the cartridges which had not been removed by the physician dropped out by themselves, and not the slightest scar was left on my face or arm. The healing power of divine Love was manifest on me, and all fears of blood-poisoning (it was said that particles of mercury were left in the wounds) were overcome and their nothingness proved. My hearing too is now normal.

This was and is a great proof to me and to many of my relatives, an indisputable fact that the understanding of Christian Science alone removes all human suffering and sin, instantly and completely. I am filled with gratitude to God, and also to our beloved Leader, Mrs. Eddy, who through her unselfish work and her book, "Science and Health with Key to the Scriptures," has revealed to humanity the way to the spiritual recognition of being.

Emil Neukranz, Steglitz near Berlin, Germany.

[Translated from the German]

In the Psalms we read: "Call upon me in the day of trouble: I will deliver thee." I learned to see the truth of this verse last year, when I had a severe illness. As I had violent headache, a remedy was prescribed, but the pain kept growing more severe. The physician in attendance then said that I should immediately consult a specialist for the nose and ears. The latter, the highest authority in this line, declared, after a thorough examination (X-rays also having been used), that I must submit to an operation, at the latest on the next day. I was like one sentenced to death. The pain became almost unbearable, and my mother-in-law advised that I take treatment from a Christian Science practitioner; but I refused, as its teaching was inconsistent with the notions I had gained at school about Christianity. That people should get sick I considered as a matter of course, and also that I could never be healed without resorting to an operation, although I realized how dangerous it was. The pain, however, grew worse all the time, and I did not know what was going to happen nor how I would spend the night, so I finally agreed to go to a practitioner. I went to the Christian Science

reading-room, and was told that a practitioner would be sent as soon as possible.

When I reached home I went to bed and fell asleep, a thing I had not been able to do for four days. About two hours later the practitioner came to see me, and after another hour the pain was completely gone. In three weeks' time I was completely healed, and all that the physician who had treated me formerly could say was, that a miracle had been wrought in my case. About the same time my little daughter, two and a half years old, began to stammer very badly; but with a few treatments this, too, was overcome, and to our joy normal speech was restored. One year after, the same child was taken seemingly very ill. She had high fever, and complained of pain in the chest, etc. We had, however, no sense of fear, and a single treatment was sufficient to enable the child to get up well the next morning.

Not only in the cases just mentioned, but in many others, Christian Science has shown us the right way. We are grateful, therefore, to Mrs. Eddy, that through divine revelation she was enabled to show to humanity the way which leads to light.

Alexander Roehe, Berlin, Germany.

I WISH to express a little of the gratitude I feel toward God, who is indeed a good God, and to our beloved Leader for the truth as revealed in the text-book of Christian Science. For almost ten years Christian Science has been a very present help in our family, every member of which has felt the healing touch of Truth. I could relate many cases of healing, did space permit, but will only tell of two which have taken place during the past two years. My little daughter was wonderfully healed of an attack of sickness in the summer of 1908. She had marked symptoms of acute lung trouble and ate nothing for six days; but she spent no weary days in convalescence, being completely restored to health in a few days after she got up, every trace of the trouble having disappeared. In the fall of 1908 I had an attack of severe throat trouble, accompanied with extreme prostration, fever, etc. As I was unable to restore myself quickly, I asked for help, and was healed in two days. There is not a day passes in which Christian Science fails to bring cheer and comfort into our home.

Where there once was much discord, there now is peace and a constantly growing assurance of God's loving care which is indeed beyond compare, and with the psalmist we can sing: "The Lord hath done great things for us; whereof we are glad."

I love and revere our Leader, because she has given to the world the key to the kingdom of heavenly harmony. Surely to such relates the Scriptural promise, "They that turn many to righteousness [shall shine] as the stars for ever and ever."

Sarah B. Strassburger, Green Bay, Wis.

It is with a thankful heart that I testify how great a blessing Christian Science has been to me. In July, 1905, while working in a machine-shop in Virden, Manitoba, I had a most trying and serious experience. I was pouring some melted metal into a bearing, and the steam from some wet cotton wool with which it came in contact caused it to explode with a loud report. The melted metal was blown upward into both of my eyes and over my face, with such force that I was sent backward several yards. The condition of my eyes seemed dreadful, and when I found the metal stuck all over my face and burning hot, I knew at once that Christian Science was the only thing which could save my eyes; so I turned to divine Love alone.

I applied the little knowledge I had of Christian Science, and declared that there is no sensation in matter, and it took all the understanding I had to relieve me of the pain. I felt more hopeful after declaring the truth, and those who were in the shop with me showed great kindness, and offered every assistance they could, but when they saw the condition of my eyes, they wanted to take me to a doctor. It seemed to me to be growing quite dark, though it was really near midday, but I said I did not wish to go to a doctor. I felt that I wanted to go to a Christian Science practitioner for help, a dear aunt of mine who had treated me before, so one of the men took me by the arm and we started off at once. I pulled my hat down over my face, and as it was not very far to walk we were soon there. My aunt was called, and when she heard what had happened she led me to a chair and began to treat me, saying that God was able to help me and would help me. It was not long before a great change and calmness came

over me; all the tumult that had been within was hushed, and everything seemed very still. I began to wonder how it was all so quiet and peaceful, and the pain and burning had all gone from my eyes. When I remembered them again I could still feel the metal in them, but after a while I found that I could open them and that the room was full of light, and in less than two hours my sight was fully restored.

I sat at the table and enjoyed a good dinner, went back to work in the shop that afternoon, stayed there till six o'clock, and then drove three and a half miles to my home. I had been wearing a wide felt hat, and the metal was deeply embedded in the under side of the brim. I slept well that night and did not have to stay away from my work at all. Bits of metal came from my eyes for four days, but did not cause me any pain. The treatment was continued for a short time, but I had no trouble after the first day. Words cannot express my gratitude to God, and to Mrs. Eddy, for this healing and for many other blessings which I have received through the revelation of this great healing truth.—*James Carter McDougall, Virden, Man.*

It is now over three years since I first learned of Christian Science in Hongkong, China. Previous to that time I had heard of it, and knew that there were Christian Scientists living there, but I did not trouble to inquire what they believed or practised, although I was warned against their doctrine in the church at which I was a regular attendant. When, however, the right time came, I did learn something of Christian Science, and I have many reasons for gratitude. A sister in England, after many years of illness which *materia medica* had been unable to cure, had been wonderfully healed through her apprehension of the allness of God. I did not understand anything of the Principle, but from that time forth I firmly believed that there was no need to be ill, and this thought constantly recurred whenever I heard illness spoken of. I gave up medicine, but did not apparently make any further progress until two years later, when my sister came out to Hongkong on a visit and was the means of introducing me to two faithful pioneers of the truth in that far-distant British colony. I started to read Science and Health, and shortly afterward had the privilege of attending

the first public Christian Science service ever held in Hong-kong. I had intended merely to accompany my sister as far as the door, and then go on to my own church; but something prompted me to join the little gathering, and by the end of the service I had decided to attend the meetings always.

Christian Science has, I can truthfully say, changed my outlook on life, and made me far happier. I used in the old days constantly to dread the future, anticipating many misfortunes which never arrived, and I was in a state of almost continual worry about business. This condition has greatly improved, and I feel far more trustful in the providence of the Almighty, although there is still much to learn in that direction. I used also to be oppressed with the thought that I was of very little use to others, but Christian Science does teach how one can serve and help one's neighbor, and it also explains much in life that was before hopelessly perplexing. Thanks to Christian Science, I am beginning to understand the Bible better, and to enjoy reading the writings of St. Paul, which had previously appeared so abstruse.

I have also been benefited physically. Soon after I began to read Science and Health I stopped smoking, as it ceased to give me any pleasure. For a variety of reasons I have had cause to be thankful for this. Shortly afterward a serious eye trouble was cured by Christian Science. In the old days I was subject to very bad colds, which used to last about three weeks and made me feel very wretched, but from these I am now free. Just after my return to England in July, 1907, I was well-nigh instantaneously healed of writer's cramp, owing to my sudden apprehension of the unreality of this form of bondage, which had been growing for years; and a few months later, with the help of a practitioner, I overcame a very severe and painful cramp in my foot which used to seize me in the street and prevent further progress.

Blessings have come into my life that a short while ago seemed very remote, and their realization has far exceeded all expectation. I attribute them all to Christian Science, and consequently feel very grateful to God, and to Mrs. Eddy for this wonderful revelation of the truth which makes one free.

Frederick F. Bovet, London, S. W., England.

It is with gratitude and love that I give the following testimony, and as I look back over the past nine years and realize all that Christian Science has brought to me, I cannot express in words my gratitude to God, and my thanks to Mrs. Eddy for lifting me out of those dark days; but it is my desire so to live that I may see God's children as the reflection of Life and Love. Before I came into this blessed truth, I never passed a day without some suffering or sorrow; when I was but a child I suffered from a stomach trouble and sleepless nights, and as I grew into womanhood my suffering increased. I tried all kinds of medicines, and several different doctors said my case was a hopeless one. One doctor said that if I would have an operation there might be a chance for me, but I would not submit to that; so I gave up in despair and often prayed for death. I was a church-member, but did not find peace there.

Finally a friend asked me to try Christian Science, and after thinking it over I decided to do so, with the result that almost immediately I was changed into a new being, —I had found peace here on this plane of existence. Through the kind efforts of a practitioner I was healed, and at once desired to know how this had been accomplished, so great was the change that had been brought about. A copy of Science and Health was loaned to me, and I read it in connection with the Bible. How great was the comfort and joy it brought into my daily life! I found, as did the psalmist, that God "satisfieth the longing soul, and filleth the hungry soul with goodness." I also learned that He is Love, the God who, if we put our trust in Him, forgives all our iniquities and heals all our diseases.

May God's blessing rest forever on our loving Leader, who has so obediently followed the great Master, and has labored so faithfully that all may receive a knowledge of this healing truth which Christ Jesus taught.

Mrs. Annie M. Shepard, Flint, Mich.

Nine years ago I was a great sufferer from what was pronounced an internal growth. I had great pain and discomfort in every way, being unable to lie on either side. The only suggestion which the doctors could make was an operation, but they told my family that on account of my age I could not live through it; in fact, they held out no hope for me.

While in this state of suffering and utter despair, I heard of Christian Science. Treatment was at once started, and although the improvement seemed slow at first, after seven weeks I was much better, and in six months my healing was complete. I am perfectly well,—able to attend to all my household duties and to be on my feet all day; and am very happy to testify to the power of divine Truth in my healing. My gratitude to God for this wonderful truth which has come to me through the teaching of our dear Leader, Mrs. Eddy, is unbounded. In our home we have had many beautiful demonstrations of physical healing. We have also gained a knowledge of God through the teachings of Christian Science which helps us in all our experience, and for this we are indeed deeply grateful.

Mrs. Antoinette Villard, Bethlehem, Pa.

It gives me great pleasure to testify in behalf of Christian Science, as I dread even to think of what I would have been, but for the glorious truth it teaches. In May, 1904, I was stricken with what is known as St. Vitus' dance, in its very worst form. I was so ill that I had no control of my thought or body and had to be fed and cared for like a young infant. The agony, fear, and foreboding in moments of clearer thought were dreadful indeed, but under Christian Science treatment I gradually improved, and after nine weeks in bed I was able to sit up. With returning strength I was much improved by August; in September I was able to go away to school, and could do all the work required in class. On my return home the following May I was perfectly well. I have never had a return of the disease and am so thankful to God, also to our Leader, Mrs. Eddy, for being saved from sickness and the fear of its return. During my two years at school in Montreal, Can. I was able to help my roommate overcome many phases of error through the understanding which I had of Christian Science. I never can fully express my gratitude for my knowledge of divine Life, Truth, and Love, and for all that Christian Science has done for me.—*Miss Evodie A. Villard, Bethlehem, Pa.*

I feel that I have done wrong in not giving my testimony to the public before, as it might have benefited some one who is seeking help as I was over three years ago.

About eleven years ago I suffered a great deal with what the doctors called a disease of the heart and stomach. At that time I became addicted to the use of an opiate for the relief of severe pain, and was a perfect slave to the drug for eight years. I tried in every way to give it up, but could not until I became interested in Christian Science. I feared I would be in bondage to this dreadful habit all my life, but thanks be to God and to dear Mrs. Eddy, today I can say that I am free.

I went to a Christian Science practitioner and explained my case to her. She told me to return to my home and destroy the drug, and that she would come to me the next day. I cannot tell how faithful and loving she was through it all. I was healed of that enslaving habit in three days, —never to desire the drug again,—and only those who have been in bondage to such a habit can appreciate what it means to be free. I have also been healed of ailments, too numerous to mention. I had a violent temper, and often had deep depression, which caused me and all those about me much discomfort; but these have been overcome, and I am very grateful for it. The last demonstration which was made for me was the overcoming of varicose veins, from which I had suffered greatly.

My heart is indeed full of gratitude to God for His loving-kindness, and to our dear Leader, Mrs. Eddy, for bringing us this saving truth.

Mrs. Jennie Marsh, Columbus, O.

CORRECTION

In the testimony of Florence A. Barnes, M.D., on page 52 of the April *Journal,* the date of her return to the United States was given as 1907 instead of 1904, as the figures, not being typewritten, were open to misapprehension.

EDITOR.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A PEAN OF PRAISE

MARY BAKER EDDY

Behind a frowning providence
He hides a shining face.

THE Christian Scientists at Mrs. Eddy's home are the happiest group on earth. Their faces shine with the reflection of light and love; their footsteps are not weary; their thoughts are upward; their way is onward, and their light shines. The world is better for this happy group of Christian Scientists; Mrs. Eddy is happier because of them; God is glorified in His reflection of peace, love, joy.

When will mankind awake to know their present ownership of all good and praise, and love the spot where God dwells most conspicuously in His reflection of love and leadership? When will the world waken to the privilege of knowing God, the liberty and glory of His presence, —where

He plants His footsteps in the sea
And rides upon the storm.

April 20, 1910.

VISITORS to one of the famous galleries of Munich are sure to pause before a large canvas by Richter, on which the artist has wonderfully portrayed a most stirring scene. It is the moment when Egypt's mighty monarch has alighted from his chair and stands amid the swarming workers upon the pyramid which is to be his final resting-place. He is looking out upon a monument of human achievement which has astonished the centuries, but

which is yet more impressive as the symbol of that universal longing for immortality which "springs eternal in the human breast," and which is as vast and inclusive as human history. The tremendous energy and activity with which the work is being advanced is shown in every part of the picture, while upon the face of the royal visitor, as he views the already towering heights of stone, there rests a look of supreme satisfaction. He is thinking perchance of the unfading renown that will attach to his name as the builder of this world-wonder, and yet more surely of that mummied repose in its deeply hidden heart which is to insure everlasting life and peace for his soul.

It is no doubt true today, as in all times, that there are those who have experienced such a horror of disease, or such despairing doubt, that they can gladly think of their death as an unbroken sleep; and it is not at all difficult to find those, and some, like Harriet Martineau, of cultured and refined nature, who have been led by the logic of their material beliefs to regard life as a product of physical organization, and who, therefore, have come to accept, with apparent equanimity and content, the conviction that death ends all. But of the great majority of mankind in all the ages, whether pagan or Christian, it is certainly true that they have been at one with the heart of Tennyson, when on his eightieth birthday he wrote to his dear friend Lushington, "I have always kept my faith in immortality." Their conviction is very much more, withal, than an undefined longing; it is the profoundest assertion of their conscious being. As a distinguished teacher (Prof. G. Louis Dickinson—Ingersoll lecturer at Harvard College, 1910) has recently said: "To me, in my present experience, the thing that at bottom matters most is the sense I have of something in me making for more life and better. . . . If necessary, under criticism I will give up any particular terms in which I may try to describe it; I will abandon anything except Itself. For It is real. It governs all my experience, and determines all my judgments of value."

This hope for an ideal life such as human experience cannot supply, a hope that impelled Cheops to his prodigious deed and enabled Socrates to drink his cup with calmness,—the persistence of this hope is a prophecy of mighty moment, and the fact that it is shared by practically all normal people renders it for many the ground of

assurance. They can but believe that it speaks for its own fruition in the purpose and plans of God. Such a hope and faith is buttressed by that consciousness, to which every noble man awakens, of a capacity to be and to do which this life at its best does not enable him to utilize. No one attains his ideal under the handicap of human experience. The potentialities of consciousness do not come to their own. The circuit of a man's life is manifestly not rounded out to the fulness of its possibilities, as is that of the beast, for he has only begun to understand something of the splendor and amplitude of man's abilities when the flesh fails him and he passes away. The "quest of good" has hardly been entered upon before the belief of weakness begins to blight the blossoming of life's bud. Here the thought of the incongruity of any assertedly divine plan which ends in manifest defeat asserts itself, and it begets the insistent protest that men have a further and fairer chance. This conviction is additionally intensified by the manifest incompleteness of the administration of justice in this life. The reward of virtue and the righting of wrongs call imperatively for the continuance of identity, and while this human sense has been molded into every phase of retributive superstition, the basic impulse remains as an appealing witness to the righteousness of our "eternal hope."

To many "the intimations of nature" also witness to immortality. "The elements of the fallen leaf survive," say they, "why not man?" "The life of a leaf goes on leaf-wise; the life of man goes on man-wise." "The one purpose in creation," says Dr. Munger, "has been to produce man. Endless ages for production; a few years, and he goes out of existence! The improbability of this is so great that it sweeps away all the difficulties that cluster about death." To others these intimations make slight appeal. Said the lamented Professor Bowne, "When we consider the general form of nature, organic and inorganic, and the general facts of history, we are left in great uncertainty." The perpetuity of the material elements, and the law of the conservation of energy, supply no proof of the continuance of individual identity, without which immortality in any true sense is inadmissible. There can be no self-identification without memory. Not to know anything of the past, not to understand anything of how one came to be where

he is, would render one incomprehensible to himself; there could be no self-recognition such as the human heart has ever craved.

Whatever values, therefore, may pertain to the suggestions of immortality found in our longings, our unfulfilled hopes, our consciousness of unutilized capacity, our sense of unsatisfied justice, together with the promise and prophecies of nature, we should still be left with Job's unanswered inquiry upon our lips, "If a man die, shall he live again?" were it not for that revelation of Truth which found clear and unequivocal expression in the words and deeds of our Lord. This word all Christian believers have received as a fundamental of faith, though not as a demonstrable proposition, and it is here that Christian Science takes its distinctive stand, in teaching that man's sovereignty over "the last enemy" is capable of present and irrefutable proof. It has been said that Christ Jesus "predicates immortality as naturally as a bird predicates flight;" and this is perfectly explicable to the Christian Scientist, who has found the satisfying assurance of a continuing life in the fact that with the word of Truth he is able to annul the asserted law and order of disease which leads to death.

Christ Jesus possessed the spiritual power to revoke every "law of sin and death." It was the immortal sovereignty of Truth, reflected in his realization and demonstrated in his deeds, and it was his consciousness of this fact, which made it possible for him to speak of the future with such finality. He said, moreover, "He that heareth my word, and believeth on him that sent me, hath everlasting life;" and again, "He that believeth on me, the works that I do shall he do also," thus identifying the individual demonstration of immortality with the doing of his healing works; hence, when the teaching of Christian Science, that man is wholly spiritual, a manifestation of immortal Life, Truth, Love, is apprehended in such measure that the fetters of material law are being broken, the freedom which Christ Jesus realized and which he assured to his every disciple has been entered upon, and death is practically overthrown. Entire escape from its shadow must await the attainment of his exalted spiritual consciousness, but the asserted "power of the enemy" has been broken in fulfilment of the Master's promise. Belief in immortality gives place to the experi-

ence of it, and it is to this crowning possibility of present realization that Mrs. Eddy has awakened the thought of the Christian world. "To know God," as Jesus taught we may know Him, is immortality, eternal life; and for the reason that to know God, good, is to unknow and be separated from evil, and all its asserted power expressed in sin, disease, and death.

In a recent address before a theological school Sir Oliver Lodge prefaced his remarks with the definition of man "as a union of soul and body." This generally accepted belief as to man's nature is, and ever has been, the supreme obstacle to a rational faith in immortality, since it is clear that if man is thus constituted of both spirit and matter, the breakdown of the latter must impinge upon and wreck his identity, his essential being; and it is this fundamental fallacy which Christian Science exposes and refutes. Christian hope has said, "So far as there is any trustworthy knowledge outside of the scientifically demonstrable, we are confident that death does not end all." Christian Science says, "When Mind at last asserts its mastery over sin, disease, and death, then is man found to be harmonious and immortal" (Science and Health, p. 166). In the one case we have theory, in the other demonstrable knowledge.

Christian Science teaches that "the universe, inclusive of man, is as eternal as God, who is its divine immortal Principle" (*Ibid.*, p. 554). Man's immortality is thus seen to be involved in the immortality of God. Man certainly cannot be separated from God, if he reflects God, since their relation is that of Spirit and its continuous expression. This gives a logical explanation of the authority of spiritual consciousness, the reflection of Truth, over the claim of material law, as illustrated in the power of Christ Jesus to cast out demons and heal the sick; and when this authority is demonstrated today, as it has been in innumerable instances by Christian Scientists, man's supremacy over all that dies or that leads to death is again proven. His immortality is no longer a matter of "confidence," but of cognition.

In redefining man as wholly spiritual and indissolubly linked to God; and in enabling human thought so to lay hold upon the Christ-teaching that his rebuke of "the law of sin and death" is made practically effective today, Christian Science has again "brought life and immortality

to light through the gospel," and supplied earth's troubled hearts with the one satisfying proof of a future life; they can now say with Browning,—

> And all that is, at all,
> Lasts ever, past recall;
> Earth changes, but thy soul and God stand sure.

JOHN B. WILLIS.

MRS. EDDY tells us that "spiritual teaching must always be by symbols" (Science and Health, p. 575), and she cites Jesus' methods in evidence of the correctness of this statement. Pure ideas exist in the divine Mind and are made known to humanity in such ways as the individual is able to understand. Thus we have in the first chapter of Genesis a series of pictures which present the unfolding of these ideas,—pictures which are as differently regarded by mankind as a great work of art would be by those whose opinions differed entirely because of education, temperament, etc. There is, however, one thing which should appeal to all students of the Bible who scan this great panorama, viz., that God saw in it the reflection of perfect intelligence and pronounced it "good." It is also stated that the divine creation was complete, or "finished," so that anything differing from it could not be the work of the divine artist, but merely a mortal concept expressive of the belief that good and evil may blend though they are antagonistic, and though this asserted blending produces perpetual strife and suffering.

In the latter part of the prophecy of Ezekiel we find symbolic pictures of human conditions into which the truth is entering and producing its inevitable changes for the better. These pictures are in many respects similar to those which St. John saw in the vision on Patmos, except that in the latter materiality wholly disappears, and with it all sin, sorrow, disease, and death. In Ezekiel's vision is a picture of ecclesiasticism with its oblations and sacrifices which can never "make the comers thereunto perfect," as we read in the epistle to the Hebrews. Then we have a man with "a measuring reed" (as also in Zechariah's vision); and again, in Revelation, we are told that an angel gave John a reed, saying, "Rise, and measure the temple of God, and the altar, and them that worship therein."

The demand for justice (symbolized by the measuring reed) is made throughout all the ages, but the command given through Ezekiel is of special significance at this period when the Science of Spirit is measuring the results of thousands of years of ecclesiasticism by the demand of Christ, "Be ye therefore perfect." The prophet says, "Remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah." In the 47th chapter we read of the waters which issued from the house (or temple) in an ever deepening stream, until it became a river with trees on either side, as in John's vision of the "pure river of water of life." Ezekiel tells us that every thing touched by these waters was healed; and he says, "Every thing shall live whither the river cometh." In both of these books we are told that the city had twelve gates, and Ezekiel says that its name shall be, "The Lord is there."

John tells us that he saw no temple in the holy city. In his vision the beliefs of materiality were fading out, as in a dissolving view, and as they disappeared the eternal facts, which forever exist to divine Mind, were recognized in all their glorious reality. The apostle had seen the great Teacher disprove the strongest evidence of disease and death by his knowing of the truth, and John at length began to see what God sees always. He saw the coming of the angel with "the little book," when "the mystery of God should be finished, as he hath declared to his servants the prophets." This "little book," with its "revelation of divine Science" (Science and Health, p. 559), brings such illumination to human consciousness that all sense of mystery disappears, and God is known as infinite Principle, divine Mind, ruling men and nations in unbroken harmony; and before the light of Truth sin, disease, and death are forever dispelled. John says that the Christ of God "shall reign for ever and ever." As for ecclesiasticism, "it shall vanish away" with the "knowledge of good and evil" which it has insisted upon as necessary to the world's salvation; we read that "his servants shall serve him," and that those who are cleansed from sin shall be made "kings and priests unto God." To divine Principle, the "only priest is the spiritualized man" (*Ibid.*, p. 141).

All the blessings promised in divine revelation are free

to the lowliest as well as to the loftiest,—to each one who does not shrink from the "measuring reed" in the hand of the angel, but who desires with his whole heart to have his thoughts, words, and deeds meet the scientific demand for perfection. The kingdom of God is an eternal fact, and evil, which has no place in this kingdom, is fast coming to the light to be destroyed. This must take place in each individual to fit him for citizenship in the kingdom, but the angel says, as in John's time, "Fear none of those things which thou shalt suffer." The pain is taken away, the tears are wiped away, by divine Love, who dwells with men,—they His people, He their God.

ANNIE M. KNOTT.

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THE CHRISTIAN SCIENCE JOURNAL

" For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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FROM EGYPT TO CANAAN

WILLIS F. GROSS

THE varied experiences of the children of Israel during their deliverance from bondage and their forty years' sojourn in the wilderness are in a way typical of the experiences all seem called upon to pass through in their journey from the material sense of existence to the spiritual reality of being as it is revealed in Christian Science.

As the follower of Christ, Truth, today compares his experiences, the trials and temptations, the joys and victories, with those of the children of Israel, he is oftentimes surprised to note the similarity between them. The outward manifestations—the conditions and environments—are very different, it is true, but the struggle within is much the same. There is nothing remarkable in this, for mortal mind, the embodiment of all evil, is just what it was when the descendants of Jacob were in bondage to the Egyptians; and God is unchangeable,—"the same yesterday, and to day, and for ever." Now as then, the struggle is between the demands of divine Mind and mortal mind, Truth and error, good and evil. There are the same temptations to be met, the same battles to be fought, the same trials to be endured, the same victories to be won—and the same rewards for obedience to the law of God.

It is the purpose of this article to consider some of the experiences of the children of Israel, with the hope of gathering therefrom that which will be of practical benefit in solving the problems of today. If it is seen wherein they suffered because of wilful wrong-doing or neglect of duty, the repetition of those undesirable experiences may be

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avoided. The law of God is the same today as it was then, and any violation of that law is punished. Evil has no more power today than it had four thousand years ago, and there is no more occasion to fear the latter-day manifestations of evil than there was to tremble before the evils that asserted themselves in the early days of human experience.

For four hundred years the children of Israel had dwelt in Egypt. For many years their existence there had been such that it satisfied them, but little by little they came to realize they were in bondage to a people whose ever-increasing cruelty made life undesirable. It came to pass that their masters required more and more of them. They were called upon to bear heavy burdens, almost impossible tasks were allotted, and disobedience was severely punished. They cried out in their anguish, and hope gave place to despair, for there seemed to be no way of escape. But in the fulness of time there was raised up in their midst one who was able to deliver them. At first they received the word of promised deliverance with great joy, but afterward they murmured and complained because of the hardships they endured on account of the efforts of Moses to persuade Pharaoh to let them go. However, their chosen leader was not discouraged, and in due time the Egyptians were content to let them depart.

Egypt typifies mortal mind, materialism, with all its so-called laws and methods of enforcing obedience. Mortals do not at first seem to realize that in reality material existence is bondage. There seems to be so much good therein to be seen and enjoyed, but after a time the discords of mortal thought enforce a different and more correct view of material being and the unfortunate of earth cry out in their despair and exclaim, "Is there no balm in Gilead; is there no physician there?" is there no remedy for discord and suffering? When the material offers but little for man's enjoyment and he endures much, there is an earnest longing to escape the bondage and suffering. How many of the children of earth have been called upon to make bricks without straw and do many other seemingly impossible things to meet the requirements of mortal mind.

Christian Science has come to many such sufferers and broken the fetters of bondage, and they have gone forth out of Egypt rejoicing in health and freedom. This deliv-

erance was not accomplished in their own strength. They knew no way out of Egypt and were perhaps trying to become reconciled to spend the remainder of their days in serving the hard taskmasters. But when Christian Science came into their lives, all was changed; despair gave place to hope, and obedience to the law of God set them free.

The physical and moral healing they experienced did not come as the result of their own perception of God's law. Many have been healed by reading the Christian Science text-book, "Science and Health with Key to the Scriptures." In this book the Discoverer and Founder of Christian Science has made plain the truth of being as she gained the understanding thereof "through divine revelation, reason, and demonstration" (Science and Health, p. 109). Some have been able to comprehend the teachings of Christian Science sufficiently to rise above the false sense of things and gain their freedom. Others have required the wise and loving ministrations of one who has gained a demonstrable understanding of the divine Principle that heals all ills. In either case Truth was their Saviour, and the freedom they enjoyed was the proof of God's power and love. These persons have rejoiced in their freedom and have given thanks to God. It may be that some have made the mistake of supposing that their salvation was fully accomplished, but such was not the case. The real work of gaining the liberty of the sons of God was in fact but just begun.

In this respect human experience is like that of the children of Israel. The Israelites had scarcely departed from Egypt before it repented Pharaoh that he had let them go, and he immediately set out to compel their return to captivity. When the children of Israel perceived that they were being pursued by the hosts of Pharaoh, they were filled with fear and their first inclination was to complain against Moses, who had brought them thus far on their journey to the promised land. Here it was that they learned their first lesson of what was required of them. Moses commanded them, saying, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: . . . The Lord shall fight for you, and ye shall hold your peace."

It would have been impossible for the Israelites to contend

successfully with the Egyptians, for they had no weapons of warfare. They were to learn from experience that the ways of God are not the ways of men. Before them was the Red Sea, and they had no means of crossing; behind them were their former masters, whose only thought was to lead back into captivity the people who had served them so well for centuries. It was not possible for them to turn either to the right hand or to the left, and escape was humanly impossible. But in this hour of their extremity neither the impassable sea nor the pursuing host was to be the object of their consideration; the command was to "stand still, and see the salvation of the Lord." Salvation is defined in Science and Health (p. 593) as "Life, Truth, and Love understood and demonstrated as supreme over all." They were commanded to see the salvation of the Lord. They could not do this if they kept looking at the things they desired to be saved from. Thought must be turned to God and to Him alone.

It may be that Moses did not know in what way deliverance would come, but he was convinced that the God who had accomplished so much for them would make their salvation complete. In obedience to the command of the Lord, Moses stretched forth his hand over the sea, and the waters were divided, so that the children of Israel walked on dry land in the midst of the sea. When they were all safe on the other side, Moses was again commanded to stretch out his hand over the sea, and the waters returned and the Egyptians, who still pursued them, were overthrown—"There remained not so much as one of them." When the Israelites saw the destruction of the enemy, then did they realize that their deliverance from the bondage of the Egyptians was complete and there was nothing more to fear on their account. Then it was that "the people feared the Lord, and believed the Lord, and his servant Moses."

The command of Moses to the Israelites to "stand still, and see the salvation of the Lord," is one to which both the beginner and the advanced student of Christian Science should give earnest heed. When confronted by new forms of evil, or pursued by old errors, it is most helpful to look to the spiritual fact of being and see nothing else. Deliverance comes through the realization that God, divine Love, is the only presence and power, and this realization cannot be gained by allowing thought to dwell unnecessarily

upon the evils from which one hopes to be delivered. The mortal belief in the reality of evil is all that gives evil its seeming power over humanity.

The understanding that God is omnipotence (all-power), omnipresence (all-presence), and omniscience (all real knowing), demonstrates the nothingness, hence the powerlessness, of all evil. When it is seen that evil is devoid of all power and reality, it cannot be feared. Evil will then have no power to enslave or hinder one's progress. The understanding of God's allness destroys the threatening evil as effectively as the waters of the Red Sea were driven back to allow God's chosen people to pass over on the other side. It is not in vain that human thought turns understandingly to God for help. The promises of Scripture are fulfilled and man's deliverance is accomplished.

More than four hundred years before the deliverance of the children of Israel from Egypt, the Lord had promised Abraham that his seed should become a mighty nation and that He would give them the land of Canaan for an inheritance. This promise was about to be fulfilled. After the passage of the Red Sea, the journey to the promised land was begun in earnest. The Israelites had experienced the saving power of Truth. An unknown wilderness was before them, but it would seem that after their wonderful deliverance they would go forward without fear, knowing that the God of their salvation, who went before them a pillar of cloud by day and of fire by night, was able to supply every need and destroy every foe. But the human belief in evil is so deeply rooted that one experience, however marvelous, is not sufficient to destroy the fear of evil. Through many trying experiences, oftentimes the result of yielding to temptation, the children of Israel learned to obey and trust the God of Abraham their father.

When those who turn to Christian Science for help realize that they have been completely healed of the disease that has held them in bondage for many years, and that some special sin has been overcome, they have sometimes thought their deliverance was accomplished and nothing more was required of them. Sooner or later comes the awakening, and they see they have but begun to work out their salvation. God can do infinitely more for them than has been done, and much more is required before the promised land of spiritual being is reached and the dis-

cords of earth have disappeared forever. New phases of error confront them, and new experiences afford the opportunity to learn much needed lessons.

When the supply of food which the children of Israel had brought with them was exhausted, they began to sigh for the flesh-pots of Egypt, and they murmured against Moses because he had brought them into the wilderness to perish with hunger, as they thought. How easy it is for mortals to forget their blessings! Here was a people but recently delivered from the most oppressive bondage, whose thoughts turned longingly to the old condition. For the moment they forgot the heavy burdens and the sore afflictions of the cruel taskmasters. They thought only of the pleasures they had enjoyed when they "did eat bread to the full." Not a few of the people of latter days, when they have been sorely tried by some experience hitherto unknown, have looked longingly back to the supposed good things of former times. It is strange that many times the present experience seems the most trying. Then it is that one is tempted to turn back to the past. But such is not possible. The only thing is to make the best of the experience and go forward.

One of the first lessons the children of Israel learned in the wilderness was that God is the source of supply. In the time of need He "satisfied them with the bread of heaven." It was demonstrated that divine Mind is the ever-present, all-sufficient source of supply. Each day the need was met, and for that day only. Only on the sixth day were they able to gather a double portion, that they might rest from their labors on the Sabbath. In this experience they learned to trust God, and we have no record that they ever feared the supply would fail them. They knew that the need was met from day to day, and they ate manna until they reached the promised land.

In the journey through the wilderness of human experience it is good to learn that divine Mind supplies all that is needed to hasten one's progress. Humanity realizes the need of many things it cannot provide for itself, and if called upon to rely upon materiality or human strength, failure must result. The student of Christian Science early learns that he must rely on God for all things; and if he does this, he learns to rejoice in the assurance that all things are his now and he has no occasion to be bur-

dened with things necessary for the future, neither is he fearful that the source of all good will fail him in the time of need.

When it is considered that for four hundred years the Israelites had dwelt among an idolatrous people, it does not seem strange that they had lost sight of the true God; but the time had come in their experience when it was necessary that they should forsake their idolatrous beliefs and the practices resulting therefrom. Before they could do this they must receive proper instruction. The Ten Commandments were delivered to Moses on Mount Sinai, and he proclaimed them to the people, who then began to see what was required of them, and that they must be obedient to the word of God. Divers laws and ordinances were added, to point out clearly the course of right action. The materiality of their thoughts prevented them from comprehending the commandments sufficiently to perceive just what was the right at all times, hence the need of additional instruction. After the commandments were given, a tabernacle was erected in the wilderness and the people were taught the worship of the true God. The form of worship was adapted to the needs of the people and its purpose was to spiritualize thought and prepare them for the work before them. It could not be said of them that they worshiped God "in spirit and in truth," as He should be worshiped, but they were enabled to overcome little by little the idolatrous beliefs of the Egyptians.

When the student of Christian Science experiences the healing power of Truth and Love, he gains a more correct concept of God; the Ten Commandments come to have a broader and more spiritual meaning, and all the teachings of the inspired Word have a more practical application to the affairs of every-day living. He sees that he has many idolatrous beliefs which must be forsaken, and he realizes that as he gains the understanding of Christian Science he worships God in a truer sense than ever before.

The distance from Egypt to the promised land was not far, and the children of Israel were soon brought to the borders of the land which was to be their inheritance, and Moses encouraged them to go up and possess it. Fear and distrust of one's ability to gain the desired good are the enemies of progress. They desired that Moses should first send spies to bring back a report of the land and the

difficulties to be encountered in making it their own. In compliance with their request Moses chose twelve men, one from each tribe, and sent them out to search the land and bring back a report. Forty days they were engaged in the work, and when they returned they were a unit in declaring that it was indeed a land flowing with milk and honey, a land greatly to be desired.

But fear took possession of all the messengers except two, and they brought back an evil report. They told of the difficulties to be encountered, the walled cities and the giants defending them, and declared that the people were not able to go up and possess the land. But Caleb and Joshua encouraged the people to go forward, and assured them that they were able to overcome the enemies. The people, however, turned a deaf ear to the good report and believed the evil, and again they murmured against Moses and Aaron and their thoughts turned longingly to Egypt. They even threatened to elect a captain and return to the land of bondage. But they paid dearly for their fear and disobedience, for they were driven back into the wilderness and wandered there for forty years.

Later generations have marveled much at the fear and lack of trust displayed by the Israelites, and yet this experience has been and is being repeated over and over again. What but fear and doubt prevents people from taking possession of the larger good within human reach? If the children of Israel had believed fully in the power of God, they would not have feared. To be sure they had had abundant proofs of His power to deliver and preserve them, but they were dull of comprehension and the fear occasioned by materialism overpowered them. So today people are afraid, and they are found contending for their fears and even arguing against the possibility of gaining the greater good that is so much desired and none the less needed. The penalty is the same that was imposed on the children of Israel: they turn back and wander in the wilderness of material beliefs until they learn the needed lesson.

It may be that the children of Israel had expected, or at least hoped, that the promised land would be gained without an effort, and when they saw what was required of them, they murmured and declared that it was impossible. Even though they had escaped the bondage of

Egypt, they were still in bondage to error, and this error seemed to prevent them from gaining the freedom they desired. Their fear was due to their ignorance of God. If they had known God, they would have gone forward, trusting Him to fight their battles for them, and thus have received their inheritance. Since they seemed unable to do this, the wilderness became their dwelling-place until they learned from experience how to trust God and be obedient to His word. When they learned this lesson, they took possession of the land; but even then it was not without a great effort. However, they finally succeeded, and the labors of forty years were ended.

As Egypt represents mortal mind to which all mortals are in bondage, so the promised land represents the spiritual fact of being wherein all is harmony and there is no sin, sickness, nor death. Most mortals have little hope of escaping the bondage of materialism, at least until after they have passed through the experience of death, but Christian Science comes, with its balm for the healing of sickness and the destruction of sin, and those who turn to it for help gain a degree of freedom they never believed was possible in this world. For a time they rejoice in their new-found freedom, and they are inspired with the hope of being made free indeed.

As the spiritual reality of being is unfolded to them, they reach the border of the promised land. The command is to go up and possess the land, but the belief in the reality and power of evil makes it seem impossible for them to meet the divine requirements. Some are disposed to complain and perhaps even long for the former sense of existence and the old theories regarding man's salvation. All this is because they seem to lose sight of what has been done for them; ignorance and fear stand in the way, and those who have experienced in some degree the saving power of Truth are compelled to tarry in the wilderness. Wilderness is defined in Science and Health (p. 597) as "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." In this condition of thought humanity learns from experience. The worship of the true God and obedience to His commandments purifies and elevates thought, fear is overcome, and the victory over evil is gained.

The time of one's tarrying in the wilderness depends

upon his faithfulness. Disobedience is punished and mortal man learns obedience through the things he suffers. Faithfulness is rewarded and a higher sense of existence is gained. The wise student of Christian Science learns to value his experiences and rejoices to improve every opportunity to demonstrate the reality and power of Truth and Love. His progress may be fast or it may be slow, but it is sure, and he is convinced that what is gained is not for time but for eternity. He is learning how to put into practice the apostolic precepts: "Rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Prove all things; hold fast that which is good;" and he labors to the end that he may win the heavenly commendation, "Well done, good and faithful servant."

[Written for the *Journal*]

HOW CHANGED SINCE THEN

ELEANOR M. PARKER

O HEART of mine, unsatisfied;
  Storm-tossed on life's beclouded sea!
I prayed for some unfailing guide
  To lead, and bless, and comfort me.

Then hope inspired my heart bowed down—
  I woke to life and liberty;
Each cross became a jeweled crown,
  For Christ indeed was leading me.

Now Truth indeed hath made me free;
  God's universe resplendent seems.
My morn has dawned, until to me
  Those troubled hours are naught but dreams.

O heart made glad! how long I now
  To scatter words of cheer around,
Till Love shall crown each troubled brow
  With blessings such as I have found.

THE OVERCOMING OF ERROR

HON. CLARENCE A. BUSKIRK

CAN evil be overcome with evil? Is it right to seek to overcome evil with evil? Is one ever justified in fighting the devil (evil) with his own weapons? Human beings seem to be confronted frequently by these questions, and while sometimes they recognize the true nature of the questions which they face, sometimes they do not. We would know better how to deal with such questions, if we understood them, and our ignorance certainly increases the seriousness of our problem.

In past centuries it was a prevalent notion, as it is now, that evil is one of the facts or factors of being, an entity, reality, or noumenon, instead of being merely a phenomenon. This prevailing notion has led to the personalizing of imaginary evil deities, satans, etc., constituting various groups of supposed superhuman malevolent powers. Not only have great efforts been made by various peoples to propitiate such imagined evil gods, but many have even made them the objects of religious worship. On this basis of the supposed reality of evil, religionists and metaphysicians have found themselves in a maze of hopeless contradictions and difficulties, until they have well-nigh despaired of ever solving what they have termed "the problem of evil." Dogmas and creeds and scholastic subtleties have been propounded almost without number, but they have served only to make the confusion worse confounded.

The most astute metaphysicians as well as the most skilful theologians have attempted to unravel the riddle, but have pitifully failed. The difficulty which they have never been able to surmount belongs intrinsically and unavoidably to their problem of trying to reconcile the existence of evil as a reality with the existence of an all-wise and all-powerful Supreme Being, for the stress of logic drives them to the deduction that such a Supreme Being must be infinitely good, and therefore all His works must be likewise good. There is no logical avoidance of the truth of the Biblical statement that God saw everything which He had made, and that it was very good. Assuming evil to be a truth, or substantive fact, how is it, then, to be accounted for?

In trying to settle this enigma the saying of Solomon

has truly been verified, "Of making many books there is no end." After the student has spent many perplexed hours over such books, and then stands aghast at the numerous shelves of them which he has not yet had time to look into, and which a long lifetime would suffice for him to read only in part, he might well be excused if he should refer to Shakespeare's "two grains of wheat hid in two bushels of chaff: you shall search all day ere you find them, and when you have them, they are not worth the search."

Entertaining the belief in the power and reality of evil, certain methods and ways of dealing with it have come to be followed by the masses of mankind, collectively as well as individually. Not only have individual thieves and robbers made use of the weapons of murder in order to take property from its lawful possessors, not only have organized bands of criminals done likewise, but great nations have been equally guilty. Civilized as well as barbarous, modern as well as ancient, Christian, Mohammedan, and pagan nations alike, have repeatedly despoiled other nations which were too weak to resist their assaults. Vast and powerful combinations of wealth are organized in order to overcome the supposed evil of not possessing sufficient wealth; and unjust legislation is asked for through which weaker competitors may be driven out of business. Laws made for the purpose of protecting the public are violated, the prices of the various commodities needed by the masses are mercilessly enhanced and many scores of thousands thus made to suffer, while the displays of vulgar wealth dishonestly obtained weaken and corrupt to an immeasurable extent the moral integrity of discouraged millions who think they recognize that dishonesty reaps rewards which are denied to honesty. These are a few of the instances of aggressive wrongs committed under the notion that evil in the guise of lacking something to be desired can be overcome with the weapons of evil.

Jesus taught the rule of non-resistance for many instances; indeed, it may truly be said that he applied it to many more instances than the selfishness of men and women usually permits it to be applied. In his day there was even greater need for such teaching than now; hence the emphasis which he gave it. But it cannot be fairly said that Jesus made non-resistance a universal rule of conduct. On the contrary, when referring to Cæsar as

representing the then government over the Jewish people, he said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Here he plainly differentiated the instances in conduct and the rules to govern them. In other words, the logic of his utterance is that the particular action is to be determined under the rule of right which applies to its conditions, rather than under any inflexible universal rule. He recognized that such a bad condition needed to be dealt with at once and effectively, and that the supreme right rule of action in that particular instance demanded then and there that he should act as he did.

Sometimes, when a government enacts legislation against crime, or against misconduct on the part of corporations, and attaches punitive provisions in order to enforce obedience to such laws, the doctrine of non-resistance is ignored, and then the strong arm of governmental resistance to evil conditions must be employed. What would any government be if it practically followed the extreme notion of non-resistance at all times, in its dealings with its people, or in its relations with other governments? How long would such a government last? Not long enough for its advocates to get news of its existence across the seas by letter or newspaper.

Many urge that present international conditions demand the maintenance of a very expensive United States navy. The great European nations are upbuilding such navies, and to do so and to support them are imposing taxes to burdensome limits. This is markedly true in respect to Italy, with her extensively exposed lines of seacoast and her more limited population and wealth. The vast sums which are thus expended are mostly wasted, so far as the true needs of any of these countries are involved, and thus are lost to the progress which they otherwise might and would assist. Such incidents not only declare that the days of barbarism have not passed, but they also quite too loudly declare the wish, on the part of numerous magnates who profess to be Christians, that the days of barbarism shall not pass.

Is it not our duty to use our efforts and influence in behalf of the world's peace, and not to permit, so far as we may prevent it, the duty of patriotic self-defense to be used as an excuse for prolonging barbarism and for the

gorging of selfish greed and ambition? Is it not to be remembered that war is always a most terrible curse, and therefore to be avoided, like individual homicide even when excusable, whenever possible? War is at once the expression and the encouragement of hate, greed, and other vile incentives. A war that is not absolutely necessary in self-defense is a most awful sin and calamity.

Christian Science teaches the overcoming of error with good. That is good which is the right law of conduct demanded by the conditions of the particular instance. Such is the complexity of human conditions that an inflexible rule of non-resistance is not possible, without sometimes violating some more paramount right rule of conduct. But it ought never to be forgotten that to love our fellow-men manifests our love for God. Washington advocated, as many good and great men have done, the right and the duty of resistance, at times, to unendurable tyranny, and he advocated this view, as did they, because he was an ardent lover of his fellow-men and of right conduct.

Christian Science illumines and aids in the practical solution of these difficult problems through its teaching that evil is not a truth or entity in God's universe, but a falsehood of human creation, and therefore it is the truth which must deliver us. So long as the conditions of human error have to be faced, many things must be suffered to be so now; but divine Truth must be our guiding star, whatever darkness and difficulties may seem to surround and to appall us. We must look to our guiding star when we are in doubt, in any emergency or at any moment, in respect to the paramount rule of conduct, and it will enlighten the conscience as nothing else can.

The work of enlightening the individual conscience is the beginning of the work of enlightening the collective conscience of nations and of the world at large. Every effort of Christian Scientists in this direction is of appreciable present value, and of an ultimate value which cannot be measured. The teachings of Christian Science, especially the broad statements of Principle given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, all lead and point us in the right direction. The basic solution of the practical problems in international, governmental, social, and individual conduct is the betterment of bad conditions,—this is the laying of the axe to the roots.

As approaches are made toward ideal conditions between nations, business, and individuals, the applications of the golden rule will be far more common because far easier. The excuse, "Suffer it to be so now," will lose very much of its persuasiveness in practical affairs, and less opportunities will be afforded for taking specious advantages of it. Public opinion, when sufficiently accumulated and unanimous, is an irresistible power; it can control the actions of individuals, the conduct of businesses both great and small, the policies of governments, and the standards of international relations. Already it has been demonstrated that the Christian Science teachings make for honesty and right dealing in business among its followers, and for the better observance of the admonitions of Jesus. This is a mighty stride in the right direction.

Truth is what must deliver us, even in part, from the evil human conditions through which our difficult practical problems arise as symptoms and effects. We must therefore remember and realize that evil is never a truth or real fact of being, whatever its seeming, and we must seek the betterment of what are termed evil conditions with such understanding. The prevailing world-thought has too long invested such conditions with power by regarding them as veritable entities in God's universe, whereas they have their only substance and potency in erring human beliefs. God has invested evil with no power whatsoever. God has invested good with immeasurable power over evil conditions, as over all phases and appearances of evil, and there would be no evil conditions for mortals to encounter, and no occasions to plead the argument, "Suffer it to be so now," if mortals rightly understood and applied the truths of being. Accordingly as they understand and apply these truths, what is called the problem of evil will disappear.

There are no evil deities to be either propitiated or worshiped; and the Supreme Being is absolutely good in all ways, and all His government is likewise absolutely good.

THE security of a nation lies in the integrity of the citizens. Only as the people rise in intelligence and virtue and love of equity will the nation rise in power.—*Anon.*

"THE SON OF MAN"

JUDGE L. H. JONES

"WHOM do men say that I the Son of man am?" is perhaps the most pregnant question ever propounded to a human being, and the Master evidently so regarded it. There is something to be gained by considering the exact structure of the question. It is not, What do men say about me? or, What do they say my doctrine is? It is not even, What do men say the Father whom I came to reveal is? It is not, Whom do men say that I the Son of God am? Although the question may not have been such in its immediate intendment, it is manifestly ontological in its implication. The use of the words "I am" raises all the questions of ultimate being and invites an excursion into the widest field of metaphysical investigation. Upon an understanding answer to this momentous question Christ Jesus founded the true and invisible church of God.

The expression "Son of man" seems to have been Jesus' favorite designation of himself, and the fact that he used it on this occasion, rather than his scarcely less favored designation of himself as "Son of God," would seem to imply that in some measure he deemed it more pertinent that he should be understood and known by them as Son of man rather than as Son of God. He did not originate this expression,—it frequently appears among the Old Testament writers,—but he appropriated it in a peculiar manner, and is supposed to have had in mind its use in the book of Daniel. Indeed, it seems not to have been his custom to invent new expressions; he rather chose to employ those with which his auditors were already more or less familiar, and he quoted frequently and literally from other writers, but he gave to them a richer, deeper, and more intensified meaning, until they became, as it were, living things, and he could say of them, "The words that I speak unto you, they are spirit, and they are life."

Under his inspirational thought and as vehicles for its expression these familiar words took on new meaning and became pregnant with truth, not relative merely, but ultimate and absolute. For it is not to be supposed that Christ Jesus was dealing with any mere superficial or relative

phase of truth, or that there were any depths to the meaning of life or being, its laws or its science, which he did not mean to fathom and substantially exhaust. It is evident that he did not expect his immediate disciples fully to understand him. He knew that they did not understand him in many of his simplest utterances. For the mental and spiritual limitations of his disciples and others he displayed the most compassionate thoughtfulness, in the use he made of the homely scenes from which he selected his illustrations, in the striking paradoxes by means of which he sought to break the hypnotic lethargy that bound them and to startle thought into new activities; and, if it was necessary to veil the starlight of revealed truth as it glinted about the peaks of Sinai and shone in the face of Moses, how much more needful thus to veil in paradox and parable the sunburst of revelation as it shone with full-orbed splendor in the thoughts and deeds of Christ Jesus.

Jesus was a Syrian by birth and is supposed to have conversed in the Syrian or Aramaic language which was his mother tongue. The Aramaic words *bar nasha,* supposed to have been used by him and translated "Son of man" in the Greek, probably meant to those who heard them simply *man;* that is, generic man. Whom do men say that I "man" (or "the man") am? Whatever else Jesus may have intended by employing this particular expression, it seems sufficiently evident that he meant to identify himself completely with the real man of God's creating. It also contained the implication, What I am all men should be, and may become; and it demanded an answer no less profound and searching. It follows, that when he applied to himself the title "Son of God," he was referring to himself not as an individual merely, but as representative of man. Referring to this, Mrs. Eddy has said, "His Father and Mother are divine Life, Truth, and Love; and they who do the will of his Father are his brethren" (Miscellaneous Writings, p. 167). When, therefore, Jesus revealed himself as Messiah, he revealed himself as simply "Son of man," that is, genuine man in the generic sense. He referred to himself not as an individual differing from other men, but as one whose true individuality was one with their true individuality. It is evident that his question referred to man in some greatly preeminent sense, a sense that may not have been wholly obvious to his disciples.

Peter answered the question in so far as it applied to Christ Jesus individually, but it is not so certain that he caught the full drift of his Master's question. Beyschlag and others think Jesus referred to ideal man, the preexistent, archetypal, heavenly man. Whatever the reference was, it must not be overlooked that it was to man as a genus, and to the genus man as represented by Jesus the Christ. There is a persistent tendency in human thought to discriminate between Christ Jesus and those whom he named his brethren, and with a factitious display of reverence to exalt him by degrading the race. But Jesus' idea was to lift the race up to him. "And I, if I be lifted up from the earth, will draw all men unto me." Now, Christ Jesus can be lifted up nowhere save in human consciousness, by lifting up our conception of him and by understanding and appreciating more fully his real nature and being; but to know the real nature and being of Christ Jesus is to know it for all men; it is to lift or draw all men up to the same plane, it is to know our true selfhood as like him; then, "we shall be like him, for we shall see him as he is."

Bishop Liddon, speaking of the use of the expression "Son of man," says: "As applied to himself by Jesus, it doubtless expresses a real humanity, a perfect and penetrating community of nature and feeling with the lot of human kind. . . . He is the archetypal man, in whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture are as nothing."

Perhaps if we stopped to consider the Messianic idea as it developed in the prophetic mind of the Old Testament writers, we would be better able to understand what Christ Jesus declared the Messiah to be and why he recognized himself as fulfilling all the Messianic conditions; and, while we do not feel competent to conduct original studies along this line, we may gain much illumination from the labors of others. The Messianic idea in its richest and most complete development appears in Isaiah, particularly in the last chapters of this book, which are thought by many to have been written by a later prophet. Here the idea has developed out of the earlier thought of a great earthly ruler or potentate and the splendors of an earthly, Israelitish empire that should rule the rest of the world, but the idea becomes that of a suffering "servant of the Lord," in

whom meekness is a conspicuous characteristic; as, for example, "A bruised reed shall he not break, and the smoking flax shall he not quench."

Always in close association with the Messianic idea is the Messianic kingdom, or "kingdom of God" inhabited by the Messianic man, the condition of this habitancy being righteousness; the idea of righteousness being the ruling thought and indispensable condition to citizenship in this kingdom. The Messiah or servant of God was more than an individual, it was Israel,—not as an aggregation of individual Israelites, but Israel as a unity, that is, spiritual Israel. This ideal concept was never without its concrete manifestation in righteous Israelites, such as the prophets, martyrs, etc., but it was not identical with actual Israel and was not to be attained by any idealization of actual Israel. "This conception, abstracted from the individuals in Israel, who were not true to it, is personified and treated by the prophet as a Being, a true divine creation. This is the servant Israel, always existing within the mass of individuals in Israel, a hidden man of the heart in Israel all through its history" (Old Testament Prophecy, by Dr. A. B. Davidson).

It is interesting to note how completely the idea of an individual ruler or head disappears from the Messianic concept in the perfect democracy of the Messianic kingdom. Thus, Dr. Davidson writes (*Ibid.*): "Such a head nowhere appears. The people alone are the subject in all the pictures of the final condition of restored Israel. The servant has disappeared. The people are servants of the Lord, and taught of God. Now, this is certainly remarkable, if the servant be an individual leader. But if he be an ideal Being, the hidden Israel in Israel, the divine creation within the people, who, in virtue of his being a combination, if I may say so, of divine forces, leavens Israel till it becomes that which he is, the servant of the Lord, it is natural."

In this general connection a quotation from Beyschlag's "New Testament Theology" may not be uninteresting, thus: "The heavenly originals of what appeared on earth were realities to the Scripture writers, just as Plato's ideas were to him. The originals in heaven are more and not less real than the phenomena of earth. For all that, it is evident that this existence in God is an existence different from that in the world, that it remains in comparison with

the historical realization a sort of ideal existence." We subjoin a quotation from Sir Wm. Ramsay's "Cities of St. Paul," viz.: "I should, in the first place, ask you to glance at the philosophy of history, as Paul declares it. To him the philosophy of history was the history of religion, for in his view there is nothing real except God, things are permanent and firm only as they partake of the Divine. All else is evanescent, mere illusion and error and uncertainty."

This divine being, or Israel in the midst of phenomenal or material Israel, is to the prophetic mind the only true or real Israel, an indestructible being having divine attributes, which does not belong to the Israel of any particular period, but is permanent. It is the real man in Israel, the servant of the Lord, the Messiah. It is God manifest in Israel through man. Indeed, the Bible seems to be not more a revelation of God than of man, unless the idea be that God is revealed by revealing man. To this divine man in Israel the prophets apply all the passages of Old Testament prophecy which are subsequently taken up and applied to Christ Jesus by the writers of the New Testament. When, therefore, Christ Jesus asked the question, Whom do men say that I "man" or "the man" am? it would seem legitimate to suppose that he was referring to this ideal being or Messianic man of Old Testament prophecy.

This ideal being or generic man is not an aggregate of spiritual units, but a complete unity, the unity of Principle, and includes in its perfect unity or oneness all the individuals of righteous Israel. To the more modern and western mind, with its habit of reasoning out things, it suggests the archetypal man of Greek philosophy, after its transfiguration under the influence of Hebrew thought into the Logos doctrine of the Gospel of John. But we should be careful to distinguish between archetypal man and the abstraction sometimes referred to as ideal man, meaning by it nothing more than a Greek or pagan standard of excellence which may be attained by proper physical, mental, moral, and possibly spiritual, culture. For, in this distinction we have presented in strongest contrast the wide divergence between the Greek and the Hebrew tendency of thought. The Greek mind sought to idealize the material; the Hebrew mind, on the contrary, actualized the spiritual. To the inspired Hebrew thought the spiritual alone was the

real, was the true succession, was in the line of prophetic development, while the fleshly was ever the spurious which was to be circumcised, cut off and cast away. The same two tendencies of thought exist today, and mark the clearly defined difference between Christian Science and other forms of so-called mental healing and every form of false theology which claims to work out spiritual results through the operations of the human will, mental suggestion, etc.

Archetypal man is a pure spiritual entity existing in the Mind which is Spirit or God, wholly independent of any physical manifestation of man, and may be thought of as identical with the Logos man of the Fourth Gospel. If we knew what the people of Jesus' time understood the Logos man to be, we should probably know what the writer of the Fourth Gospel meant when he referred to Christ as the Logos or Word. The concept of man as the Logos or Word of God, that is, the expression of God, found its most complete development, to the very moment when it became a Christian concept, in the Alexandrian-Jewish school of philosophy. In the thought of this school the archetypal man of Greek philosophy became the man created in the image and likeness of God, as recorded in the first chapter of Genesis.

This doctrine of the Logos, or man in the image and likeness of Spirit, is the most conspicuous instance of a complete fusion of Hebrew and Greek thought. The man who did most to develop it along lines that made it acceptable to Christian thought was an Alexandrian Jew, Philo, born about the year 20 B.C.; his greatest literary activity was approximately the year 38 of our era. He was therefore contemporary with Jesus, but there is nothing to indicate that he ever heard of him or of his teaching. He was highly educated, belonged to an influential family, was a thoroughly orthodox Jew, and devoutly believed that whatever of truth there was in Greek philosophy was suggested to Plato and others by the writings of Moses. He was not so much a philosopher as he was an expounder or interpreter of the books of Moses, to which he attempted to give expression in the current language and enlightened thought of his time. According to Drummond's "Philo," "he [Philo] became a model for the early Christian theologians, and especially for those of Alexandria. His general method of exegesis, many of its details, the de-

termining principles of his religious philosophy, passed into the Christian church . . . A careful study of his works fills with light the mental atmosphere in which the first Christian thinkers lived, and enables us to enter with much clearer insight into the position which they occupied."

If we remember that Philo's contemporary, Paul, was likewise born and reared in a city dominated by Greek thought and noted for its schools, and yet could make the proud boast "that after the most straitest sect of our religion I lived a Pharisee," we can well imagine that prior to Paul's conversion he and Philo were not essentially different either in education or in the natural trend of their thoughts. The doctrine of man as contained in the doctrine of the Logos is the central and determining factor in Philo's system of Scriptural exegesis and religious philosophy. A few extracts from his writings will suffice the simple purposes of this article. Thus, speaking of the account of creation contained in the first chapter of Genesis, he says (Bohn's Works of Philo-Judæus):—

"Does he [Moses] not here manifestly set before us incorporeal ideas perceptible only by the intellect, which have been appointed to be as seals of the perfected works, perceptible by the outward senses. For before the earth was green, he says that this same thing, verdure, existed in the nature of things, and before the grass sprang up in the field, there was grass though it was not visible [to the senses].

"'After this,' Moses says that 'God made man, having taken clay from the earth, and he breathed into his face the breath of life.' And by this expression he shows most clearly that there is a vast difference between man as generated now, and the first man who was made according to the image of God. For man as formed now is perceptible to the external senses, partaking of qualities, consisting of body and soul, man or woman, by nature mortal. But man, made according to the image of God, was an idea, or a genus, or a seal, perceptible only by the intellect, incorporeal, neither male nor female, imperishable by nature."

The mind of the earthly man, or earthly mind, Philo describes as being mortal and incapable of any true knowledge; the spiritual mind which God is represented as breathing into it is alone capable of knowing the truth

and has genuine life. This mind is the only reality and hope of immortality in man. "Accordingly," says Philo, "when you hear the name Adam, you must think that he is an earthly and perishable being." To the archetypal man, the heavenly image or Logos, Philo applies the various titles ascribed to Jesus the Christ by the writers of the New Testament. Thus, he is the only begotten Son of God; the prophet of the most High; the man whose name is the dayspring; the giver of the divine light; Melchisedec, the high priest; the mediator; the wisdom of God and the power of God; the firstborn of God. These expressions were not inventions of Philo, he employed them because they gave apt expression to the current thought of the period for which he was writing, and they were applied to the "Son of man" by the writers of the New Testament because they had become sufficiently popularized to convey a definite meaning to the mind of the masses for whom they were writing.

It should be evident to all that when Jesus referred to himself as "Son of man," or "man," he was not referring to the earthly man Jesus; for, while Jesus was yet on the earth, he referred to "the Son of man which is in heaven." Now, is not the man who is in heaven the heavenly man? Commenting on this Scripture, Beyschlag says: "Jesus thinks of himself directly as the Son of man come down from heaven, and living and moving in heaven. This should remove all doubt from an impartial reader that the preexistence of the Johannine Christ was his preexistence as the Son of man. . . . That the ideal man existed from eternity in God, is the truth which he grasped, and to which he gave concrete intellectual form." To whom else, then, could he have referred but to archetypal man, the man whom he calls "the only begotten Son of God," the Logos man of the Fourth Gospel, "the only begotten Son, which is in the bosom of the Father"? And is not every man who is "born of the Spirit" created by God in His image and likeness, and would not the expression "only begotten Son of God" have to be broad enough to include all that are thus "born of the Spirit"?

Our Lord's peculiar form of expression, "Before Abraham was, I am," shows that it refers to a man without tenses, who was not subject to the limitations of time but always existed in the eternal now. This would be

necessarily true of man made in the image and likeness of Spirit, God. Is not this the "Son of man" whom Jesus announced as the Messiah? Is not this the man whom John calls the Logos? The Logos, as we have seen, did not mean an individual man, but a genus which includes all men in the image and likeness of God and sums up in itself the entire intelligible universe, all the ideas of God. In this way only can we think of God and man and the universe as being one and yet different, and escape the vice of pantheism.

For this reason, Jesus could say both "I and the Father are one" and "The Father is greater than I"—greater as Mind is greater than any and all of its ideas. For this reason, he could pray for his disciples, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be made perfect in one." Hence the statement in "Science and Health with Key to the Scriptures" (p. 465), "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." For this reason, and because he was not referring to physical man, Jesus could say without blaspheming, "But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." He attached no more reality to a physical manifestation of man and the laws that were supposed to govern it, than he did to other physical phenomena and their supposed laws, which he knew to be unreal and utterly disregarded.

There is one statement attributed to Jesus in the Fourth Gospel which makes it impossible that God, Spirit, should be the author of fleshly man or any physical thing. It is this: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words, the basic law is announced as unqualifiedly true and of universal application, that like begets like. If the statement is true, it is utterly impossible to trace the origin of physical man or a physical universe to God, it matters not by how many removes. If that statement be true, Spirit never created matter, never created a fleshly man or any physical thing; because that which is born of Spirit, which has its source or origin in Spirit, is spiritual.

Jesus here presents the antithesis between the spiritual

and the material as strongly as possible—he could not have used a stronger word to express ultimate origin than the word "born;" he carries the antithesis back to primal causation, shows that the beginnings or first causes of the two are as antithetical in their natures as in any of their subsequent manifestations, and in substance declares that whatever be the origin of fleshly or material things, they did not proceed from God, who is Spirit and who is the source of spiritual things only. If, in the light of this statement of the Master, we recall what Sir Wm. Ramsay announces as "the first Pauline principle," viz., "The divine alone is real: all else is error," we shall better appreciate the full significance of Paul's meaning when he says: "They which are the children of the flesh, these are not the children of God." And also of John's meaning, when he refers to those who are to be accounted the sons of God, as "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They are not children or sons of God because, according to Paul, all physical phenomena, including the phenomenon called physical man, are error. Paul's logical mind could not have stopped short of this inevitable conclusion from his Master's teaching.

Jesus came to reveal his Father as our Father, and he accomplished this largely by revealing man to mankind. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Philip was familiar with the physical manifestation called Jesus, but he had not seen the Christ or real man. If he had seen the "Son of man," the real man, the image and likeness of the Father, he could have been said to have seen the Father. From this it appears that it is no less disastrous to entertain incorrect ideas of man than of God, since we can know God only through our knowledge of man as His image and likeness. Jesus said, "No man cometh unto the Father, but by me;" and he indicated that the only way is to know who the Son of man is.

But we can really know only that of which we can become truly conscious, and we can become truly conscious of nothing but our own reality. We can rise to a higher consciousness of life through a process of knowing, pro-

vided our reality, when known, will supply us with a higher sense of life; but as a fountain cannot rise above its source, no more can we reach beyond our reality. We are told, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If we can know God, it must be because His reality is our reality and we know Him by knowing His man; for, being made in His image and likeness, right consciousness is simply an expression of His reality which is also our reality; so that we know Him only as we know man in Christ, that is, perfect man. Hence Mrs. Eddy's thought-awakening statement, that "the Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259).

[Written for the *Journal*]

FOLLOW THOU ME

MARY HICKS VAN DER BURGH

Some other, Lord, for I am slow of speech;
Another's thought my brother's need must reach.
Perchance he would not heed me; would not rise
Were mine the hand that pointed to the skies.

And then a voice, most still and sweet and low,
"I called for thee. What if thy speech be slow?
Had I not known thou couldst do this for me,
I had not asked thee. Lo, I go with thee."

But, Lord, so many have the larger gift
And fleeter foot to run the race; more swift
To find and bring thee thine again,
To grapple with the world's sore need and pain.

"Nothing by any means shall hurt thee, child,
For I command the waves of error wild;
So, if they threaten, what is that to thee?
Let not thy heart be troubled. Follow me."

FOLLOWING JESUS THE CHRIST

JOHN K. ALLEN

CHRISTIAN SCIENCE is a most significant name for a body of religious teaching. No mental jugglery is possible with the word "science." Its meaning cannot be so twisted or tortured as to permit credence being given to variant doctrines or mere beliefs. Science means the comprehension or understanding of ascertained truth; hence Christian Science means in its absolute sense the comprehension or understanding of ascertained truth pertaining to Christ.

Comprehension and understanding are the results of mental processes, and are capable of degrees. It is not necessary, therefore, that a person shall have an absolutely complete comprehension or understanding of Christ before calling himself a Christian Scientist. The moment a raw recruit enlists in the army and swears loyalty to his country, he becomes a soldier, even though his movements earn him membership for a time in the awkward squad. The moment a person, weary and sick of finding pain and pleasure through material sense, turns to Christian Science and seeks the way of emergence from sense to Soul, he becomes a Christian Scientist in this sense. His growth from that point will be commensurate with his sincerity and earnestness, with his loyalty and obedience to its teachings.

The enlistment as a Christian Scientist means the acknowledgment of "one supreme and infinite God" and of "His Son, one Christ." The tenets of Christian Science, as given on page 497 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, make this very clear. These tenets are also perfectly plain in requiring Christian Scientists to take "the inspired Word of the Bible as [their] sufficient guide to eternal Life." To acknowledge God and His Son Christ is to recognize them as facts and truths, the knowledge of which must bind us to a loyal and obedient attempt to become and to remain in harmony with them. The Bible teaches us that he who bore the personal name of Jesus of Nazareth was the highest human manifestation of the Messiah or Christ, the divine ideal of God who was through Jesus made comprehensible and understandable to mankind; and to the extent which men, through following the teachings of Jesus,

become Christlike, they are saved from all that is unlike Christ, including all forms of sin, sickness, and death.

These are undoubtedly the teachings of the Bible as they should be understood and accepted by Christian Scientists. There are, perhaps, some beginners in Christian Science who are not able to accept them in their fulness, but who would be glad if they could unreservedly do so. There may be those who accept Christian Science as a religion, but who cannot at once accept or believe in God's power to heal. There are others who may accept the healing of sin and sickness through the ministrations of Christian Science, but do not recognize in it an authoritative religious teaching. Again, there may be those who freely admit that Christian Science cures minor manifestations of sickness, but think it useless in serious cases. These various shades of opinion may be honestly held, and those who voice them in most cases present an open mind to an attempt to remove them by substituting an improved understanding.

If we acknowledge God and His Son to be all powerful, ever present, and possessed of all knowledge, we must admit that we cannot become fully in harmony with Deity and the divine ideal unless we follow implicitly and fully the teachings of Jesus, "the most scientific man that ever trod the globe" (Science and Health, p. 313). Jesus' constant admonition to those attracted by his teaching was, "Follow me." It was thus, at the beginning of his ministry, that he called Simon Peter and his brother Andrew from the humble walk of fisherfolk to a lifetime of faithful service. With the same brief command he tested those enthusiastic believers who wanted to accept him and cling to materialism also, and added, "Let the dead bury their dead." The profitless beliefs in the lifeless forms of materialism could not be reconciled with a sincere following after Christ, spiritual Truth.

Matthew was called from the mean pursuit of gathering taxes from an oppressed people for the use of an alien government by the same forceful words, "Follow me." To the halting disciples who, it is true, had followed the Master far, but had not yet reached the knowledge of life as spiritual and not in the body, he repeated the admonition, already familiar to them, "If any man will come after me, let him deny himself [his material sense of personality], and take up his cross, and follow me." To the rich young

man who had followed the ethical teachings of a ritualistic religion from his youth up, and who, being responsive to the impulses of a noble mind, was anxious to secure for himself eternal life, Jesus said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Christian Scientists are taught by their Leader the absolute necessity of following Christ Jesus. She says, for instance, "We should follow our divine Exemplar, and seek the destruction of all evil works, error and disease included" (Science and Health, p. 5). Does Mrs. Eddy in this passage instruct us correctly as to what it means to follow Christ? Let us see what the writers of the New Testament say respecting the injunction which Jesus the Christ laid upon his followers. Luke says: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." Luke also says that Jesus instructed the seventy, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

It is also very significant of the importance which Jesus attached to this healing work, that Mark should write that the last words spoken to the eleven disciples before their Master's ascension were these: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." According to the "Popular and Critical Bible Encyclopedia" this phrase "lay hands on the sick" was employed as "a symbol of skill, strength, and efficacy," and not "that the laying on of hands gave of itself divine powers."

The command of Jesus, therefore, to those who acknowledge and accept him,—to those Christian Scientists who are striving to realize that Mind to be in them "which was also in Christ Jesus"—is twofold in its character. Like the disciples, they are "to preach the kingdom of God, and to heal the sick;" or, as Mrs. Eddy interprets Jesus' command, they are to "seek the destruction of all evil works, error and disease included."

How far shall we follow Jesus the Christ in this work? How can he who believes that Christian Science is a good religion, but that it is unlike Christ to attempt to heal the sick, justify himself in this belief when it is examined in the light of the words and works of Jesus himself? How can he who believes Christian Science heals but is not a sound religion, satisfy himself with the parallel between Jesus' teachings and what Christian Science enjoins upon its adherents? How can he who believes that Christian Science will heal minor illnesses, but cannot be relied upon in cases of severe disease, harmonize that belief with the injunction which Jesus laid upon his followers, and the subsequent restoration of Tabitha from death through Peter's understanding of that injunction?

Christian Scientists accept Jesus as the greatest ethical teacher the world has ever known, and in matters of morals they hold that all should yield implicit obedience to his command, "Follow me." But how can we follow Jesus when he teaches us to love our neighbor as ourselves, and not follow him as when he healed Peter's mother-in-law of a fever? How can we follow Christ Jesus when he counsels mercy, and not follow him as when he broke the bonds which held the bent and deformed woman? How can we follow him when he preaches honesty, and not follow him as when he healed the dumb demoniac? Or, again, how can we differentiate in the degrees of healing, and follow him in healing the centurion's servant of palsy and refuse to follow as when he healed the ten men of the so-called incurable disease of leprosy? How can we consistently follow him when he heals the man afflicted with dropsy, and turn helplessly away from the funeral bier, when Jesus compassionately restored the only son of a widow to life? How can we follow Jesus when he heals the impotent man by the side of the pool of Bethesda, the well-spring of mercy, and not stand with him at the grave of Lazarus?

If Christian Science is examined as one would investigate any other science, it will be found to be a consistent and inclusive attempt to "reinstate primitive Christianity and its lost element of healing" (Manual, p. 17), and never for a moment should those who profess to be Christian Scientists admit that there is any limitation in God's power to heal and bless.

"MY NAME IS LEGION: FOR WE ARE MANY"

J. M. TUTT, M.D.

IT is recorded in the fifth chapter of Mark's Gospel that Jesus on one occasion approached a man possessed of "an unclean spirit." And the man, perceiving Jesus afar off, ran and worshiped him. Mrs. Eddy tells us that Jesus saw clearly "the perfect man, who appeared to him where sinning mortal man appears to mortals" (Science and Health, p. 476), and he said: "Come out of the man, thou unclean spirit." Then he asked him, "What is thy name?" And the reply was: "My name is Legion: for we are many."

The writer was reared in a theological atmosphere and was taught the approved statements respecting a perfect creator of an imperfect creation—of God and fallen man. He was taught that the offspring of this man possessed a three-in-one identity: a mind, a material body, and a soul. This creature was conceived materially by man, mentally by man, and spiritually by God. He was then born, grew materially to maturity, thence to decay and death. From birth this man also grew mentally to maturity and thence to decay; but the soul of this remarkable orthodox creation supposedly did not increase in size or importance, and while at all times the soul was responsible for its future state, after death should overtake the material body, no way was provided whereby the soul could assume the responsibility and become active in its behalf, for God the All-wise, knowing aforetime the outcome of the struggle of the soul to save itself from the paradoxical end of "everlasting destruction," had also foreordained the fate that should overtake the spiritual part of man at the death of the body. The sentence of death upon the body, the prejudging of the soul, and the unaccountable disappearance of the mind at death—such was the foreordination of this copartnership creation of God and man.

Asked to accept this theory, the writer invariably put the question: "But what of the mind? You account for the soul and the body of man, by saving or damning the one and utterly destroying the other; but whence goes the mind of man?" After leaving college, where these questions were never answered, the writer entered upon the study

of medicine. What little reverence for God this creedal teaching had left to him, was surely destroyed when the study of medicine had progressed a few months. Soon he learned that, no matter how deeply he searched for this elusive mind, supposedly resident in the body, no reliable trace of it could be found. He did find that the new-born infant was possessed of little if any mind, and little by little was brought out the fact that this creation became possessed of mind only by means of education. Thus an answer was partially arrived at to the question that theology had so signally failed to answer. This vaunted mind of man was but an accretion of education after all. While this could not be said to be satisfactory, still it at least accounted for the disappearance of the mind when dust returned to its own.

The writer thus entered upon the work of healing the sick with a skepticism resulting largely from the inability to locate or in any logical way account for the soul of man, but he did accept the belief, blind and unreasoning, of God, of heaven, and of hell. Entering thus upon his profession, he treated the sick in the usual accepted manner, approaching all patients from the view-point of a separate identity, consisting of a body, a mind, and probably a soul, which latter was of no interest to him as a physician. The sick mortal he attempted to treat upon the basis of a sick body or sick mind, separately diseased or correlatively. Both the body and the mind were subject to any one or any number of ills, which, although classified in a sort of way, were often so obscured by symptoms as to be indeterminate. For each disease and class of diseases there was a remedy or class of remedies. These many remedies for many diseases affecting the bodies and the minds of many men, were administered in many combinations to meet many symptoms, or to remove specifically the many ills to which the mortal flesh and mind were liable; and above all this multiplicity of details in the attempt to restore the unfortunate, stood the discouraging chance of error in diagnosticating the case and in selecting the remedy, as well as the frequent refusal of the body or the mind to respond to treatment.

Striving thus to heal the sick, struggling with the multitude of problems involved in this theory of the multiplication of minds and medicine (whether drugs, diet, or

hygiene), and the subdivision of intelligence, the writer was gradually forced to a recognition of the futility of the effort to restore health by material means, and to the acknowledgment of his utter inability to heal the sick. In his work one thing was forcefully impressed upon him; namely, that, in spite of his best endeavors, certain of his patients he lost, while others recovered. Thus he came to know in his own heart his helplessness in the face of disease.

Then came Christian Science, and after he experienced its healing,—felt the truth applied to error, and knew the Christ-cure in his own case,—he applied himself to the study of this Science. Earnest search led directly to the solution of all these problems, theological and medical. In place of the false statement: "My name is Legion: for we are many," came the scientific statement: "Hear, O Israel; The Lord our God is one Lord." Not a legion of minds, but one Mind,—intelligence indivisible. Not a legion of diseases, but one disease,—the fiction, the illusion, the lie that man, God's own image and likeness, could be less than perfect; the lie about health, man's natural state. Not a legion of remedies and systems of treatment, but one curative agent, the truth about "perfect God and perfect man" (Science and Health, p. 259); the truth which, applied to any phase of error, casts out, annuls, repudiates the lie.

Applying this truth to the erroneous medical theories and to the equally erroneous theological dogmas, the writer experienced the joy of demonstration, as singly and by groups the "legion" of errors answered to the Christ command, "Come out of the man." In the incident referred to, when the legion had come out of the man they entered into swine, which all ran violently down a steep place into the sea and were choked. Thus the false beliefs of many men of many minds, of many bodies, of many souls, and all the host of errors, leave the consciousness, going out as only lies can be destroyed. Being wholly false, they have no identity, no author, no origin, no one and no thing to father them; and they are choked in the sea of nonexistence.

We read further that when the man had been healed, he was found "sitting, and clothed, and in his right mind." When the Christ came, the unclean spirit was cast out; the

man was no longer naked, but found himself clothed and mentally sound. The taking away of the false did not deprive him of anything, nor did he suffer loss of mind, body, or soul; but to him came the realization of man as the image and likeness of God, the only Mind,—hence "his right mind,"—the Mind of man. But when in his gratitude he who had been delivered of the "legion" besought Jesus that he might go with him, Jesus said to him: "Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had compassion on thee."

The writer trusts that he has conveyed to his readers somewhat of the great things the Lord has done for him. Christ, through Christian Science, has cast out of him a "legion" of falsities. There remains much to be done, for, like Paul, he is led to say: "I count not myself to have apprehended;" but from the depths of a grateful heart arise thanks to God for the cleansing of one who was "possessed of an unclean spirit," whose ways were not God's ways, but who is now trying to follow Him in the Christ way.

[Written for the *Journal*]

SUBSTANCE

JOHN RANDALL DUNN

THOU everlasting rock! Unchanging, firm,
That standest midst the storm and tide of years!
Unmoved by shifting sands of theories,
Unaltered by men's concepts or men's fears!

O Thou eternal substance! Thou who art
The same today, forever—endless life,
Grant us to know that Mind immutable
Which naught beholds of discord, pain, or strife.

Grant us, O Lord, to know the real, the true;
To seek that glorious sonship of the free
Where, closed to dreams of changing joy and woe,
Our wakened eyes behold the light—and Thee!

A PROPHECY OF CHRISTIAN SCIENCE

VIKTOR LARSON

IT is interesting to acquaint ourselves with the life and thought of those ancient worthies who, as our Leader says, "caught glorious glimpses of the Messiah, or Christ" (Science and Health, p. 333), and among these none perhaps is more deserving of recognition and honor as a prophet than the great Swedish thinker, Kristoffer Jacob Bostrom, who was born in 1797, became teacher to the sons of King Oscar I., a professor at Upsala, 1840–1864, and who died in 1866, the year that Mrs. Eddy discovered Christian Science.

This man is regarded in Sweden as the most independent thinker who has appeared in that country. Of his philosophy, which he called rational idealism, one of his students, Professor Wikner, says: "Bostrom, in regard to his philosophy, may be compared to Plato and Leibnitz. With both he places himself at the point of view of idealism, and assumes that the absolute world is a totality of spiritual realities, which are included in each other so that they form a system, and with Leibnitz he shows that all these must be perceiving and individual beings."

Bostrom had a strong aversion against materialism. Upon being informed by one of his students that some younger philosophers in Germany were trying to conciliate idealism and materialism, he said he expected to hear soon that they would try to conciliate God and Satan. Some great thinkers have never been very sure about the truth of their own philosophy. With them the little word "perhaps" is in great favor. They have found it necessary to change their views from time to time. They have said with Emerson, "I wish to say what I feel and think today, with the proviso that tomorrow perhaps I shall contradict it all." Not so with Bostrom. From first to last he was firmly convinced that he had found the truth. In Sweden Bostrom's teaching has been a barrier against materialism and pessimism, and it has helped to correct some errors of the old theology. For instance, Bostrom rejected the old interpretation (*satisfactio vicaria*) of the doctrine of atonement, and gave an interpretation in accord with his philosophy. This view has since been developed and vigor-

ously propagated by the eminent preacher Waldenstrom and is now accepted by a considerable number of Swedish Christians. Among all philosophers Bostrom approaches closest to Christian Science, since he regarded man as an idea in God. But he appears to have had no notion whatever that this thought might be used as a means of physical healing. Like all other philosophers, he confines himself to mere theory.

Philosophy, since the time of Socrates, has ever been theoretical. It has not attempted to give any very evident proofs of its usefulness and therefore its study has been neglected except by a few. Philosophy has not cared for the people, and the people in turn have not cared for philosophy. Religion, on the other hand, as defined and demonstrated by Christ Jesus and his apostles, and now again in Christian Science, holds out the promise of present deliverance from all discordant conditions. To all alike, it offers salvation for mind and body. While philosophy for the most part is theoretical, religion is practical, and it therefore meets with a readier acceptance. Between philosophy as taught by Bostrom and religion as Mrs. Eddy understands it, there is certainly a vast difference, but there is no opposition. They both testify to the eternal harmony of God's creation. The following extracts from the writings of Bostrom and his students show this harmony of thought:—

Bostrom says: "Life is self-conscious, and self-consciousness is life. . . . God is the absolute life. . . . The infinite mind (*fornuft*) is God, and God is mind. . . . God has His work finished from eternity. . . . Evil does not touch God and is not found in His world. . . . The truly Christian is the same as the truly reasonable, which it also was to Christ himself. . . . Man's reason is his consciousness of God and of His substance. . . . Eternal damnation for any being is to the thinker an absurdity, because the notions eternal and unblest cannot be united on the same subject. Only the divine and good can be eternal; evil, on the contrary, is necessarily only temporal, changing, and perishable. . . . Reason gives us an idea of something eternal, but not of anything evil; our sensuous experience gives us a notion of something evil, but not of anything eternal. . . . People imagine that the devil not only can make evil his aim, but also that he is perfectly hardened in evil; but of him we know also that he is only

a fantastic personification of moral evil, elevated to something independently or absolutely being, and consequently to something absurd and impossible."

Nyblæus says: "If man's power of perception could be raised to full equality with that of Divinity, reality would not appear as sensuous, as outward or distant, not as being in space, not as material or corporeal, but as purely mental and spiritual or homogeneous with consciousness. . . . Things are not brought forth by man. They are in their essence given without his doing and are as independent as man himself, but their sensuous form and appearance depend on his imperfect way of perceiving them. . . . Christianity is religion, such as it appeared in Christ and appears in those in whom lives and works the essential of the spirit that lived in Christ."

Wikner says: "Every man stands before God as a being finished and perfect from all eternity. . . . I also have a place in this harmony of just and perfect beings, who, through the Christ, are taken up and maintained in the life of God. There is also my true self, there and nowhere else. . . . Through faith, whose nature it is to grasp with certitude the eternal things and acknowledge their full reality, I can say: This self, this perfect holy being, is I. Faith sees perfection, not as something you must wait for, but as something present, immediately at hand. The purpose of faith is not to look at the shortcomings of this temporal life. The design of faith seems to be so to unite the believer with God that he may see everything under the form it has when it is included in God's eternal life, and see himself also under that form. . . . In the measure you believe that which is the best and truest thing you ever can do, in that measure things eternal come so near that the distance between your temporal self and your eternal self in your Father's heaven, becomes imperceptible to you; not even the dark future comes between any longer. . . . Life eternal, your Father's heavenly kingdom and hence even yourself as a member of that kingdom, is something perfectly real, that lacks nothing of its reality and therefore does not lack reality in the sense that something future always does before it has completely happened. . . . I must live myself into His life, so that I may see with His eye. In all those respects, where this is not accomplished, I am like a sleeper and a dreamer. . . . I would rather see

that all those who accept Thee as their Saviour, could also accept each other as brothers."

In a letter written in January, 1866, Wikner says of Bostrom: "I am glad to be able to say that since we parted I have been granted some glances into the depth of his loving soul. Transporting views have been opened to my eye. Whether it shall be given me to interpret to mankind what I have beheld I know not. As yet I have not had time to form the impression into a clearly defined image, but I believe I have a material out of which by and by a creation may arise. If, on the contrary, this creation shall not take shape through me, no matter: I am sure that the creative genius cannot be far away, for I see that humanity awaits him. And blessed is the one to whom it is given to step forth before men and testify with the demonstration of spirit and power that Christ alone is the full truth, and teach them finally to distinguish between Christ himself and the many portraits, more or less successful, which have been delineated of him."

Is not this a prophecy of Christian Science? and is it not fulfilled in the coming of our Leader, Mrs. Eddy?

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

"ONE THING THOU LACKEST"

SILAS COBB, L.L.B.

TWO friends had met and were talking with each other, To one the day seemed gloomy and the air uninviting; the melody of the birds brought him no music. To the other the bird songs were enchanting, the flowers were a delight, and the little brook made sweet melody as it ran by the garden. For him all nature breathed peacefully and life was abloom with joy and sweetness.

Said the latter, "Then, if the doctor can do nothing more for you, why don't you try Christian Science?"

"I have tried it. I took a week's treatment, and it did me no good. I see nothing in it," was the reply.

"Have you tried material remedies long?"

"Yes; I think I tried every remedy along that line that came to my attention."

"I suppose you tried the 'old school' first?"

"Yes; I was doctored by that school for six years, and during that time had ten physicians. So I know they can't help me."

"And the other schools I presume you gave only a slight show?"

"No. I tried one for four years and had as many different physicians. Another I tried for two years, and another for one year. And now, since neither your remedy nor anything else has helped me, I don't see what there is left for me."

"Now, really, do you think this is fair—to try my remedy, as you call it, only a few days, when you have been saturated with drugs for years?"

"Well, I don't understand Christian Science, anyway."

"Did you understand medicine during all these years that you took it?"

"Well—no."

"Did you understand why one medicine would have a different effect on you from what another one would, or did you even know what the ingredients of the medicines were that you were taking?"

"No, not as a rule; but I suppose one medicine would affect me one way and another a different way because they had different ingredients in them."

"Then why does a medicine affect a person one way today, tomorrow in a different way, and the third day have no effect at all? Or why does a certain medicine apparently give one person relief, and another person who has the same disease no relief?"

"I do not know. What do you think about it?"

"Well, I think it is because of the different mental states of the same person at different times, or of different persons from each other, showing that the cure, or whatever effect comes, must come through the mind. You say that you have always been taught that the medicines you took were God's remedies; then why is it that one of these medicines seems to help a person, but if given as a poison to rats it kills them?"

"I do not know, unless because of the size of the dose."

"But if a little of a thing does some good, more of it ought to do more good; that is, if it be of God. Moreover, there is no record that God or Christ Jesus made use of any material remedy to cure disease; but it is recorded that King Asa 'slept with his fathers,' after trying drugs to heal him; which would seem to indicate that it was wrong."

"Will you please tell me why every person cannot be healed in Christian Science?"

"They can. But for quick healing the patient's mentality must be ready for it. All who came to Jesus were not instantaneously made whole, because they were not always ready to give up sin or wrong habits. A person must be ready to quit sinning before he can be reformed, ready to give up the bad in consciousness and actions. Some of the error in the human mind must be given up, so as to let in the spiritual truth, before any healing can be had. How can a healing, either of sin or of sickness, be accomplished before the patient is ready to do his part? The patient has a duty to perform, as well as the practitioner; and unless he does it, he may have to wait for the healing. Jesus said to the young man who came and asked him what he should do to inherit eternal life; 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.' But the young man refused to do as Jesus bade him, and failed at that time to receive the blessing."

"If one seems to get relief from a material remedy more

quickly than from the spiritual, may it not be because his thoughts incline more to the material?"

"It should not discourage a person who does not obtain immediate results, when he learns that he has not yet done his duty or all he can do. A young man who entered Harvard yesterday, would not think of hanging his head in disappointment because he did not graduate today. He may have four years before him before he can receive his diploma, but he does not pine at the end of each year because he must wait till he knows more, in order to receive this mark of scholarship. What he is working for primarily is an education and not a diploma. So should it be with the patient in Christian Science. He should not be sorrowful because he was not healed on the first day or on the second day of his entry upon the study of this great subject. Possibly he has not enough love to bring him into harmony on the first day, possibly he must cast out some fear, or learn how to give up self, as Naaman had to, or mayhap he must acquire more understanding of God before enough light has dawned in his consciousness to dispel all of the shadows. If one will honestly study the Bible, with the aid of Science and Health, and seek to assimilate and utilize the spiritual truth he apprehends, he will not complain because of lack of healing, either from sickness or from sin. As the apostle Peter said, you must 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.' "

"Then, according to this, it is very clear that the patient has something to do."

"Yes," continued the Scientist friend. "What the patient needs to do is to strive to apprehend and apply the truth of the Bible in a practical way, and not primarily to become healed. When he has made the truth his own, he is healed, and can heal others thereafter."

"How can a person's mentality, his condition of thought, affect his healing?" inquired the other.

"In Jesus' parable of the two men praying in the temple, one of them said, 'God, I thank thee, that I am not as other men are.' Was this self-righteousness receptive to the truth? Suppose some such person had a disease that his physician could not heal, and had gone to a Christian

Science practitioner for healing. The practitioner treats him for a while without any apparent resulting gain, and the patient wonders why the healing does not come. More treatments are given, with no result. The patient argues to himself that he has always tried to do right, that he has never cheated anybody out of anything, has observed the Sabbath, gone to church, helped support the preacher, and all through life has forgiven offenses where they were not positively unbearable. He has tried to do what his practitioner told him to do,—has read the Bible and Science and Health, and quit taking all medicine while he is being treated, though his pills and his potions may still be kept, with the thought that if Christian Science does not soon do the work, he may have to resort to them. More help is given by the practitioner, with possibly no result. Then the matter is dropped, and the patient returns to his drugs.

"The publican, on the other hand, enters the office of the same practitioner, with possibly the same so-called incurable disease. He asks if it be possible for God to be merciful to him a sinner. He is even more anxious that God cure his evil ways and reform him of his sins than he is to be healed. He seems troubled because of some wrong he has done or something he has left undone. The practitioner discovers that he has great humility, great readiness to acknowledge and escape from his faults. He has not fasted even once a week, nor given tithes of anything that he possessed; moreover he was heard to say that certain bad habits of being easily offended and becoming angry had brought on physical troubles; but he prayed God to destroy these evil ways. Jesus said of such a one, 'I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.' Now, can't you see how the mentality of a person—the exalting of self, the continuing in bad habits—begets sickness; but when we humbly surrender self and become as little children or as this publican, then we are exalted unto heaven,—all the world is made beautiful, we are joyous, we love everybody, we are beginning to 'see God'?"

"I think I begin to see now."

"You remember Jesus once said, 'Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' "

"Yes."

"That is, whosoever shall not strive for the truth in Jesus' way, strive for harmony and health, and to overcome sin, by giving up his own way, by becoming obedient to divine Principle as a good child is obedient to a parent, shall in no wise obtain the longed-for blessings. Whosoever shall not abandon evil and receive health in God's way shall not receive it. Whosoever tries to put the new wine of health into the old bottles of materiality shall fail, for the bottles fail and the wine or health is spilled. Said Jesus, 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.' "

"Then those who try to obtain health through material means combined with prayer, do not succeed, do they?"

"If they do, it is not through material means, for matter does not heal. If it seems to, the disease either returns sooner or later, or it appears in some other form. I remember a dear brother minister of the gospel, who argued that God heals by material means, since we are told that Isaiah cured Hezekiah with the aid of figs. The fact was that God never ordered His servant to use figs at all, for we read that the word of the Lord came to Isaiah, saying, 'Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee.' Our friend was so accustomed to argue that God uses material means to help in His cures, that he seemed to believe it, although he thereby shut himself out from the healing power of God which he greatly needed, for he had an ugly disease from which he had been suffering for years. So you see that the sinner need not fail to obtain harmony through God's power, provided he is sick of sinning and is ready to turn from it. Jesus once spoke of those bound by chains of dogma and prejudice, and said, 'The publicans and the harlots go into the kingdom of God before you.' "

"But what do you mean by saying that disease is not real?"

"We mean that it is not genuine, or true. Once, when in California, I rode out with some friends, and while driving along I suddenly cried out, 'See what a beautiful lake!' 'Where?' asked one of the party. 'Over there.

Don't you see it?' He smiled, and said that there was no lake there, that it was simply a mirage. Pain or disease may seem very real to false mortal sense, but it is not real to God, or to God's man. If a person is able, with the aid of Christian Science, to give up his belief in the disease, he will discover it to be only an illusion; but we cannot hope or expect thus to apprehend the truth so long as we persist in believing that which is untrue."

[Written for the *Journal*]

"MY PRESENCE SHALL GO WITH THEE"

MARION BENDER

FATHER, I thank Thee for the dawn of light
  Which brings the day;
I know that Thou wilt guide my steps aright
  And lead the way.
And if perchance I falter on the road,
  I clasp Thy hand
And know that Thou wilt lift my seeming load
  And understand.

In Love, in Truth, no discord mars the years,
  No pain, no death.
Life is not measured by its tithe of tears,
  Nor counted breath;
But by good deeds inspired by thoughts divine
  The crown is gained,
And from the heights where golden glories shine,
  God's peace obtained.

I know His law, unchanging, true, and kind,
  Will prove the right;
Will conquer sin, the myth of error bind
  With bands of light,
So with a song I work, and watch, and pray,
  And I am blest;
His presence will go with me all the way,
  And give me rest.

TRUTH, AND THE "AUTHORITIES"

CHARLES H. S. KING

TRUTH is radical, authoritative, absolute. It proceeds from eternal, divine Principle. Truth annihilates error and corrects and reforms human thinking and doing. Because it largely applies to human conduct, it has almost invariably been rejected, when first presented by its prophets, only to be accepted later in some modified form when humanity was able to bear it. Thus his contemporaries crucified Jesus, while their posterity made the cross their symbol. There seems to be a false law in human consciousness which causes men to vilify their prophets and venerate their own conceptions of the past. Jesus apprehended this with keenest disappointment, and administered the most stinging rebuke to the Pharisees and scribes, who identified themselves with Abraham's religion without having its spirit. He said, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." The God of Abraham and Moses was "holy," and the children of Israel had been shown how they might be "perfect with the Lord;" but, as Jesus said, they rejected the commandment of God, that they might keep their own tradition, "making the word of God of none effect" through their tradition.

The Master proclaimed, with the authority of spiritual insight and grace, the "word of God," for which human will would always flaunt its substitute. He had an infinitely clearer understanding of the God who is Truth and Love than either Abraham or Moses claimed to have, for he was the prophet Moses had declared would come after him, who should declare the truth in its entirety. And then the human will and pride of the scribes and Pharisees, which was usurping the authority of the word of God of the previous dispensation, was enraged at the superior authority of Jesus, who rebuked it both in word

and deed. His youth was spent in pondering the things of God, and even at the age of twelve the earnest lad was about his Father's business. The Galilean boy was admired and loved, but the mature leader became a menace to the rule of the scribes and Pharisees.

The attitude of sincere love and spiritual understanding which the Master brought to every situation was far removed from the self-righteousness and critical conventionality of his opponents. Their opinions were ready-made, handed-down, professional. His convictions were the result of an inner perception, the outcome of his earnest preparation for a consecrated career. His impetuous aspiration broke through encrusted complacency, and mortal sense rebelled at the jolt. He was therefore pronounced an enemy. But Truth will rebuke error in every age, and the denunciation of material sense by prophet and seer is only the logical outcome of spiritual quickening. Today the world nominally accepts the government of Christ Jesus, but human will rebels as ever against the rule of Truth and Love. According to the Revelator, it has added to "the words of the book" of the new dispensation, and the promised "plagues" are certainly upon us.

The world's philosophies of today, like those of the time of Jesus, pay little regard to the high simplicity and many of the imperative demands of the Master's teachings. Hence the rejection of Christian Science by the "authorities," though it is identified with the word which he preached. Christian Science is no unnatural thing. It came humbly and it grows naturally. It voices law, the law of Truth. Just as the age of Jesus had the prophetess Anna, the devout Simeon, and John the Baptist, so the age in which Christian Science lifts its voice was prepared by the protest of a Luther and the preaching of a Wesley; by Carlyle and Emerson, Browning and Tennyson, Lincoln and Brooks. These men voiced the aspirations of the race which prophesied the dawn of Christian Science. But Truth is yet more radical, it has a broader sweep than the pen of prophet or poet. It cannot compromise with the world's standards. Its history is already written in the words aspiration, struggle, triumph. Christianity is not popular in the world, because it persistently points to the Christ. The Nazarene smote tradition and

ceremony with the sword of Spirit. His theology was, Thou shalt love God supremely; his ethics, Thou shalt love thy neighbor as thyself; his economics, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's; his medicine was divine Mind, for he said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" making sin a condition of disease.

Jesus did not stop at being an idealist; he never idealized the human. He was a practical realist: he effectively proclaimed God, as is evidenced by the immediacy of the results. His days were spent in the joyous atmosphere of Love, and he never idled or recuperated in the level of ordinary pastime and entertainment. His help in every need was the God-mind or Truth to which he ever turned. His at-one-ment with this perfect Mind gave him clear sight to point out the contradictions in human consciousness, and enabled him to overlook or overleap psychology. People were not merely "interesting" to Jesus. He loved them, and that love looked deeper than the psychology of the person,—yes, down into his very heart, and started him on the road to the ideal.

One of Jesus' students defined religion as the loving activity of a pure life. Christian Scientists are endeavoring, with what understanding they have, to follow Christ Jesus' teachings in their simplicity. Here is where they feel called to obey the command "Come out from among them, and be ye separate,"—apart from the world's methods; they regard the acceptance of dogma, the confession of faith, and the repetition of fine phrases as insufficient. It is the loving attitude and activity, the healing consciousness that they are striving for. Jesus certainly was always ready with the healing word, and this was because he always sought first the kingdom of God. In the dramatic scene with Simon and Mary Magdalene, is it not Simon, the conventional, who is *blase* and distant, rather than Jesus, the iconoclast?

The key to every human tragedy and the corner-stone of religion are spiritual understanding and loving-kindness. Without these the mere technicalities and letter of Christian Science are next to valueless. And without sacrifice this understanding and loving-kindness can hardly be attained. Our Leader ever exhorts us to pray im-

portunately for fulness of love, compassion, mercy, and wisdom; and in "Pulpit and Press" (p. 22) she says: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficient to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

Surely, if we strive to follow the spirit of Christ Jesus' teachings, and learn how to love as he loved, the law of mortal mind that history must repeat itself will be broken, for the whole world will become not nominally Christian, but actually and intensely so, and the prophecy will be fulfilled, "They shall all know me, from the least of them unto the greatest," and the everlasting firmament will appear.

[Written for the *Journal*]

"WHITHER GOEST THOU?"

BEN. HAWORTH-BOOTH

To what full purpose of profound intent,
To what far goal of flawless argument
  Do I outwing my way?
  Ever the beckoning day
Bids me to loftier peaks and points aspire,
To the pure soul's desire.

Behind me is the somber-scowling ocean,
The dark unrest, the void and vain emotion,
  The falsity, the fear;
  But visions bright appear
When the white sunrise o'er the wakening world
Flings her gay flags unfurled.

Have I not bid the world a swift farewell?
"Farewell, forever!" May the parting knell
  Of earthly chimes outknoll,
  While sentries of the soul
With fair white fingers point my upward flight
Out of the shuddering night.

Beyond the bourne where Pleiades have placed
Their rainbow crown: above the warrior waist
  Of girt Orion: far
  Aloft the scimitar
That swift Diana swings across the sky,
On fleeting vans I fly.

Into the morn's pearl-woven mist I speed,
Eternity my measure and my meed:
  Upon my listening ear
  The lark's uplifted prayer
Is borne, a tone of earth's intent desire,
Urging me heavenward, higher:

To what full purpose, and to what far goal?
Who may foresee the pathway of the soul?
  Still do my searching eyes
  See brighter destinies,
As wisdom, ever widening, doth portend
Oppression's hastening end.

Love is my lamp amid the lonely night,
My hope, my health, my grateful heart's delight,
  My purpose and far goal:
  The crystal rivers roll
From His white throne, the cleansing waters
      sweep,
Washing the lids that weep.

"There shall be no more pain"—shall I forget
My heart was wrung, my wearied eyes were wet?
  Nay, I have now forgot,
  For memory heeds it not:
His mercy has revealed the healing Christ,
And this mine all sufficed.

And those who look for him from out the night,
Have seen the ascended Saviour, robed in light:
  To Love awakening,
  Mine eyes have seen my King:
After the mildew and the maze of years
He wipes away my tears.

TESTIMONIES FROM THE FIELD

CHRISTIAN SCIENCE was presented to us when we were in the direst need, physically, mentally, and financially. I had been a very dissatisfied, vacillating, and unreliable individual since boyhood, early acquiring the habit of going to the saloon for enjoyment and stimulus; consequently I fell heir to all the results of such practice, from sin to disease and poverty. My wife had been an invalid for the greater part of fifteen years, having been in the hospital twice. She was operated upon, and the last time she was there the specialist who performed the operation informed me that she had a malignant growth on the liver and that nothing more could be done. She suffered intense agony for nine months, and the only relief she had was from hypodermic injections; and this continued until it required very large quantities of the opiate to affect her.

I now seemed to be in desperation, and I contemplated and fully intended to end her life and my own. But man's extremity was surely God's opportunity in my case, for no sooner had Christian Science been presented to us than I commenced to take courage and think there was possibly a way out. After a week's study and thought, we called a practitioner, and to my great surprise and delight I was able to see my wife rise from her couch of pain, dispense with her medicine, and commence to assert her claim to life as her birthright, until she was completely healed. This destruction of pain by prayer was a revelation to me! It opened up a new avenue of thought, and I was eagerly reading the pages of Mrs. Eddy's book, "Science and Health with Key to the Scriptures" looking for its substance, when a great spiritual uplifting came to me, for I realized that this truth is the "pearl of great price," the truth about God and His creation. I saw that God is Mind, divine Principle, and that this Principle is ever perfect and harmonious, ruling men now; and that it was ruling in my consciousness to a small degree, for my great depression had left me, and with it the desire for drinking, smoking, and chewing.

This was over five years ago, and I find myself searching more diligently this book which holds the key to that other book of Life, the Bible. Although we have had many

trials, God has been our only refuge in every case. Words cannot express our gratitude to every channel through which this truth has come to us, and we realize that the best that we can do is each day to live nearer to the teaching of Christian Science.

Richard O. Shimer, Indianapolis, Ind.

JESUS said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" These words always came to my mind when I was asked to believe in a God who permitted, if He did not actually send, sorrow, sickness, want, and woe to His children; and it is because Christian Science has given to me a God who does none of these things, but who is in very truth infinite, omnipresent good, that I have gratefully accepted this wonderful truth, revealed to this age by Mrs. Eddy. By its help I have been freed from the bondage of an illness which for many years failed to yield to the best medical help obtainable in Australia and England. I was always considered a delicate child, and when I came to England from South Australia, where I was born and brought up, I developed asthma and chest troubles, which kept me a prisoner to the house for a large part of many winters.

In 1897 my knees began to give serious trouble, and three times during the following ten years I was entirely invalided for a year at a time. It was while I was suffering from the third attack that one of my sisters wrote from Johannesburg, South Africa, that she had been meeting a good many Christian Scientists, and that they seemed to her the most consistently Christlike Christians she had ever met. She quoted several passages from Science and Health, and asked me to get and read the book. I promised to do so, but I did not know where to procure it; so it was not till two months later, when I returned in a very weak condition from a nursing home in London, that it was put into my hands by a cousin who had become interested in Christian Science through the healing of a friend from paralysis of eight years' standing.

At first I cordially disliked the style of the writing, and a great deal of it seemed to be contradictory and impossible to understand, but now and then I came across a passage

which arrested my attention, and in spite of the feeling of irritation which frequently made me put down the book, declaring that I would read no more of it, something always impelled me to take it up again and continue its study. After about three weeks I found I was healed of a tiresome complaint for which I had for years taken medicine every day. A little later, a severe bronchial cold was overcome in a few hours; also a catarrhal trouble, from which I had suffered from the time I was sixteen, gradually disappeared.

In May, 1907, I paid my last visit to the specialist who for three years and a half had treated me. He then told me that I must never attempt to take active exercise again; that the most I could hope to do would be to walk a little. By the following July I had, however, realized that Truth is the best physician, and I put myself in the hands of a Christian Science practitioner, with the result that before the end of August I began to take long walks, play tennis, etc., and I have continued to do these things, and anything else required of me, with no ill effects. During the first treatment I left off the glasses which I had worn for fifteen years. I have never put them on again, and see better than I have ever done since an attack of eye trouble sixteen years ago, which for a short time made me blind.

From being a delicate woman, often too tired to enjoy even the pleasures of life, I have become strong and vigorous, enjoying both duties and pleasures as I have never done in all my life before. Words fail to express my gratitude for these blessings, but it is for the glimpse of the "peace of God, which passeth all [human] understanding," that I am most deeply grateful, and my desire is to gain day by day a higher, holier sense of life, "to be merciful, just, and pure" (Science and Health, p. 497).

Mrs. Sophie Howard, Weybridge, Surrey, England.

CHRISTIAN SCIENCE has been to me

Port after stormy seas,
Peace after pain.

From childhood all I had known of this wonderful regenerator was through ridicule and unwitting misrepresentation, so that it was not until long suffering had broken down the wall of prejudice that I determined to inquire at

first hand into the Science. For three years or more before this time I had been in such a wretched condition that life —in spite of every outward surrounding which could bring happiness—was little more than a weary burden. I had been under the care of several different physicians of high standing, and had also taken treatments, both of osteopathy and massage, for many months. At the close of the second year of this sort of existence the sleeplessness and attacks of extreme depression had only increased their hold, and I was obliged to resort to drugs in increasing quantities to obtain any sort of relief. At the same time I realized and was made desperate by the thought that this was simply leading me to a worse slavery.

In December, 1906, a successful doctor of my husband's acquaintance came to him and said he knew of my case, and wished to tell my husband about a near relative of his own whom Christian Science had healed. Her trouble was similar to mine, but of longer standing and of more complicated form. This generous and open-minded physician quite voluntarily asserted that the healing had taken place through Christian Science after the most skilled medical treatment had failed to help her. This striking testimony, coming from such a source, could not fail to make its impression; but I was then trying for the second time the effect of several months' change of climate with absolute quiet. Two weeks after my home-coming from this long exile, however, I was in the same wretched condition as before, and it was not until several months later that I finally turned to Science. Help for the sleeplessness came after the first two or three treatments, but it was some time before the fear of wakefulness left me. I want to say here, for the encouragement of others, that there were times during those first days of the change from the old to the new that my mental agony was intense; yet through it all was the conviction that I at last had found the right thing, and that I could not let it go.

Six weeks after I resorted to Science my baby boy was born, and I cannot express what a comfort and help my new knowledge was to me during that time. When the child was two weeks old, all the former conditions seemed to return, and for three days I struggled in the depths; but it was proved that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the

temptation also make a way to escape." From that time the sleeplessness was so completely overcome that, no matter how many times I was awakened during the night in the care of the baby, I could always fall asleep again without difficulty. To any one for whom sleep is difficult, this ability to sleep after being repeatedly disturbed will be a very convincing proof that I was completely healed.

There is much talk just now of a return to the healing of certain diseases through religion, but those who continue to believe in a God who causes suffering or permits suffering will surely fail in their endeavor. As long as I believed that God made me sick, what right had I to hope for health, even though the doctor emphasized continually that I must not allow myself to become discouraged? The advice to maintain a hopeful state of mind is certainly fatuous unless a reasonable ground for such hope be given at the same time. Through Christian Science I awoke to the glorious certainty that it not only was God's will but His command that I should be well—perfect, even as our Father in heaven is perfect. It is this knowledge of a God who does not afflict that is blessing my life through lifting from it all those fears for myself and my dear ones, which no reasonable person can help entertaining until he understands the demonstrable fact that the one governing power furnishes a protection, immutable and absolute, from every ill which besets mankind.

Mrs. Mary Giles Post, San Jose, Cal.

BEFORE coming to Christian Science, I had degenerated into a deplorable condition, mentally, morally, and physically; I had suffered torture for many years with asthma, and various other ailments had developed. I had lost my family, my health, my property, and I thought I was "of all men most miserable." I did not want to live, and I was afraid to die. It is needless to say that I had tried all sorts of material remedies, including doctors and operations. My pockets always contained two or more kinds of medicine—and mighty little else.

The first physical benefit that came to me through Christian Science was the cure of severe eye ailment, for which I had worn specially made glasses for ten years or more. For bowel trouble I had been compelled to take medicine every day, but it seemed to grow steadily worse. This was

soon entirely cured in Christian Science, and I have not taken medicine of any kind in six years. For the main trouble I have had more or less treatment from different practitioners and have been greatly benefited. My healing has been slow, but it is sure. I have hesitated about sending in this testimony, because all my ills have not been fully met; but if it will encourage some poor sufferer, I am more than glad to tell it. The greatest benefit I have received from this wonderful Science is along moral and spiritual lines. Business practices that once looked all right to me, I now regard as dishonest; pleasures I once sought, no longer have an attraction; wealth, which I coveted, does not draw me. Doubts and fears, misery and gloom,—the general unhappiness that were so familiar,—have all vanished away, while joy, peace, returning health, and prosperity are my daily companions.

It would be strange indeed if those who enjoy these great blessings did not love and revere Mrs. Eddy. I thank God for her every day of my life, and my highest wish is that I may be found not unworthy to be numbered among her faithful followers.—*A. W. Petrikin, Denver, Col.*

For fifteen years I was a hopeless sufferer from asthma. I could neither eat nor sleep with any comfort, and scarcely knew the privilege of natural breathing. Kind physicians and sympathizing relatives and friends tried in vain to find some remedy for my trouble, till finally, several years ago, I decided to seek help through Christian Science treatment. I received this treatment for about one year, during which time I gradually improved in general health, and was also healed of the asthma.

I then asked treatment for a miserably lame limb, ulcerated above the ankle, which my physician had said was a result of varicose veins. He also told me, after he had faithfully tried to cure this limb, that it was a trouble which old people often had to endure. I was then about sixty-six years old, and had been suffering from this painful affliction nearly two years. I was overjoyed when, after a few days' treatment in Christian Science, all swelling and inflammation disappeared and every other indication of the trouble quickly vanished. It cannot be wondered at that I have ever since made Mrs. Eddy's books, with the Bible, my daily companions. The *Journal* and *Sentinel* are regular

messengers at our home, and these, together with the *Quarterly,* make our daily feast of good things which are satisfying indeed. My son and my sister complete our home circle, and we are all radical in our reliance upon Christian Science, and find God to be truly "a very present help in trouble."

We are deeply grateful to God that this age is being blest through one who was pure enough to listen for His voice and rightly interpret His word—with "signs following;" and we shall endeavor to follow in Mrs. Eddy's footsteps, even as she follows in the footsteps of Christ Jesus, the master Metaphysician.

Mrs. Margaret M. Hull, Colfax, Wash.

THREE years ago I was subject to catarrhal trouble, and my nose became terribly inflamed and resulted in a very bad sore. I went to doctors for aid and was treated for over eighteen months, my trouble getting gradually worse. It was finally pronounced a malignant growth, and I was told by two doctors that I could not live over two months. I then turned to Christian Science and was healed. While treating with *materia medica* I was forced to believe and to see that its methods were not scientific, and I rejoice to have since learned in Christian Science that there is but one Science which man can rely upon, and that is a scientific understanding of God and man, as lived by Jesus and as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Through the study of this book and the aid of a practitioner I am thoroughly healed, and I find that divine Love indeed meets every human need.

My pleasure is in doing my duty to God, and to praise Him in thought and deed is my daily prayer. My understanding of God, which is sufficient to maintain my health and to overcome many sins, was not gained through a desire alone, but through constant effort and study to know more of God and man's relation to Him. Words cannot express my gratitude, but I will strive to let my life prove my sincerity.—*T. B. Skinner, Reno, Nev.*

WHILE listening to some very fine music, and noticing with what apparent ease the director led a chorus of two hundred and twenty-three voices through the most difficult passages and brought all out in perfect harmony, I could

not help being carried back in thought to the early history of this chorus, and the years of patient and loving effort that had been devoted to the accomplishment of this splendid attainment. Then my thoughts went back to the days when our Leader, Mrs. Eddy, started with those who were inclined to listen to her teachings; and from that small beginning how much harmony has been brought into the lives of thousands by the study of our text-book, "Science and Health with Key to the Scriptures," as well as the perusal of our various publications. My heart went out in gratitude to her for the many blessings that have come to me and mine since I took up the study of Christian Science, at a time when there was little else but discord in my life. A church was the last place to which I thought of going, for although I had been brought up religiously I had gradually drifted away. Now, to miss a service, either on Wednesday night or Sunday, means much to me, and I love to attend our services anywhere, no matter how few may be present, for we know that Love is present everywhere.

Over three years ago, while on a trip in central Illinois, I was taken with a pain about my heart, which became so severe that I was almost afraid to go to bed at night, and tried to relieve the pain by the use of intoxicants. While at one of the houses where I transacted business, I stated in answer to a friend's question that I was smoking with an idea that it would help my heart trouble. He immediately took from his pocket a copy of Science and Health, and said very emphatically, "This is what you want." I asked him to loan me the book, and though he said he could not do that, he offered me two copies of the *Sentinel* and told me to read them; that, if interested, I could find out about the other publications by referring to the last page. I took the papers and read every word in them, and continued on my trip. Wherever I found a *Sentinel* in the waiting-rooms at the depots or in the hotels, I read it, and in less than six weeks the desire for intoxicating liquors had vanished.

It is now over three years since I have touched intoxicants in any form, and this was brought about through the reading of the *Christian Science Sentinel.* I then bought a copy of Science and Health, and after I had read the text-book for a few weeks the desire for tobacco, which I had used almost all my life, left me, and I have not since had

the slightest desire for it. Up to this time, and for more than a year afterward, I did not know what a "treatment" was, as my healing from the use of liquor and tobacco all came by reading our publications, and Science and Health. I am indeed grateful to my friend for the copies of the *Sentinel* which he gave me, and which were the means of my becoming interested in Christian Science; and how much more grateful should I be to our beloved Leader, Mrs. Eddy, who has brought us the healing word, and also to God, who has revealed to us this truth which is daily bringing peace and harmony to many people.

John C. Tripple, Chicago, Ill.

It is with joy and a deep sense of gratitude that I give my testimony of the healing power of Christian Science. For many years I suffered from severe backaches and exhaustion, for two years from a stomach disease and extreme nervousness, and for twenty years I was a victim of hate, which embittered almost my entire life. I tried physicians and underwent operations, but found no relief. In fact, I steadily grew worse, until a doctor told me that I was a wreck in every way, and that hypnotism was the only means left which might help me; but this I refused to try.

For years I could see no use in living—I wanted to cease to exist; but at last, in despair, and with fear and trembling, I turned to Christian Science. I had thought I was opposed to it, but when I found what Christian Science really is, all prejudice fled. In the second treatment I was healed of hate, of the physical ills I have mentioned, and also of sleeplessness and a despairing mental condition. For years I had been unable to believe in the avenging God of my early training, and I went from church to church, seeking a God whom I could love. I questioned many clergymen and friends about certain portions of the Bible, which I could not understand, but they all said I must have faith and believe, even though they could offer no reasonable answer to my queries; so I put the Bible aside as a mysterious, unexplainable book, and delved into psychology, philosophy, and poetry, trying to find solace therein. Still my hunger for God increased, and it was this that drove me to seek Him until I found Him in the teachings of Christian Science. Now I can say that I believe because I under-

stand; for the dark, hidden passages of the Bible have been illumined by the spiritual interpretation of the word of Life which Mrs. Eddy has given us in her wonderful book, "Science and Health with Key to the Scriptures."

I hungered for peace, for joy, for holiness. I was starved for love. I was heartsick, and weary of the world because it never gave me what I longed for. No words can picture the heaven of peace and joy and love which opened to me on the day of my healing,—the day when I found the truth which makes free. The tender Father-Mother God I had so long sought opened His arms and took me in, and I found health instead of sickness, peace instead of turmoil, joy instead of despair, love instead of hate! Truly said our Master, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I have found Christian Science a practical, demonstrable religion, for it has given me divine Principle and a fixed rule. In my occupation as kindergartner I have had constant opportunity to demonstrate this Principle and rule, and have never found it lacking when scientifically applied. Christian Science has changed my work from a trying ordeal into a little heaven of love, with joyous obedience on the children's part.

The continual fear of poverty was eradicated when I first found in Christian Science that God is the never-failing source of supply. I have had many beautiful proofs of the Father's tender, loving care for His children, and my every need has been met in unlooked-for ways. Formerly I was obliged to lie down every day on my return from school, suffering from backache and exhaustion, but not once since my healing, over two years ago, have I felt even the inclination to lie down for any such reason, for I have proved that God is my strength. The Bible, and Science and Health and Mrs. Eddy's other writings, are my meat and drink; and truly all who eat the living bread and drink the healing waters of these books can never hunger nor thirst again, for truth alone can satisfy those who hunger for God, good.

My song is one of praise and thanksgiving to God for His loving-kindness toward me; and of deep gratitude to the brave, pure woman, God's messenger to this age, who has brought me out of the darkness and bondage of Egypt, and is leading me through the wilderness into the glorious

realities of the promised land. The wilderness has indeed blossomed as the rose for me, for I am finding an ever-increasing number of others who in one grand brotherhood are marching with me, singing the glad song of the redeemed and following our God-appointed Leader in her holy mission of guiding all mankind out of the bondage of sin and sickness into the "glorious liberty of the children of God."—*Emily E. Underwood, New York, N. Y.*

I THINK the query, "Where are the nine?" might well be addressed to me if I failed to testify to all that Christian Science has done for me. More than ten years ago my heart was injured during some violent exercise, and I became liable to attacks, any of which might have had a fatal termination. These attacks became so violent and continuous that life was not worth living, and the nights were often unbearable, as during an attack I could not lie down.

About two years ago I heard of Christian Science, and began to read "Science and Health with Key to the Scriptures." I felt at once that it was the truth, but my healing was slow. I had previously depended so entirely on *materia medica,* and been in such complete bondage, that it seemed well-nigh impossible for me to give up the old thought and realize absolutely that God is the only power. Now I know this, and if fear comes up it is soon destroyed. I can run upstairs, go uphill, and do more outdoor work than any one I know. Since childhood I had suffered from a very distressing eye trouble, and needed glasses out of doors and for reading; but these were soon discarded, and I can now drive anywhere without difficulty, write for hours, and keep the accounts of a big society without using glasses. An affection of the eye, over the point of sight, causing blindness, was destroyed in one night by knowing it was not a manifestation of infinite Mind and that God is All-in-all.

Since I came into Christian Science I have seen all kinds of wonderful things done through this understanding, and no words can express my gratitude; but far beyond the physical healing is the spiritual uplifting, the knowledge of the great truth that God is the only Mind, and that "man is, and forever has been, God's reflection" (Science and Health, p. 471). No words can express what we owe to Mrs. Eddy for showing us the great truth that the healing

Christ is here in our midst, and our prayer is that the Christ may be uplifted in our consciousness and draw all men unto God.—*Laura Braithwaite, Leeds, England.*

I THINK I feel as Paul must have felt when he said, "The love of God constraineth me;" my desire is so strong to express something of the gratitude I have for the joy, the peace of mind and body which I now possess, but which I did not have about nine years ago. As I look back over this period of time, to the cramped, sensitive, and self-centered person so full of fear and diffident to a pathetic degree, it is difficult to realize that personality as ever having been mine. I had reached a place in my experience, where material, man-made law forbade my going any farther. I was in the care of a physician constantly, but was afraid to leave home for even two or three hours at a time, fearing that sudden suffering would render me helpless, as I had had this experience several times. My appearance at one time, upon being assisted home, caused a man, a relative of my family, to faint, and he in turn had to receive assistance from strangers. Soon after this I was informed by my physician, after a consultation, that there was positively nothing that could be done which would help me, unless it were an operation, and he could not promise success for that, though he hoped for it.

This is what was confronting me when a friend (not a Christian Scientist), upon hearing this verdict of the doctors, came to tell us that she had a sister who had been healed by Christian Science, and suggested that we at least give it a trial. This we did, and this is the cause of my rejoicing,—the cause of my changed condition. I was helped immediately, but it was some time before I gained sufficient understanding of the eternal facts of being, as taught in Mrs. Eddy's Science and Health, to realize my freedom. The first stage of my gratitude came when I became cognizant of the fact that I was slowly but surely recovering. The second was when I began to see for myself the truth that makes us free and dispels fear. I gradually found that I could go anywhere; that the devil is to be resisted, as the Bible plainly teaches, and that the pain I so feared, when resisted, did "flee." I could only do this by knowing that "power belongeth unto God;" therefore, there was none anywhere else to harm. I had

thought in my ignorance that there was an opposing power, and I was affected by my belief; consequently I grew stronger, mentally and physically, when my thought of these things changed completely. I found that I could not help loving God, good, and the more love I had for Him, the more I had for mankind. There has been implanted in me a deep, kindly interest in every one I meet; thus I have lost sight of "self" and its accompaniments, sensitiveness, extreme timidity, and acute suffering.

And now, the third stage of my rejoicing is that I have been able to help others, in a few instances when occasions have offered. No wonder I do greatly rejoice and feel such tenderness for Mrs. Eddy, who states on page 373 of Science and Health that "the fear of disease and the love of sin are the sources of man's enslavement." She also says (*Ibid.*), "Establish the scientific sense of health, and you relieve the oppressed organ. The inflammation, decomposition, or deposit will abate, and the disabled organ will resume its healthy functions." These I have proved to be veritable facts.—*L. Clare Anthony, Oakland, Cal.*

BEFORE coming into Christian Science my life seemed so full of sickness and sorrow, and I was so tired and weary of it all, that I often longed for death. But once during my sickness, and a short time before my healing, I thought that I was going to die, and then came the question: Would anything be gained by death? Would I be any better off? There came the conviction that nothing whatever would be gained, and I have never had that desire since.

Six years ago I was healed by reading "Science and Health with Key to the Scriptures." I cannot remember of ever enjoying good health before that time, as I was supposed to have inherited bad blood, and suffered from a skin disease. Over fourteen years ago I was vaccinated; and this resulted in a loathsome disease, which I will not attempt to describe. Eight years I suffered from this terrible affliction without being able to find any cure for it. I tried many material remedies, and at times seemed to receive a little benefit, but I suffered so much that it finally brought on a nervous breakdown. Part of the time my eyes were so affected that I had to stay in a darkened room, and for a long time I wore dark glasses

when I went out. I was afflicted in other ways also, with stomach and chronic catarrhal trouble, hay-fever, etc.

After trying so many different remedies, I began to feel that there was no cure for me. I lost faith in material remedies, and stopped using them; but my dear mother could not bear to see me suffering, so to please her I tried a simple remedy, but it did not help me. I had known of Christian Science for some time, but did not understand it, and supposed it was impossible for it to cure anything but nervousness. We had two copies of the *Journal* which a friend had given to my sister several years ago. I now read these, and later the lady gave me some *Sentinels*. As I read of the cures, I began to wonder why I could not be cured too, for I never doubted their being true. I then prayed more earnestly for my health, and for a copy of Science and Health, for I felt that if I could only have the book to read I would be healed.

This lady then loaned me Science and Health, and after reading it through five times I was healed. I began to read Jan. 1, 1903, and by the last of February was healed. The first time of reading I could see no change physically, but I felt happier. The second time there did not seem to be much change either way. The third time I felt much worse physically, but continued to read, for I thoroughly enjoyed the reading of the book, and wanted to give it a good trial. I knew of no other way to regain my health; and I tried to forget the suffering. The fourth time I felt much better both mentally and physically, and the fifth time I was healed. I had to work constantly, when not reading or sleeping, to cast out wrong thoughts, and kept holding the thought that I was healed. I knew that to rise above my affliction, I must hold to the truth.

I cannot find words to express the joy that I felt at finding myself free from all suffering. Only those who have had a similar experience (for no two have exactly the same) can understand. While I am indeed grateful for the physical freedom, for I never could have been happy afflicted as I was, I feel far more grateful for the spiritual understanding of Life as God. I have now something to help me over all the rough places in my journey from sense to Soul, and I feel that the only way in which I can express my gratitude to our dear Leader is to obey the teachings of Christian Science.—*Irene K. Wilbur, Milton, Wis.*

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
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EDITOR'S TABLE

ONE of the stock criticisms of Christian Science promulgated by those who have only a superficial acquaintance with its teachings, is that these teachings permit the followers of this faith to do evil; that is, these critics assume that the acceptance of the declaration that there is no evil, must carry with it the belief that all human or mortal experiences are good, therefore may be indulged with impunity and without sin. The utter fallacy of this criticism is apparent even to one who in his own experience has touched but the border of Christian Science teaching, for to those who believe that all which really is, is created by infinite Mind, and cannot be otherwise than perfect and good and eternal, like its creator, it is perfectly plain that the statement that there is no evil is truthfully made in the exact and scientific sense of evil as being in no sense a part of God's creation, and therefore without entity,—unreal.

Mrs. Eddy has made this unreality, this nothingness of evil, clear in our text-book, Science and Health, where, in her answer to the question, "Is there no sin?" she writes: "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God" (p. 472). Again, she says: "He [a sinner] may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that there are no claims of evil and yet to indulge them, is a moral offense" (p. 447); also, "If evil is uncondemned, it is undenied and nurtured. Under such circumstances, to say that there is no evil, is an evil in itself" (p. 448).

It is because "unrealities seem real to human, erring belief," that it is necessary for Christian Scientists to "defend [themselves] daily against aggressive mental suggestion" (Manual, Art. VIII., Sect. 6), and that our Leader, ever alert to the insidious approach of the one evil, counsels us: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (Science and Health, p. 442).

To be such a law to ourselves we must demonstrate the falseness of the claims of evil, not simply attempt to brush them aside by perfunctorily declaring, "All is good." We must not only accept as true the inspired statement that "evil is not power" (Science and Health, p. 192), but also prove the truth of this statement by overcoming evil with good. The evil-doer *believes* in the supposed activity of mortal mind. The doer of righteousness must *know* and demonstrate the activity of immortal Mind.

ARCHIBALD MCLELLAN.

A CHRISTIAN SCIENTIST, in conversation with another of the same faith, said, "I would give up all I possess, deny myself all the comforts of human existence, if I could thereby heal the sick as did Christ Jesus;" and there are doubtless many others who would in all sincerity echo this sentiment. St. Paul certainly gave up much for the truth's sake, encountering the greatest hardships and the bitterest persecutions because of his espousal of a more spiritual religion than that of his fathers; but he tells us that though one were to give up all his earthly possessions, yes, even give his body to be burned, this alone would profit him nothing. He then goes on to show what does profit when he says, "Love never faileth" (Rev. Ver.); and as we read we are impressed with the tremendous significance which he attaches to the reflection or manifestation of divine Love. He tells of the intense desire for knowledge which characterizes the so-called human mind; of the longing to understand "mysteries;" of the laudable desire to help others; but he speaks of all these things as merely temporary, imperfect, at best belonging to the period of our mental childhood, which clings to the shadows of sense as if they were realities and so misses the "face to face" vision of Truth and Love.

The great apostle has much to say in the thirteenth chapter of First Corinthians by way of analysis of the nature

and qualities of love, and among other things he tells us that love "taketh not account of evil;" in other words, to love, evil is not a factor of the problem of being. This coincides exactly with the teaching of Christian Science, but differs essentially from all religious theories which insist that evil is real and that it was known of God before man had appeared on the world's arena. As a result of the belief in evil, we have the history of long and needless struggles with evil,—sin, sorrow, disease, and death,—yet all the while the Bible declares that God's kingdom is an everlasting dominion, and that not one iota of evil is to be found therein.

The student of Christian Science, then, has the high and holy task set before him of eliminating from his consciousness all belief in the reality and power of evil, under whatever guise it presents itself, and as he proves its nothingness he gains clearer and clearer views of the allness of God, the supremacy of good. The pity is that any should waste their own time and possibly that of others in attempts to delve into the "mysteries" of mortal existence, when Christian Science reveals unmistakably that these are all cleared away as we understand and demonstrate the majesty of divine Love. In Paul's epistle to the Colossians, we find a warning against the danger of losing one's reward by "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." This exposes the human tendency to theorize about everything, a tendency which should be abandoned by those who come into Christian Science. We make a serious mistake if we rush to others with every problem which seems difficult, when the better way is to demonstrate each day the truth which we can grasp, with the certainty that by so doing each tomorrow will bring an enlarged sense of man's divinely-bestowed capacity to reflect Truth and Love, and to know as God knows.

If we ask for personal opinion, as to the meaning of some passage of Scripture, or some personal experience, we are apt to receive that which is colored by the respondent's present human condition and desire, unless he is wise enough to refer the inquirer to the study of our revered Leader's works, which deal broadly and impersonally with the great problems of being. Mrs. Eddy says, "Not by the hearing of the ear is spiritual truth learned and loved; nor cometh this apprehension from the experiences of

others. We glean spiritual harvests from our own material losses. In this consuming heat false images are effaced from the canvas of mortal mind; and thus does the material pigment beneath fade into invisibility" (Retrospection and Introspection, p. 79). On the same page she counsels us, " 'Learn to labor and to wait;' " and she adds, "Of old the children of Israel were saved by patient waiting." And so, if we would heal every one who seeks our aid,—set him free from sin as well as sickness,—we must love, labor, and wait, for the full fruition of Truth, the full realization of Spirit and spiritual things.

It was after his final demonstration over death and the grave that Christ Jesus said, "All power is given unto me in heaven and in earth." He had reached this glorious consummation (which awaits all the children of God) by proving at every step of the way the powerlessness of evil as the necessary correlative of the all-power of Truth and Love. We can each prove this daily to the extent of our understanding of Christian Science, and the very smallest proof ofttimes brings such joy that the giving up of the material is indeed felt to be nothing. The Christ-power then comes to crown all those whose supreme desire is to prove that "thine is the kingdom, and the power, and the glory, for ever." ANNIE M. KNOTT.

ONE of the immeasurably important factors of life is environment, and other things being equal, he who wins the largest number of spiritual suggestions from his surroundings will make the best showing in his Christian progress and achievements. Place, friends, opportunities, —these are the things that determine the influences of which the average individual is largely a resultant.

Among these shaping factors nature is, or may become, one of the most determinative, and for the reason that we are always in its presence, and many of its phenomena bring us so much pleasure that we are ever supplying ourselves with opportunities to come face to face with them, by going to the country, by filling our windows and gardens with flowers, or by covering our walls with paintings or photographs of specially loved scenes and faces. It is apparent, therefore, that if this fact of our persistent contact with nature can be made to contribute to our spiritual inspiration and advance, it will prove of very great and abiding value, and the reason for Christ Jesus' frequent retirement to the

isolation of the hills and the sky will be better understood.

Think, for a moment, what it would mean to us if every time we look upon a sunset or starry night, a field or flowing stream, a flower, a bird, a pearl or a precious stone, thought were "understood and seen in all form, substance, and color, but without material accompaniments," as Mrs. Eddy has prophesied it will "finally be" (Science and Health, p. 310), and which it surely was to her in large measure when she wrote the "Voices of Spring" (Miscellaneous Writings, p. 329). What a magical secret this would prove! What a contribution the commonest, every-day things would then make to our realization of the omnipresence of Life, Truth, and Love! How much of "Godlike courage and calm" experience would bring us, and how we should rejoice in this fuller understanding of the psalmist's words, "Whither shall I flee from thy presence?"

The Bible is replete with reminders that our spiritual growth calls for line upon line and precept upon precept, and the experience of the average Christian would tell of the significance of the steadying and impelling suggestions of good which have fallen like a gentle rain upon his life, perchance from lips of mother or sister or spiritual friend, or that have come to him as intuitive impressions to witness for God and for the value of that sensitiveness to the ideal which by too common consent has been yielded rather exclusively to the poets, but which is or should be the open window of every awakened thought through which glimpses are gained of that land and life, fairer than words can tell. The "nature" of the Christian idealist is God's realm, and it yields its inspiration to those only who truly love it. Its higher appeal is unfailing and effective when the heart is pure, the aspirations spiritual, the imagination winged, and Helen Keller has shown how true this is, despite the most serious claims of human disability. Hear her as she sings, out of a darkness that is no longer dumb,—

> The most beautiful world is always entered through the imagination. . . . While I walk about my chamber with unsteady steps, my spirit sweeps skyward on eager wings, and looks out with unquenchable vision upon the world of eternal beauty. . . . The splendor of the sunset my friends gaze at across the purpling hills, is wonderful, but the sunset of the inner vision brings purer delight, because it is the worshipful blending of all the beauty that we have known or desired.—"The World I Live In" (The Century Company).

To all Christian Scientists it has been made clear that the true interpretation of nature and of life demands very

much more than poetic insight, namely, spiritual illumination; that we can find in the without only that which we bring to it from within. The heavens "declare the glory of God" to those only who have the eyes to see, the ears to hear, who have gained a right apprehension of the divine manifestations, and are thereby enabled to perceive that which to the many is wholly obscured by the veil of material sense. This is another of the unnumbered gains of Christian Science, that it immediately begins to emancipate thought from the glamour of sentimentality as well as from the meshes of the old matter-substance idea, and in the exercise of a new freedom its students are able as never before to rise to that point of view where "boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (Science and Health, p. 323). Thus quickened, one has no difficulty in understanding why the Master so frequently turned aside into some flower-bordered by-path to the infinite, and why he counseled his disciples to "consider the lilies."

An acquired sense of "freedom to worship God," instead of bowing down to so-called material law, is an early fruitage of the acceptance of Christ Jesus' idealism. Though the mental atmosphere be not yet wholly free from dust, one no longer thinks of the sunset as born of or dependent upon this dust. As the radiations of a mother's pure and exalted thought give her face a beauty that is untouched by the years and that grows ever more regal and winsome, so do the glories of the Life divine break through the hindrances of material sense to give a hitherto undiscerned charm and significance to every leaf and crystal, to the face of the daisy and of the little child.

Despite all the recognized gain of the poet's interpretation of nature and of life, it has always had to bear the stigma of being but a partial view and wholly impractical. Hardheaded men have smiled and said, "Oh, yes, that is a delightful dream; but how about the tiger's claw, the serpent's fang, the lightning's bolt? Your mountain-tops are clothed with purity and rejoice in eternal sunlight, but the valleys—what of their mists and miasma?" These critics remind us that though the poets and sentimentalists are great word-painters, they are amenable to no philosophy, and this is too true to be readily denied.

It is just here that both the sentimental and the theological views of natural phenomena come to grief. The

contradictions of the material order, in point of fact and in their teleological intimations, are ever present, and since our thought of nature can but shape our thought of nature's source and governor, the acceptance of the material order as divinely framed inevitably precipitates a questioning attitude toward God. This explains the significance of the teaching of Christian Science respecting the unreality of matter, that God's universe, because it is immediately of Him, is wholly spiritual and perfect.

Though writing far better than he knew, Marcus Aurelius must have had a glimpse of spiritual reality when he declared that "the nature of the universe is the nature of things that are, it is the first cause of all that is true." Yet more surely was the prophet Isaiah defining opposites in his own thought when he said, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever;" and this distinction between the things of Spirit and the things of material sense Christian Science pushes to its logical and thought-revolutionizing ultimate. When one is freed from every vestige of the belief that the destructive and repelling aspects of material phenomena pertain to God's kingdom, he has reached a scientific vantage-ground which enables him to deny the seeming in the presence of the spiritual fact. He has a new sense not only of the beauty of nature, but of its honesty and reliability as a contributor to his moral strength and quickening. This not only gives him the poet's realization that "all the woods are full of friends," but it conduces to his kindliness, his wholesomeness, and his repose, as well as to his joy. Above all, as he recalls the Master's words, "If then God so clothe the grass, . . . how much more will he clothe you, O ye of little faith?" it helps to establish and hold true his confidence in the protecting and providing presence of his heavenly Father.

Christian Science is not only illuming the Bible for very many; it is interpreting experience, and nature is becoming for them a newly-opened book, whose wonderfully beautiful illustrations abundantly account for Mrs. Eddy's opening words in the article to which we have already referred: "Mine is an obstinate *penchant* for nature in all her moods and forms, a satisfaction with whatever is hers. And what shall this be named, a weakness, or a —virtue?"

JOHN B. WILLIS.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CHRISTIAN SCIENCE: THE POWER OF GOOD OVER EVIL

A Lecture Delivered by Bicknell Young, C.S.B., of the Board of Lectureship, in The First Church of Christ, Scientist, Boston, Mass., May 9, 1910.

UNINSTRUCTED by Christian Science, mortals find few points of agreement as to what constitutes fundamental truth or error. Fortunately, however, some conclusions involved in human existence are so obvious that upon them all are agreed. Perhaps the chief of these may be found in the fact that as a race we are not as happy or harmonious as we would like to be. The history of all human effort is but a record of the attempt of mortals to preserve their own existence and to make it satisfactory. I need not recount the methods employed; let it suffice to say that they have not yet succeeded, nor is there any more prospect of their doing so now than formerly. El Dorado remains undiscovered, Elysium unknown.

Christian Science is not a magic cure-all, it provides no means whereby inert and indifferent humanity may find peace or happiness without any legitimate effort to gain them; but it is a system of pure Christianity. Through its practice, those who desire harmony, peace, and satisfaction may ultimately obtain them, and may even now have a foretaste of their joys. Jesus the Christ taught and exemplified this way, which was and is his way. It is this way, the Christ-way, that we shall here consider, and see if we may not, even in the brief space allotted to us, learn

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something definite in regard to it and begin to walk in it with assurance and gladness.

Prevailing systems of education have not understood the teaching and life of Jesus. Religious and scientific schools have equally failed to grasp the true meaning of that God-ordained and God-sustained career. His miracles have been considered impossible by science and wholly personal by theology. Christian Science inculcates better views. It shows that the works which Jesus and his disciples performed were not really miracles, but were on the contrary natural phenomena attendant upon accurate knowledge of God and of His law; knowledge which all may gain, and which Jesus implied that all must gain when he said, "I am the way." What is the nature of this knowledge? Can we obtain it now? Christian Science answers all such questions fully and affirmatively. It is an educational system in the highest meaning of the term. It explains itself fully and simply. All who desire may begin to understand it now, and enter upon a progressive Christian and scientific experience which shall continue until the kingdom of God shall come upon earth.

The Vast Universe

In order to reason accurately and understand each other clearly, we must first find some further common point of agreement. Looking out upon the universe as we see it, nothing is more striking or more generally evident than its vastness. Even with our limited powers of observation the universe appears to be unlimited. It is admitted by all to be infinite, and this admission involves others. There is nothing in our material view of the universe that ever indicates the cause of the universe; even the cause and principle of motion and force have never been found in material phenomena.

Yet the universe, in order to have existence, or even the semblance of it, must have a cause or principle. Without that admission, even thought becomes chaotic, not to say impossible. What kind of a cause must there be for an infinite universe? Clearly nothing less than an infinite cause. This reasoning leads to the further logical conclusion that an infinite cause precludes the possibility of more than one cause and establishes the fact that such cause must be self-existent and eternal. Now, what is

necessarily the nature of eternality? The word means that which is without beginning or end, and which is ever continuous. This must be the nature of that great First Cause or creator whom Christians have united in calling God. Admitting then, as we must, that God is eternal, it follows inevitably that God is free from all elements of destruction.

Nothing that we know humanly will enable us to outline or measure the infinite or eternal. Material sense cannot depict God. Thought alone empowers us to rise to a point of spiritual altitude where we can declare Him aright; even the grandest and best words we can employ are inadequate to represent Him. Words must, however, be used in Christian Science, as in other systems of education, and when used correctly they tend to arouse correct ideas concerning Deity. All knowledge consists of ideas. Even Christian knowledge consists of ideas and not things or symbols or mental images, although this fact has not been generally understood by the Christian churches, or indeed at all. When we understand this we have gained a certain measure of scientific Christian knowledge which we can test for ourselves, and when we learn to test and prove its efficacy in our daily lives, we shall not need to be persuaded of its verity.

It is impossible to think of the cause of the universe as less than intelligence. The word mind, however, conveys a great impression and is a broader term, and for this reason Christian Science declares that God is Mind. The words which stand for Deity have not been generally understood aright. Christian Science enables us to understand them. The statement that God is Mind is a true one, and is exceedingly helpful in removing old erroneous beliefs and superstitions. We have seen that God is free from elements of destruction, and must be so in order to be eternal. We can express this fact in the statement that God is good. In order to get the full benefit of these definitions we should, however, free ourselves from the limitations of belief with which they have generally been narrowed. Good, as here used, is a synonym for the word God, not a mere adjective. Thus these two statements may be used conversely, saying Mind is God: good is God. In this manner we at last begin to understand what God actually is and what the word God actually means.

The Real and the Unreal

It is clear that God as infinite cause and creator is power, and it follows that as there is only one God, there is only one power. This admission of the omnipotence of God, however, means more than has been generally associated with it, for it means that good is the only real power in the universe. Let us remember that, just in proportion as we maintain this fact unswervingly, we can prove evil to be less and less powerful, less and less influential in our daily lives, and we are thus forcing evil to its vanishing-point. If evil were as real as God, it would be eternal and infinite, and we could never get rid of one iota of it. The question of the real and the unreal at first seems difficult in the endeavor to understand and practise Christian Science, but it should not be lightly considered. Christian Science does not teach us to deny in a flippant manner such terrible experiences as sin and disease. The object of Christian Science practice is to reduce the prevalence of sin and disease, and ultimately to eliminate them, as they clearly have no divine origin. That the creation must be and is like the creator, is an incontrovertible fact, and in the light of it we see why the Bible declares that "God saw every thing that he had made, and, behold, it was very good." It would be impossible for God to see any other creation than the one which is wholly good.

Now the question arises, Is it proper for us to try to see God's creation as He sees it? Is it good, is it religious and scientific, for us to strive for an altitude of thought which can at least declare the truth about God and His creation and His man? Which is more Christian, to strive to behold the universe spiritually, or materially? Which is more scientific, to declare the nature of truth to be eternal, just, lawful, and wholly right and good, or to believe that truth is both mortal and immortal, both just and unjust, both lawful and lawless, both right and wrong? Christian Science practice involves the operation of Truth which is divine, which is God. It invokes the power of Truth. It explains the healing and saving Christ, and enables one to recognize the universality of that Christ. It shows that the Christ is not a person, but a divine influence. It ascribes all glory to God, and all honor and glory to His word. It inculcates a reverence for Christ Jesus that is truly Christian, and devoid of the usual superstitious ideas

which prevail in relation to him. It shows why he was the Christ, by explaining that his thought or consciousness was one with God, one with Love, one with good; that the power which he exhibited was divine power, and that his works constitute a proof that such power is available to man here upon earth, under all circumstances.

Furthermore, Christian Science shows clearly that it was not the personality of Jesus which healed and saved men and raised the dead, but that it was the truth which constituted his mind or consciousness, and which was active knowledge and irresistible. Jesus, explaining this in relation to himself, declared, "I am the way, the truth, and the life;" and this truth, and this life, and this way are still the truth, the life, and the way for all Christians,—the healing Truth, the exemplification of eternal and perfect Life, and the way, or the Principle and method by which the healing Truth and eternal Life are made manifest. This Principle is absolute, and the method is unvarying allegiance to Principle in thought and action.

Religious teaching generally has declared that the creator is good and exempt from sin and disease, but has feared to carry that fact to its logical conclusion by maintaining that His creation is also good like Himself, and like Himself exempt from sin and disease. Christian Science is radical. It shows that no one can be harmed by knowing the truth, but must on the contrary be blessed; and that harmony, including health and life, is the naturally divine provision established for man and all creation. Sin and disease do not appear and cannot be known through God or through anything that He ever said or did. Listening only to the divine Mind, entertaining the ideas which reveal and express God, good, one would never learn or experience anything of disease or sin, for these are known to and through the material senses only.

By lifting human thought above the mere evidence of the senses, a scientific attitude is attained, and when maintained this is found to produce practical results. The evidence of the senses is constantly changing under improved conditions of education. Many things which were formerly considered impossible, according to such evidence, have been found not only to be possible, but common everyday incidents. Christian Science does not, however, teach that evil can be overcome by any mere superficial attempt

to ignore sin and disease; nevertheless it is in consonance with the most progressive and uplifting tendency in requiring that the spiritual facts shall be accepted, even though contrary to the evidence of the senses, and especially when such evidence appears as disease or suffering.

To recognize that human life is unlike the divine facts revealed in Christian Science in no way controverts those facts, but shows the need for their practical application. Sometimes the ordinary psychologist objects to our reasoning, declaring that to aver that God does not know sin or disease, is virtually to say that we can know something which God cannot know. Christian Science replies that manifestly Truth could not know error. The appearance of Truth effects the disappearance of error. Error may be experienced because of wrong education or fear, but it cannot be known. To use a hackneyed illustration, we may experience twice two is five, but we can never know it, for it is not true. We simply experience a mistake. Sin and disease and all evil are thus classified in Christian Science. They cannot be known because they are no part of Science, or Truth, or God. When they are experienced they are still no part of real knowledge, and real knowledge in Christian Science removes them. The whole world tacitly admits this contention of Christian Science, for the race is engaged in a ceaseless effort to change everything.

Disease

The phenomenon of disease appears in what is called the human body, but who is able to say that the human body exists apart from thought? People are conscious, and their consciousness includes what they call their bodies. Who shall say that what they call their bodies is diseased, and that their consciousness is free from disease? If the body is included in consciousness,—and it is,—then consciousness is first, not last, and the correction or overcoming of disease should begin in thought, not in matter.

Accepting the old idea that disease is natural and perhaps God-ordained, that it has inherent power and exists and continues according to law, we are hopeless; but with the understanding that such is not the case, and that disease, not originating in God, has no real origin or inherent power, one sees the possibility of destroying it. Doubtless some will say or think, "I wish it were true that disease and

sin were without any existence and were merely illusion." It is good to know that we are all one in the desire to gain the divine standpoint, one in the desire first to see and then to prove that suffering and all forms of evil are unreal to God and ought to be so to us. If all the world will unite in this desire, the power and understanding for its fulfilment will not be long delayed. To see these facts clearly, reduces greatly the fear of disease and sin; but that the statements involved, if unexplained, should sound strange and foolish and consequently give a wrong impression of Christian Science, is not surprising.

Let us remember always that no such conclusion could be reached from a human standpoint and that Christian Science never assumes such a standpoint. The standard and the standpoint of Christian Science is always divine; we need not, therefore, be shocked by the conclusions. They will not cause us to be cold or indifferent toward the suffering or sinful, but quite the contrary, for these conclusions rest upon the understanding that God is Love, just as St. John declared; and one who has reached that conviction, and who knows that the one God, who is Love, is Mind, and is therefore omnipresent Love, could not be less than tender and compassionate.

For centuries the race has been striving to mitigate or eliminate the ravages of disease. Indeed, it is admitted that disease is wholly abnormal and undesirable. Every sane person is willing to part with it. Christian Science classifies it correctly. It shows that disease cannot be any part of God, and that the creator could not create anything baneful or inharmonious. Disease is seen to be no part of Science or Truth, and the conclusion is inevitable that it is wholly in the nature of error. This analysis, however, while absolutely logical, is not immediately satisfactory. It requires proof.

The question naturally arises, then, How does Christian Science classify disease more specifically? The answer is, that as disease does not exist in Truth, or God, it only exists in belief, and that in the last analysis mankind is not contending with disease *per se,* but with the belief of disease, which, on account of centuries of wrong education along the lines of superstition and fear, appears more real than Truth itself. But, it may be added, if it is admitted that the race is suffering, what difference does

it make to classify disease as belief, since the experience is the same, whether it is called disease or belief? Christian Science answers that it makes a vast difference. Recognizing disease as belief, there is less fear of it, and there immediately appears the possibility of overcoming it, if the teaching in this respect is understood.

To place disease thus in the realm of belief where it belongs is the truly scientific way. Mrs. Eddy illustrates this in a very striking manner in her book, "Science and Health with Key to the Scriptures," on page 416. She calls attention to a hypothetical case which is, however, quite common in medical experience. She supposes a person suffering intense pain, to whom a hypodermic dose of morphine is administered and who, in consequence of the generally accepted belief in regard to that drug, is presently asleep. The brain, the nerves, and all the material conditions which are considered to be the root of the pain, or which are associated with it, remain unchanged, and all material systems of healing expect that the pain will recur when the patient awakes. She asks most pertinently, "Where is the pain while the patient sleeps?" This supposititious case illustrates clearly that pain requires some sort of mentality in order that it be experienced, and that fundamentally it is not in matter, but in thought or belief, as has been already indicated. The remedy then is not a condition of belief, but of understanding, which avails itself of the divine Mind. And true mental healing is consequently not the influence of one mortal mind over another, but the presence of divine Mind, made available through Christian Science.

Is it not then worth while to consider the teaching of Christian Science, and test it rather than reject it? I believe that even now we may observe in ourselves some good effects from the consideration of these ideas. I feel sure that disease seems less fearful and sin less alluring in the light of what we have already learned. I cannot think that these sublime ideas will ever leave you, or that you will ever become indifferent to them; and when a mortal sees the truth of these ideas, and has accepted them, he is called upon in Christian Science immediately to apply them. He is asked to consider his own consciousness, the realm of thought which he calls his mind. His Christianity has taken on a large form of active application and

progressive demonstration. It enables him to see that sin and disease have no place in the creation. He no longer places them side by side with the phenomena of Spirit or Truth, and he separates them not only from God, but gradually also from himself.

By this process of right reasoning he establishes his own thought upon a fearless foundation and is a purer Christian, saying with the Founder of Christianity, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Such a person, recognizing the reality of good, and applying his new-found knowledge, finds himself face to face with all the educational systems of the world, and with the history of the race and all that it involves. He does not, therefore, immediately prove the divine facts fully, although he apprehends them partially. The proof comes little by little, but it is of a most encouraging nature, uplifting and spiritualizing thought. Incidentally, also, the physical effects are observed, and especially in the healing of disease.

It should be remembered that, if limits of any kind are placed upon divine power or upon its application, humanly speaking, then religion itself, instead of being the exposition of the infinite basis or Principle of the universe and of its infinite law, is a mere circumscribed and limited opinion of that basis and law. Therefore, even though the Christian Scientist is proving Christian Science to be both Christian and scientific only in some slight degree, he is doing far more than has ever been accomplished before in the world since the time of Jesus and his early followers.

The average thinker, having received his education in a more or less material way, is prone to doubt the application of Christian Science. He rests, or is apt to rest, in the acceptance of its beauty, its spiritual truth, and unless he is awakened to a larger and more active view, he may stagnate at that very point. If Christian Science needed a new definition, it might be found in the affirmation that it is an awakening process to all mankind. It must, and does, declare itself to be a complete and satisfactory explanation of all phenomena, a complete and perfect method of demonstration for all problems. Jesus never failed to heal disease. Unquestionably the way which never fails is the

scientific way, and no one will dispute the fact that his way was and is the Christ-way.

Practically all religious experience shows that sin is the most difficult evil element to eradicate. So tenacious is it that all Christians admit that it can be eliminated only by Christ, Truth. Admitting this, it is simply preposterous to assume that the lesser element, disease, cannot be eliminated through Christ except by aid of drugs, surgical operations, or other material means. Christian Science maintains a consistent attitude, and shows that the ideas which reveal God originate in Him and can be employed through the scientific method of Christian Science, the Christ-power, which operates to change the inharmonious evidence of the senses.

But, it may be asked, when Christian Science heals a case of disease, does not the evidence of the senses say that the person is well? and if one cannot accept such evidence when it testifies of disease, how can he do so when it testifies of health? Christian Science replies that harmony is the natural status of man and is God's law to man. When disease is overcome through the application of that law, it is Science which has achieved the result, and the result is scientific. The material senses, finding their master in Christ, Truth, yield to Truth's law and testify to health. Were it otherwise, they would be greater than God; but the healing is not merely sense testimony, it is the evidence of scientific truth.

Explanation of Evil

If we admit a creation, and thereby admit the existence of a creator who must be eternal, we are forced to admit the conclusion that God is not the author of sin, disease, or their culmination, death. This fact is basic in Christian Science. Then comes at once the question as to how sin and disease, including want and woe, could appear. When one explains to the inquirer that they could not originate in the infinite, and that therefore they have no origin and that their appearance is false, he ponders; and then, with a sudden conviction that he is about to propound a most original and unanswerable question, he straightway demands, Well, granting that they have no cause and therefore no real existence, how is it that they seem to exist? Let it be said without further delay that this question is

neither unanswerable nor original. Everybody asks it some time in his career. There is, however, only one way of getting a satisfactory answer, and that is through the proof which Christian Science affords by actual demonstration.

When one accepts the unquestionable fact that God is not the author of anything destructive or afflictive, and begins to maintain that fact and reasons from it that disease or affliction, having no origin in God, have no law of action or presence and no real existence, then he will get a proof of the efficacy of Christian Science instruction, and that proof explains disease or affliction by eliminating it. The destruction of evil is the explanation of evil, and the only explanation. Evil, disease, cannot be destroyed by the popular systems of medicine and theology. The best they do is to mitigate human suffering to some extent. To ascribe sin and disease to God, as these systems generally do, tends to perpetuate suffering. Besides this, we do not need a theoretical explanation of evil. We and all mankind need a practical demonstration that evil is not so powerful as God—good.

God never demands an explanation of evil. It is unknown to God. The real man, the emanation or image of God, expressing infinite being and strength and power, spiritually guided, spiritually sustained and provided, asks no explanation of evil. The only thing that ever asks for an explanation of evil is evil itself, which has always said, "How did it happen that I appeared?" And when the explanation is given, that evil does not really exist, then evil asks, "How is it that I seem to have existence?" and thus strives to give further semblance of reality to itself. The wise Christian Scientist, and the student who is gaining wisdom, should be awake to this subtle argument, and begin the process of demonstration by which sin and disease disappear.

The Bible, and Science and Health with Key to the Scriptures

There are hundreds of readings of various passages from the Old and New Testaments in all of which the human element is largely in evidence. Rarely indeed has spiritual truth been discerned. Christian Science, giving one the basis for right thought and right thinking, and

the Principle by which to test such thought and guide all action, is disclosing the spiritual import of the Holy Scriptures. Of all the earnest students of the Holy Scriptures to be found in the world today, none are more earnest, none more sincere, none more prayerfully looking for the way by which men are to be saved, and for the power by which to save them, than are Christian Scientists. By means of Christian Science they are able to see, and see more and more clearly every day, the truth which the Bible teaches. They are able to look through and beyond the usual interpretations, and they see here, there, and everywhere the spiritual fact which is set forth, even though it be clouded by the material history.

That which thus acts as a most powerful search-light upon the pages of the Bible is the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This book is unlike others. It is unique; it had to be unique. It is so original that it has to be studied from a new standpoint of thought and observation, a standpoint which it itself erects. The work is purely metaphysical, wholly Christian, and sublimely scientific. The science of it, however, is of such a nature that it may not be at once seen, for it involves not only the recognition of a perfect Principle and accuracy of thought in relation thereto, but also spiritual discernment, a quality which has not generally been associated with the word science. This is one of the most remarkable and original features of the book. It inculcates a new and more spiritual view of science, and the great world of thinkers, in the splendor of this view and the magnitude of its possibilities, is not inclined to give it up, even though it be as yet not fully understood.

Mrs. Eddy's Discovery

The Principle of Christian Science, the divine fact that infinity is perfect, and must be so in order to be immortal and eternal, came to Mrs. Eddy in a moment of great need, healing her of what threatened to be fatal conditions, and so uplifting her thought that she was able to heal others who came to her for aid. Gradually she began to explain, as far as was possible, to other people what she herself had discerned as to the nature of God and His law. She found, as we find today, that many are glad

to hear, but that among those who listen are also some who hesitate because they do not at once understand the explanation in regard to that which is unlike God, the lives of human beings involved in disease and sin and death.

Mrs. Eddy, however, persisted in the simple truth which alone can explain what seems to be the complicated errors of human life, and gradually others began the practice of Christian Science; then, through their endeavor to apply what she had learned, and out of her own observation and personal practice, the Christian Science text-book, Science and Health, was gradually written. It first appeared in the year 1875, and ever since then those who have studied it have been learning how to overcome disease as well as sin through Christ. That there is one cause, one God, is a self-evident fact, for in an infinite universe there could not be more than one cause. That God is cause, is power, and that consequently as there is one God there is one power, are correlative facts and are irrefutable. That the one power is the only power in the universe, and is omnipotence, is a fact equally irrefutable. That God is eternal, and is therefore good, and that consequently good is omnipotent, is a conclusion derived from these irrefutable facts, and is, like them, irrefutable.

Mrs. Eddy saw that these sublime facts, however clearly set forth, were dimly apprehended by mortals. She saw that they could not at once be realized, but that in the absence of realization these facts could be affirmed, and thus by a gradual process bring about a realization of their verity. This is an indication of the process by which Christian Science overcomes disease as well as sin. It enables one to put into operation the divine facts of being, which have not even been recognized by systems of education and religious belief. It shows one that these facts are not only real, but ever present, and that, when recognized, they are operative. Psychologists may endeavor to explain why or how thought operates to heal disease, but Christian Science alone actually explains, for it alone, of all the systems of the world, shows that thought which is in accordance with God has back of it the only real power, God Himself.

Through Mrs. Eddy's teachings, thousands of people have been healed of diseases generally regarded as in-

curable. Innumerable cases of sin and sinful tendencies have been utterly changed. Drunken and debauched people in hundreds of instances have been made useful Christian men and women. Many of us have come out of great tribulation and discouragement through gaining some understanding of those teachings. Is there any wonder that this army of beneficiaries should be grateful to their benefactor? It may be, that in the exuberance of new-found hope and in the enthusiasm of regained health, Christian Scientists may sometimes give a wrong impression concerning their attitude of love and gratefulness toward Mrs. Eddy; but better this, than that they should be ungrateful!

Undoubtedly, through years of experience and trial, with a constant importunate desire to know and do the will of God, Mrs. Eddy was spiritually prepared to receive the truth which came to her, to recognize its scientific nature and to discern and set forth the rule by which it could be proved among men; but this is not the whole of the debt of gratitude which humanity owes to her. During more than forty years she has stood, and maintained her teachings of Christian Science in their integrity. In the early years of this experience she was opposed by all the existing theories of religion, science, and education. Derision and contumely, not to say malignity, were heaped upon her; but through it all she stood. We read that in ancient times a certain prophet had a friend on either side who held up his hands in an hour of peril and trial to himself and his people, but in those early days Mrs. Eddy had no such friends. She stood alone, sustained by her knowledge of the presence and power of the God who is Love,—one of the sublimest examples of exalted courage to be found in the history of the race. She still stands as the Leader of this great movement, but now through faith and faithfulness no longer alone, for thousands of friends and followers stand with her.

Friends, it is not the mission of Christian Science to persuade you in any way. Even though one possessed a vocabulary and an eloquence untainted by earth, he would not use it for that purpose. We are fully convinced that truth is the heritage of man; that it belongs to all men; that it belongs to us. We have a right to recognize it; we have the power and ability to apply it to our human

problems. It is made practical in Christian Science teaching. It is impersonal, pure, holy, sublime. Truth is never to be feared, but always to be revered. Understood as the gospel of Jesus Christ indicates its basis and application, it is God with us; good with us; Mind and power, action and law with us. Truth never enters into condemnation or recrimination or fear. It knows no fear, it is not self-condemnatory on one side, or self-righteous on the other. It blames no one for the evils which beset him, but gives every one a means by which to eliminate evil. Truth is always to be found in the Bible, and nowhere is it more profoundly or more beautifully expressed than in the words of St. Paul to the Corinthians: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

Friends, we have entered upon the brotherhood of man. Even within the hour that brotherhood has been exemplified to some extent, for we here have been dwelling in the one Mind, realizing something of the one God who is good, and learning of His immanence and availability. It is in this unity alone that we shall be able to demonstrate the power of true Christianity. Let us in our endeavor be one with God and one with each other. Let us cease to impute to human beings the trespasses of which they are the victims; let us rather remove the sins and the sorrows and the sufferings of mankind by seeing also that Christ was in the world, and is still in the world, "not imputing their trespasses unto them."

It is not good to dwell much on morbid conditions for any other purpose than scientific study, for the sake of the prevention or cure of suffering in other cases. I am aware that the religious world, proud of its Christian faith in the "worship of sorrow," thinks it a duty and a privilege to dwell on the morbid conditions of human life; but my experience of wide extremes of health and sickness, of happiness and misery, leads me to a very different conclusion. . . . Every book, tract, and narrative, which sets forth sickness as a condition of honor, blessing, and moral safety, helps to sustain a delusion and corruption which have already cost the world too dear.—*Harriet Martineau.*

UNBELIEF AND FAITH

REV. WILLIAM P. MC KENZIE

THE unbelief which stands in the way of spiritual progress is not so much disbelief of the truth which has been presented, as it is the occupation of the mind with beliefs which are contrary to the truth. Since the mind is thus preoccupied, it has no hospitality for the truth. "Why do ye not understand my speech?" asked Jesus; and in reply he went on to say, "even because ye cannot hear my word." He was speaking to those who claimed to be the children of Abraham without discerning the spirit which had animated Abraham; they were proud of their lineal descent, but unable to discern the qualities of mind which exalted their great ancestor. Their formality and pride prevented them from accepting the teaching which was in accord with the vision and faith of Abraham. Later, Jesus made the sweeping statement, "Every one that is of the truth heareth my voice." The converse of this would be that they who were of error did not hear, because they were listening for something else than the voice of Truth. "They are of the world: therefore speak they of the world, and the world heareth them," is the explanation given by John, regarding those who affiliate with the "spirit of error."

Unbelief, then, is that condition of mind which is so receptive of erroneous views that the word of Truth seems to be a strange language, and there is no hospitality for its messenger. Disbelief may express itself in argument and controversy, and finally be changed to a new conviction as it yields to facts; but unbelief is of the nature of apathy and deafness, and it is necessary that there should first be an arousing, an awakening, then a clearing of thought, whereby the beliefs in error sheltered in the house of unbelief are dispersed. In speaking of the kind of grieving which effects repentance, Paul said, "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves."

The abolishment of unbelief is accomplished by such a clearing of thought that wrong beliefs are seen to be without basis, and as they are dispersed there comes a vision of

that which has basis and enduring cause. The false sense of man as a composite of sensations, errors, sicknesses, sins, and unsatisfied desires, yields to a vision of the truth of being. As discernment of that on which being depends, the creative power which we name God, becomes clearer, eventually it can be said that by faith we understand what man is; we are able to see the causal connection between the Father and the son who is the expression of the Father's being and character.

When we consider this matter practically we recognize that every argument we use to favor the prepossession that evil is power, whether we give to the argument the name of any one of the thousand diseases which men believe to be hurtful, or the name of any one of the innumerable sins which men believe to be delightful, is really a statement of unbelief in God. Any belief in sickness is really an expression of unbelief in omnipotent goodness; if there were faith, there would be healing. Every sin is an expression of unbelief in omnipotent goodness; if there were faith, there would be righteousness. If men fear evil so as to be sick, and love evil so that they are sinful, what is this but unbelief in the real power which manifests itself in healing and happiness among men? How shall we help this unbelief, or rather help men out of it and bring them into the salvation which comes by faith?

The expression of unbelief may be in a variety of beliefs. In this usage of the word a "belief" is a conviction as to the reality of something not caused by God, and a consequent experience of conditions which correspond to the conviction. James Whitcomb Riley tells a pathetic story of a man who came to believe that he could not speak, and met the love and persuasion of his family with apparent stubbornness in the conviction that it was of no avail to try to use his voice. At last the tenderness of his daughter so touched his own love, that he broke through the barrier of his fear and false belief with answering speech to hers.

In the case of the epileptic boy brought by his father to Jesus after he came down from the mount of transfiguration, the measure of the father's conviction as to his son's affliction was the measure of his unbelief in any healing power. His doubts were confirmed by the failure of the disciples to help him, but his strong belief in the reality and incurable nature of the disease had practically brought the

disciples to his way of thinking; hence they were for the time in a state of unbelief. To meet the need of them all, and of the world, Jesus analyzed the error, and sharply rebuked the father of the boy when his recital of the symptoms and manifestation of the disease ended with the doubt,—"If thou canst do anything, have compassion on us, and help us." Jesus replied to him in words that awakened a new sense of the case, "If thou canst believe, all things are possible to him that believeth." The man was trying to put the responsibility upon the healer; now he was shown that faith leads to the power which heals, and his heart melted with new love and hope. How graphic is the record: "Straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." Then followed the healing of the boy, and it was a permanent cure; "the child was cured from that very hour," as one of the evangelists affirms.

The disciples were still puzzled over their failure, and not discerning their Master's method, asked him why they were not able to cast out the demon. Jesus showed them that they were in the same case as the father of the boy, who had a prepossession as to the reality of the disease, and had affected them with the same belief, and thus had brought them into a state of unbelief. "Why could not we cast him out?" asked they. "Because of your unbelief," replied Jesus, with the indisputable authority of the completed demonstration. Furthermore he said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Further instruction still he gave them, when he said, "Howbeit this kind goeth not out but by prayer and fasting." As ceremonially observed, fasting was merely abstinence from food, or from certain proscribed kinds of food. Of course it cannot be within the power of either fasting or feasting, in a material sense, to deliver one from unbelief; but when we consider how with greediness the mortal mind assimilates the various beliefs in error which human imagination has originated, one can see that a fast from such indiscriminate gorging would be a blessing. Like the "crop-full bird," men become heavy and sordid with their beliefs, and their eyes become too dull to have any vision of divine realities. To fast, in the sense of

giving up such sense-gratification, and to pray aright, which is to commune with God, to turn one's thought to the contemplation of that real cause of happiness and well-being for man, that source of life which to every returning prodigal is Father, cannot fail to establish faith in good. The process is well stated by Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord." If we recall the word spoken by Jesus in connection with salvation, "With God all things are possible," it must be evident that when through fasting and prayer we both forsake the false belief, and also realize the new vision of divine goodness, we shall be equipped for the work of casting out demons, as the disciples desired to be.

Casting out false beliefs, we assail unbelief; but the mind must not be left empty, lest they return with added torment. The comforting remedy, the action of the spirit of Truth, must be applied. Fear has torment; but sin also, though it may begin in deceptive pleasure, has torment. The man seeking comfort needs to be led by the Comforter into truth as to physical well-being, as to usefulness and efficiency, as to happiness and destiny. Then faith becomes his attitude to God; and the good which he expects from God is done unto him, and proved to others.

For an example of faith let us take the case of that blind beggar, the son of Timæus, who sat by the wayside near the Jericho gate. When Jesus went out of the city with his disciples, a multitude followed; and hearing the foot-fall and rustling of many people moving, this blind man, Bartimæus as he was known, asked of some one what it meant. They replied that Jesus of Nazareth was passing on his way. What had this man heard of the prophet of Nazareth that hope should leap up in his breast? Enough he had heard to believe that this was "great David's greater son," so he began to cry out, "Jesus, thou son of David, have mercy on me." The people that went before told him to be still; indeed he attracted the notice of several, for it is recorded that "many charged him that he should hold his peace." But he was not discouraged. This was the great moment of his life. More vehemently still he continued to cry out, until he was heard by the Master, who listening stood still, and bade that the man be called.

Then, instead of rebuking the blind man, those about

him encouraged him, saying, "Be of good comfort, rise; he calleth thee." Then Bartimæus rose and came, but there is a graphic touch in the story whereby we may infer that it was probably written by a spectator. The writer says that Bartimæus, "casting away his garment, rose, and came to Jesus." Doing this, he not only showed his alertness and expectation, but left behind him perhaps all that he had of value. To a beggar the thick outer garment or cloak was almost a necessity for protection during the chill of the cold nights. One thing only was before his thought, and Jesus by a question made him state that desire, which was to receive his sight. Through all the tests Bartimæus had come; he believed that this greatest good to him could be made manifest by Jesus; and so the Master quietly said, "Go thy way; thy faith hath made thee whole [saved thee]." Was it any wonder that the story ended: "And immediately he received his sight, and followed Jesus in the way."

It needs but little analysis of this case of healing to see that the mind of the man who was healed was not preoccupied with unbelief. Even the blindness which was a chronic condition was not uppermost in his mind as an argument to prevent him from seeking a cure. That argument might have been present in the minds of those who rebuked him, their rebuke being the result of a belief that it was of no use to ask for help in such a case. One thing only was in the thought of the blind man, and when he put it into words, he expressed his faith and expectation: "Lord, that I might receive my sight." Notice that he did not ask for the cure of his blindness, but for that condition of harmony which he felt ought to belong to him according to the law of good, which really was his, so that he could already call it "my sight." How naturally, then, through the channel of faith, that which he so confidently expected appeared to him, since the demonstration of the Master was in no wise resisted. How different it was when Jesus was in his own country, where he could do "no mighty work, save that he laid his hands upon a few sick folk, and healed them." Even to Jesus it seemed wonderful that the minds of his neighbors should be so occupied with set beliefs that they could not be hospitable to the blessing of healing. It is recorded that "he marveled because of their unbelief."

A brief illustration comes to mind whereby the diverse action of faith and of false belief, or unbelief, may be shown. A young boy while playing lacerated his foot with a rusty nail, and as his homeward way was marked by blood and tears, there were several who talked with him, and who without exception spoke of the danger from the wound, and predicted such possibility of disaster that the lad was hysterical with fear when he got home. Even his mother's tender care did not soothe him. The parents consulted as to what it was best to do, but found that they could not reach any outside help. At last the boy himself asked the father to work for him, and with much trepidation he undertook to treat him. Soon confidence was gained, however, and the quiet of sleep came to the little fellow. For a long time the father worked to confirm his own faith in the truth that God is the only power, and that God expresses in man "saving health." In the morning the inflammation was gone, and the boy was as active and free from anxiety as if he had been never wounded. He could not be induced to take even ordinary care of himself; it was as if the disaster of the previous day had been obliterated from his mind. It was not till afterward that the father of the boy heard the list of arguments of unbelief, or prophecies of disaster, which had been made to occupy the child's mind through the solicitude of others, who by the way had no comfort to give, because they did not have faith in God as man's deliverer from every kind of evil and distress.

It is by work as patient as that of the gardener that we are to eradicate the various false beliefs which are the expression of the attitude of unbelief. They are from no heavenly origin of good seed; where they seem to grow, it is from such sowing as the perverted imagination of men has been doing for ages. There is comfort in knowing of the impermanence of all these conditions. Our Master declared, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

UNTIL our small services are sweet with divine affection, our great ones, if such we are capable of, will never have the true Christian flavor about them.

George Macdonald.

[Written for the *Journal*]

"HOW IS IT THAT YE SOUGHT ME?"

MARY I. MESECHRE

"How is it that ye sought me?" Fearfully?
As timid children, cowering in the gloom,
Afraid to move, lest terrors seen assume
More hideous forms, when but one short step more
Would bring them where the light would flood them o'er?
O trembling heart, God's care enfolds thee here,
E'en while ye fettered are by blinding fear!
How is it that ye sought me fearfully?

"How is it that ye sought me?" Doubtfully?
Did swift temptations in thy path arise?
Didst thou forget that dreams are always lies,
When thou didst hear the word that bade thee pause
Nor further seek in such uncertain cause?
And didst thou deem that what ye sought could be
A changing phase of unreality?
How is it that ye sought me doubtfully?

"How is it that ye sought me?" Sorrowing?
Didst thou not know that joy alone can find
The way to me? That grief is left behind
When thou dost seek aright? That sorrow's hour
Can never strike, since Love alone has power?
My Father's business is the work of joy,
Triumphant, full, untainted by alloy.
How is it that ye sought me sorrowing?

"How is it that ye sought me?" Earnestly?
Didst count each obstacle that barred thy way
A chance to prove thy faith, as day by day
Ye onward pressed? Didst heed no other mark
E'en while ye saw but vaguely in the dark?
Didst seek with thy whole heart, thine utmost strength,
Secure in knowing thou shouldst find at length?
Yea, thou, and all who seek Truth earnestly!

CHRISTIAN METAPHYSICS

ARTHUR E. OVERBURY

ST. PAUL thus characterized his own preaching: "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Christian Science has brought to light in this age the Science of Life, the knowledge of the truth as to the great causative Mind called God, the creator of the spiritual universe including man, and this in fulfilment of the divine revelation made by Christ Jesus. This Science is the practical teaching which enables men to realize their birthright and their heritage, as God's children.

Almost two thousand years ago Christ Jesus entered the arena of human experience and enunciated the good news of the kingdom of God. His teachings regarding God's purposes toward man, and the proofs he gave as to their truth, through his works in healing, regenerating, and transforming men, startled the world, asleep in the bondage of false doctrines, creeds, and practices, for they were indeed revolutionary. His demonstrations of healing reversed the supposed course of asserted material laws, and upset the very rudiments of generally accepted teachings and practices as to the nature of substance and Mind, even as Columbus and Copernicus reversed the accepted opinions of their day.

Jesus said, "I am not come to destroy [the law], but to fulfil;" and yet careful study shows us that Christ Jesus did break every canon of so-called physical law by healing all manner of diseases and by performing other remarkable works. His every demonstration gave proof that, although everything may seem to be material, this is not so in fact; that the things which appear real to the senses are simply mental phenomena, even as are the objects cognized in a dream. In breaking this dream, Jesus found great difficulty in making the people understand the metaphysical nature of his demonstrations and their import. Had the

world understood the vital import of Christ Jesus' statements of Truth, and grown into the knowledge of God's law as he understood it and as he was trying to awaken mankind to understand it, how differently the pages of history would have read; but mortal obtuseness is very clearly seen, even in our Lord's closest students. In the narrative which is recorded in Mark's Gospel, immediately following the feeding of the four thousand people without material supply (that marked object-lesson of the mental nature of things), we find that the disciples were disturbed over the fact that they had taken no bread with them on the ship. This lack of ability to grasp the metaphysical thought of the Master called forth his reproachful words, "How is it that ye do not understand?"

He who spake as never man spake before, diagnosed sin as rooted in some phase of ignorance of God, whether unknowingly or wilfully expressed. At the very outset of his ministry we find that his primary appeal to men was that they should repent and reform from sin, "for the kingdom of heaven is at hand;" this heaven was not, however, to be the prize of a future experience in some locality wherein man was to regain a lost Eden; on the contrary, he said in positive terms, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." His healing of all manner of sickness and sin gave proof that a right apprehension of God brings a practical restoration of harmony, and showed that as we approach God aright we shall invariably find His will is good will toward us as His children. This right apprehension of God and His universe as mental or spiritual; this constant reiteration by precept and example of the fact that the basic law of creation is not material or physical, but metaphysical in cause and effect, was the vitally important understanding which enabled him to demonstrate seemingly impossible results,—results which constituted a series of metaphysical object-lessons, wherein laws heretofore understood to be laws of nature or God's laws were set aside or reversed as the true nature of God's law was revealed. Not only did the Master accomplish this healing himself, but his last instructions were that those whom he had personally taught were to go "into all the world" and teach others to do likewise, and he indicated in plainest terms the universal nature of the power which he reflected,

and that it is the privilege of every one who knows God aright to exercise this power.

In this age the author of "Science and Health with Key to the Scriptures" has startled the world by her rediscovery of this new-old gospel, and the "signs following" the healing of all manner of diseases, are proving in our own experience the correctness of her spiritual premises and conclusions. From this spiritual teaching, and the evidence which is given to substantiate it, corroborated by a host of witnesses on every hand, the thinking world is fast coming into a fuller understanding of the terms spiritual, mental, and metaphysical, and seeing that they are synonymous. Mrs. Eddy gives a metaphysical or spiritual explanation of the Bible truths; why and how these mighty works of the Master were accomplished. Better still, she shows how today any one may do them who will accept the scientific explanation of the Christ-teaching and do God's will.

To understand our text-book is not difficult, provided one is not prejudiced by time-honored theories, so that he feels there is nothing further to learn of "the mystery of godliness." Mrs. Eddy makes clear to her readers the fact that unless the metaphysical import of Jesus' mighty works is recognized as a vitally important and practical part of his mission on earth, both the Bible and her explanation will continue to appear self-contradictory. Much has been written on the subject of metaphysics, or the mental nature of things, and had these writers turned back the pages of the Bible for data, and accepted its records of metaphysical phenomena as authority, recognizing Christ Jesus as the master Metaphysician, their treatises would have been less theoretical, and they would have been in the way of finding the basic truth of true metaphysics, which is both Christian and scientific.

The teaching of Christian Science is so simple that "he that runs may read," provided he approaches the subject in a teachable frame of mind. The Master said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven;" and it is likewise true in order to gain spiritual insight into "the mystery of godliness" and to solve "the mystery of iniquity." Unnumbered thousands are rising up from beds of pain, and from drinking the dregs of sin, to praise God that the pure gospel of the Christ has been discovered, and demon-

strated anew in the hearts and lives of men. How natural and creditable it is, therefore, that those who have been blessed through the understanding of God and His Christ which has come to them through Christian Science, should be grateful to her who has fought such a good fight to restore to us man's true heritage.

[Written for the *Journal*]

LOVE'S MESSAGE

LAURA GERAHTY

A MESSAGE is borne on the boisterous sea,
And told by the silent stars,
'Tis sung in a thousand echoing notes
That break on the harbor-bars.

It glistens in myriad drops of dew,
'Tis seen in the violet's eye,
And quaffed by a thousand waiting hearts
When the scented breeze sweeps by.

'Tis felt in the clasp of a friendly hand,
Guessed in a tender smile,
Hidden in humble words and deeds
And lips that know no guile.

It floats from the Father-Mother heart,
White-winged, serene, and pure;
And tenderly lights on hearts that break,
Or the pain and cross endure.

It comes like the dawn, of rose and gray,
It grows into noonday bright;
Hind'ring the close of the twilight call,
It waits on the long dark night.

It never falters; it never sleeps;
Never a farewell sings;
But over a world of hopes and fears
A wide effulgence flings.

INTENSIVE CHRISTIANITY

DR. EDMUND F. BURTON

WE often hear it said that the most marked tendency of these times is centralization; the elimination of circuitous routes; the shortening of processes. We are said to be living very fast nowadays, and there is constant effort toward doing away with delay and useless circumlocution in all lines. That we may not be obliged to wait for the slow round of the seasons, our flowers, fruits, and vegetables are hothouse products. From the condensations of the earth, so to speak, there are being produced for us, in a few hours, many articles heretofore obtained only through the time-consuming processes of vegetable growth and mineral development, and the cultivation of much land and the labor of many men are being done away with by the swift miracles of the laboratory.

In the field of finance, fortunes are being produced at a single stroke of the geniuses of industry, through the forcing process which eliminates diversity of interest, duplication of effort, inharmonious detail, and conflicting authority, and which results in the centralization of control; in brief, by expunging all that intervenes between cause and effect. In educational lines the same idea is being worked out, and much that has been useless and trivial is being done away with, both in method and material. Intelligence and cultivation of increasingly higher grade is demanded and supplied, and the application to the mind of the student of this intensified mentality is more direct and concentrated, less scattering and general. These methods, which are today the rule in all lines of human thought and endeavor, are quite properly called scientific, and because of them this age is being called the age of science.

In Science and Health (p. 313) Mrs. Eddy has said that "Jesus of Nazareth was the most scientific man that ever trod the globe." Do his words and deeds prove this to be true to us of this scientific age? Did he not eliminate useless processes everywhere? He knew that the making of bread need not involve the preparation of the soil, the sowing, harvesting, grinding, kneading and baking, with all the time and labor involved in the human process; and through the application of his higher intelligence the fin-

ished product was immediately supplied. Did he believe that man must, through a long life of matter's oppression, suffer, sicken, die, and be brought to life again, in order to gain a state of harmony somewhere beyond? He told his hearers again and again that the kingdom of heaven is at hand,—"within you,"—and when he saw a mortal who had yielded to the belief that death was his inevitable end, he declared that such a state was but a dream; he turned upon the problem the intense intelligence of a mentality that understood whence he came and whither he went, and demonstrated the living man.

Was he subject to the racial belief that decades and centuries could intervene between man and man; that men of one generation must be separated from those of another by time and space? To the Jews who questioned his authority he said, "Before Abraham was, I am;" he talked with Moses and Elias, and showed them to those of his followers who were advanced enough to see. Did he yield to the laws of matter that would prevent him from being where it was well for him to be? He walked on the water to reach his disciples who were in trouble and needed him, and when he had come into the boat with them, "immediately the ship was at the land whither they went." We know not how many proofs he gave in the years that he was among men of his ability to eliminate material process, to bring into view the end from the beginning, for he knew that there is no space or time in Mind, and that any process involving such material concept is part of the false thing, matter.

Today, from his Science as retold by the Discoverer of Christian Science, we are learning that the light of intelligence, Mind, shed upon any problem, eliminates from it the sense of delay, the involved processes of evolution, growth, decay, death, reproduction, and the like, and that in such light there disappear from view the products of the laws of matter that would limit man and the whole universe to the so-called processes of nature. Under the concentrated and intense rays of Truth, man's faith, understanding, and experience expand in a manner contrary to all laws of mortal existence. Disease is seen not to produce the effects of destruction of body, mind, and health, but to disappear with all its train. So-called hereditary tendencies, physical, mental, and moral, fail to thrive

and to be followed by degeneration, disease, sin, and death; on the contrary, the places that knew them know them no more. Habits believed to be powerful and to necessitate certain deleterious results in man's economy and life, are found, under the search-light of Truth, to be non-existent and powerless.

The belief that man must die to achieve heaven, or harmonious existence, is subjected to the intensive treatment of an awakened mind, reflecting the intelligence of the eternal Mind, and man is revealed in his true nature, the present consciousness of harmony. All claim of the necessity of separation is destroyed, and man finds himself freed from those burdens and curses, laws and limitations, deformities and weaknesses that have been attributed to and imposed upon mortals by matter's assertion that it is man's ancestor and master, so that at once, without the need of eons of evolution, he is enabled to realize that he is at-one with God his source, reflecting and experiencing the Life, the Love, and the Truth that make up his real being.

Is Christian Science, then, behind the times? Says the poet,—

> When love goes ahead like a lamp to illumine the pathway,
> Many things are made plain that else lie hidden in darkness.

Love is the guiding star of Christian Science, the Truth that is Science itself, and Christian Science is today, by its teachings and practice, its methods and results, showing and illuming the pathway along which lies all scientific truth, and which all human endeavor and research must follow and is even now following.

CREATION is an eternal and continuous act, an act without beginning or end. . . . The world emanates from God as light emanates from the sun or heat from fire. In the case of God, to think is to create (*vidit operando et videndo operatur*), and His creative activity is, like His thought, without beginning. Every creature is virtually eternal; our entire being is rooted in eternity. . . . The nothingness from which the world is derived . . . is the ineffable and incomprehensible beauty of the divine nature, the supraessential and supernatural essence of God, inaccessible to thought and unknown even to the angels.

Scotus Erigena.

"THE REJOICING OF THE HOPE"

M. LOUISE BAUM

THE writer of the epistle to the Hebrews assures us that we are the house of Christ, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." Here is truly the test of Christian faith, and here is the real presence of Christ manifest in the daily life of the Christian—if our hope gives not only confidence but rejoicing. Every Christian believer accepts this statement in theory. He believes that if God be with him, nothing can prevail against him; yet earthly experience has often brought to Christians sorrow and disappointment. Christian Science comes to explain not only why this brightness and hope have so often seemed darkened and the free consciousness of Spirit merged in the old mortal sense of things, but also to show how this pure gold of heavenly sense may be kept shining clear within us.

If we have the open vision of Truth, we have rejoicing. If we have sorrow or doubt, we know that we are sinking back into the material sense and away from spirituality. Self-examination shows that it is selfishness in some form which has so reversed the consciousness of light and peace and made us accept sorrow for joy. Now one may ask, "If God gives all good, why have we not the right to wish our individual desires for happiness satisfied? Why is it selfish to wish to be happy?" Nothing is too good for God to bring to pass for His children, but it often happens that accompanying our desire for a thing there is a sense of fear that we shall fail to get it, or that we shall lose it, which gives full proof that we do not have the rightly scientific sense of it. We regard good as a material thing that can be lost. It is in this materiality that the selfishness consists—the desire to possess for ourselves that which is divisible, fleeting, changing, destructible. When we seek that which is eternal, the everlasting joys, then we shall cease to fear, since we shall know that we are never separated from the good gifts of divine Love. When we are fully conscious of God with us, we are conscious of all His bestowals. We do not reach out after good; we know that we are identified with good. The human sense of desire is unscientific—in so far as it assumes that man

can be separated from the good that God bestows on him; that God's good purposes can be thwarted. This is to deny the omnipotence of God, to think Him too weak to carry out His own good will, or to accuse Him of cruelty in creating a requirement in man and then refusing to fulfil it.

The scientific process by which humanity may be here and now put in touch with the bounty of God is truly simple enough. The difficulty is only in winning our own faith and understanding to accept the scientific teaching and to stick to it. We have only to know that man has never been deprived of good, because God is good and is ever present. Working mentally with this basis of Truth, one soon finds that the sense of loss or separation is destroyed, and when it is gone from the thought of the sufferer the selfish, clutching desire is gone too; and presently the demonstration is clear on the outward plane as well; that is, the required good is expressed, perhaps at first in some simple promise of the future abundance, but this the alert and grateful heart recognizes as just as sure of fulfilment as the promises of spring. This is what Jesus meant when he told us to pray believing that we receive.

A lady who had suffered under the sense of financial limitation for many years had desired among other things to be able to go to hear music more freely. After she began to work faithfully at her problem in Christian Science, she found that, while the limitations of her own income were not immediately set aside, there came to her through her husband's business relations an opportunity to hear all the music she wanted to. She saw in this a sign of the abundance that the knowledge of Truth brings to mankind, and acknowledged this gratefully, which made the way clear for fuller proof of her demonstration of spiritual supply. If she had doubted or denied this, her thought would still have been bound by the material concept, and the sweet working of divine Love and tenderness in her life would again have been hidden. To the degree that we truly recognize every good thing we have as God-given, and tender Him grateful thanks for all good, we shall receive more and more. The attitude of thought which cavils and demurs never yet won to the generosity of divine good; for such materialism is its own barrier

to further realization of the freedom and abundant good of God's régime.

All this goes to show that the spiritual realization of the things we desire must precede the demonstration in our outward conditions. If what we crave is love, for example, we must prove in our own thought that love and joy are ever present because God is Love and is ever with us. Where He is, there is love, peace, joy; these are to be spiritually discerned, not materially. He who has risen to perceive this, finds his outward conditions full of love and joy and peace, health and harmony, figuring forth the things that dwell in his heart. Once this is proved to the student, he is made alive to the possibilities of the scientific action of thought. If we seek truth for the loaves and fishes, foolishly desiring mere material good, which never yet has satisfied any mortal, the great goodness of divine Love will perhaps not grant the lesser prayer, but will wait till the broader desire for spiritual good is born in us, including all the lesser gains on the outward plane. Then, when we are truly fed with the bread of Life, of divine Love, we shall find it manifest in the outward human experience, and the very boon we craved before is ours—often in a measure beyond what we dared ask for. Nothing can keep good away from him who has found his all in God.

Now it is by pondering these things, often by resolutely casting out all material or merely personal wishes, that the pure spiritual sense of things comes to us. Mrs. Eddy says, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201). Let love to God illumine the consciousness, though it be at first but a feeble ray; it will glow brighter, reflecting the divine Love, and the earthly selfish seeking and craving will cease. We shall be satisfied, waking in the image of Spirit, knowing that only spiritual joy can ever fulfil the heart's desire. As the love of God purifies us of error the truth becomes clear, and in the understanding of Science we come to know how to meet the clamor of mortal sense which seems to deafen us to the sweet harmonies of Spirit. Truth furnishes the logical rule for all freedom. It enables us, when mortal sense says that there is trouble or danger, to affirm the opposite and to know why this reversal is true. It shows us that

where God is, all is right with the world and with all men. It is this practice of the rule of scientific truth which enables us to hold to the rejoicing of the hope, to feel the joy of youth, life, love, thrill within us, even as spring renews all the natural world. This it is to be a Christian Scientist, to know whom we have trusted and why and how, and so to have confidence and joy at all times. This it is to face the light of God with unfaltering gaze, whatever the material appearance may be. This it is to be the house of Christ, who comes to make his abode with us, even as Jesus promised.

I CANNOT but think that one of the truest ways in which Christianity has made humility at once a commoner and a nobler grace, has been in the way it has furnished work for the higher powers of man, which used to be idle and only ponder proudly on themselves. Idleness standing in the midst of unattempted tasks is always proud. Work touches the keys of endless activity, opens the infinite, and stands awestruck before the immensity of what there is to do. I am sure we all know the fine, calm, sober humbleness of men who have tried themselves against the tasks of life. It was great in Paul, and in Luther, and in Cromwell. It is something that never comes into the character, never shows in the face of a man who has never worked.

Phillips Brooks.

ARE you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; . . . to close your book of complaints against the management of the universe and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas. And if you keep it for a day, why not always?

Henry Van Dyke.

RULES TO LIVE BY

MARY TROXELL

ONE of the sublime lessons expressed in nature and the visible universe is law and order. To the seeing eye, the opening petals of a flower disclose wonders of beauty in color and perfection of form; symmetrical yet varied is the veining and outline of each separate leaf in the foliage of a giant forest tree, rising in stately strength from a single root, to trunk, branch, stem, leaflet, all in orderly, beautiful development. An object for contemplation of the world's sages for centuries, has been the majestic harmony of the starry heavens, stretching beyond the farthest ken of human vision into limitless space, controlled by a law and order unseen to the physical senses.

The abstract forms of thought in music and mathematics are expressed by means of certain rules and laws, which the learner must implicitly obey before he can attain freedom in law. By development through the recognition of law, which is a human method of acquiring knowledge, he learns that there is no real freedom outside of this law —since no law presupposes either ignorance or license—and that no true relationship, proportion, or value is found, except by that obedience to law whereby freedom in law is gained through love of it, followed by freedom from the seeming limitations of law and one's own individuality of expression—even as the letter is lost in the spirit. The correct solution of the first problems in mathematics foretells the exactitude of the astronomer's calculations and their unerring results. A child's simple musical demonstration is, in its degree, as definite a proof of certain fundamentals of harmony as the mature exposition of a cultured musician, who by years of untiring devotion to an ideal has unconsciously subdued much of materialism to the mental concept.

As thought approaches the Science of Christianity, which today is bringing a scientific salvation to the world, the primary requirement is to apprehend its rules so clearly that they may be intelligently applied, not only to the overcoming of bodily ills, but also to every phase of mental, moral, or spiritual need, to the affairs of daily living,

to the encouragement of all useful achievements, to the development and advancement of those lines of thought pertaining to the true and beautiful, which tend to the purification and betterment of human life and the uplifting of ideals. Knowledge or understanding of these rules is a paramount necessity, and the first step to the scientific attainment of the great possibilities for good revealed by Christian Science. Obedience thereto is a second and no less necessary step, since knowledge unused is of small service to its possessor and certainly of none to any one else.

The first great rule of Christian Science—of the Science of God, good—is one for all peoples, all times, all religions. In the midst of a densely ignorant, idolatrous, sensuous condition of conflicting mortal thought, fitly expressed in the tumult of thunderings and lightnings, it was the great moral leader of that age who, alone on the mountain-top, first received the Sinaitic revelation declaring the supreme demands of scientific law and harmony. In the Christian Science text-book (p. 467), this law is thus defined: "The first demand of this Science is: 'Thou shalt have no other gods before me;' " and its spiritual signification is given in the lines which follow. Then obedience to this first great scientific rule must be understood as obedience to spiritual law only, which is a denial of the claim that there can be real harmony or order based on so-called material law, as well as the annihilation of every phase of discord or inharmony. To obey God, or Mind, to serve Him supremely, is to love Him wholly, to become like Him, even to reflect good, and thereby to grow toward the stature of Christ, God's perfect image or idea. Subject for profound meditation, God's law! Fulfilling all righteous desire, covering all need, it expresses supreme justice, eternal mercy, all-inclusive wisdom, goodness, power, righteousness, strength, majesty, and glory!

The centuries proved the immutability of the divine law, voiced anew by prophet and king through prophecy and psalm, and from it emanated the second great scientific rule, of which the Master said: "The second is like unto it, Thou shalt love thy neighbor as thyself." Here is a demand for the practical application of the divine to the human. Law is of necessity all inclusive, divinely applicable to human needs, divinely efficacious to control and

remedy human ills. Could there be a more comprehensive rule for the conduct of human affairs? Infinitely compassionate, merciful, imperatively tender; to love in all ways, at all times, under all circumstances. And to love —whom? One asked the Master: "And who is my neighbor?" Straightway came the answer of compassionate love in that tender story of simple humanity: "And when he saw him, he had compassion on him, . . . and bound up his wounds, . . . and took care of him." To doubting legality, Jesus said: "Go, and do thou likewise." To be merciful, compassionate, pitiful, humane, is, according to the greatest exponent of divine law, eminently scientific and in accord with the knowledge or Science of God, good.

Scientific Christianity binds up the wounds of humanity; it feeds the starving heart, faint with disappointed hope; it supports the weak; it heals the sick—yea, those who are nigh unto death and stripped of their raiment by the thieves of lust, hypocrisy, envy, hate, and all the loathsome list of evil beliefs that would defraud man of his divine birthright and steal his precious things. To feed one of these with the bread of God, which is the word of Truth, to anoint him with the oil of spiritual joy and the wine of divinely inspired hope, to shelter him in the abiding sense of God's infinite tenderness and divine protection while destroying the merciless foes of fear and doubt,— is not this the fulfilment of the second great rule or law which the apostle James terms "the royal law"?

Is it in accord with a truly scientific rule to heal without drugs and potions? Is it scientific to loose the prisoner from his prison-house of false belief, and while hating the sin to love the individual, until, in such divine reflection, he too sees the glow and glory of infinite Love and cries in penitence: "God be merciful"? Is it scientific to bid the despairing heart look away from the gates of death to God,— ever-present Life, ever-living Love? If the healing work is not at once accomplished, and the destruction of the thought-habits of years seems slow in the process, and the heart grows weary with hope deferred, is it not in accord with a truly scientific Christianity to sustain hope by divine assurance, to strengthen faith to a deeper, holier trust in the unseen Principle who is Love, to open the understanding to apprehend the "law of the Spirit of life in Christ Jesus," which maketh "free from the law of sin and death"?

The Master said, "On these two commandments hang all the law and the prophets," and Sinai's thunder was lost in the calm and peace of Galilee's gospel. Jesus proved that law and gospel are divinely united in the Science or understanding of God which was manifested in his life and works. "Science is Mind manifested" (Rudimental Divine Science, p. 4). Of another scientific rule Jesus said, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." In the varied problems of human existence, there comes sometimes a sense of inadequacy to cope with complex conditions and circumstances, and the seeming urgency of need; but with a strong desire to do right, in the midst of divergent claims, a just and impartial decision should never be difficult. Just here, the demonstration of the golden rule, which is the master-key to the problem, requires honesty of purpose, mental integrity, and steadfast adherence to the highest discernible right. In Science and Health we read (p. 568): "Self-abnegation . . . is a rule in Christian Science." Who is always ready to tear aside the shams of self, its weaknesses and hypocrisies, its habits of evil thought-indulgence, in order to find out just how he would be done by, if the finding is to result in a line of action quite repugnant to the inclinations and desires of this same self?

The Christ-idea is standing at the door in lowly meekness, the message of God, divine in its simplicity. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Self-denial does not mean the mere giving up to another's will and way; it often requires the severest form of self-denial to maintain a righteous position which does not accord with the popular sense of right. An individual's conviction of right is one of the most potent factors in human action; it cannot be yielded to another on a merely personal basis without loss, but no one is safe until he is ready to test even such a conviction by God's rules to find out sincerely whether it is the result of long cherished human hope and desire, or whether indeed it proceeds from a clarified sense of right, a discernment of God's equable and righteous law with which is "no respect of persons," for divine Principle alone determines the right or wrong of any question. To discern so much denotes progress in understanding, and if

thus assured, one may patiently do that cross-bearing which is the test of Christianity.

Material sense may clamor in the wilderness, the tempter may assail with the allurements of self-indulgence or point the finger of scorn, saying: "Cast thyself down." The kingdoms of the world and the "might have been" of human attainment may pass in mocking review; in the wilderness, on the mountain-top, or in the valley, though foes of discouragement, loss, sorrow, assail persistently, or though in conflict with some foe of the flesh over which he has not triumphed to its extinction, the Christian Scientist, imbued with the understanding of God and man in His image and likeness, can and does demonstrate by degrees his scientific salvation by obedience to the rules of Christian Science, up to his highest understanding of them.

This priceless understanding of God and man, which has come to humanity in this period through revelation, is indeed the truth of which the Master spoke when he said: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." It is at once the fulfilment of the law of Sinai and the rediscovered law of healing demonstrated by Jesus, wherein love fulfils the law. It has come through one who has discerned and followed in the footsteps of the Master by demonstration of the scientific rules he gave and taught, by self-abnegation, by purity, by righteousness, by love. It has come through a woman who was brave enough to stand alone in the struggle; strong enough to resist denials of the truth she knew to be true; pure enough to rise above sensuality and the world's allurements of fame and popularity; loving enough to meet its malignments and persecutions in the spirit of Christliness which alone overcometh the world—because of her own understanding of a God of love and justice, the God who loves mercy and maintains the right, the God who is too pure to behold iniquity, the God who created man in His likeness,—undefiled, upright, incapable of evil, the forever reflection of good.

This is the understanding which the Christian Scientist cherishes in his heart of hearts; it is because of this that he loves his Leader, who with a price has delivered to a needy world this Science of law and gospel in the text-book which is the companion of his waking hours, his counselor,

his friend, his teacher. Herein he is learning how to understand God and His law, how to obey the first great commandment or rule of divine Science, because he is finding out what God is. He is learning how he may demonstrate the second, to love his neighbor as himself, righteously, unselfishly, helpfully. He is learning how to distinguish between the false and the true in consciousness, how to deny the self that God never made, which is altogether unrighteousness, and how to put on the new; how to take up his own cross (not another's), and to bear patiently and meekly the denials and false accusations of the world, because he knows their unreality and powerlessness to harm him. In a word, he is finding his own healing in the acceptance of a scientific Christianity.

Science and Health is also called "Key to the Scriptures." From the prayerful and honest study of this book comes the wonderful unfoldment of the Bible and the scientific interpretation of its rules for healing and living. The four great rules mentioned in this article indeed embrace all, though by the infinity of Truth they are reiterated from Genesis to Revelation, to meet varying conditions, elucidated in our text-book and amplified in The Mother Church Manual. Of the text-book, the author says that it "needs to be *studied*" (p. 147); of the healing, it is said that "there must and can be no opposite rule" (p. 457).

Christian healing means infinitely more than the restoration of the body to health and strength; it includes all moral and spiritual reformation and regeneration, which must begin with the individual. The mighty cleansing and healing power of Truth is being felt at this period in every avenue of thought, and there is no department of the world's activities in which the simple yet potent rules of Christian Science may not be applied successfully; they are needed in business industries, in commerce, in finance, in schools and communities, no less than in our homes and by sick-beds, for the great need of the world, manifest on every hand in unrest, dissatisfaction, and disappointment, is simply the need of healing—the need of a better and higher knowledge of God's laws, of their perfect Principle, Love, and Christ's pure Christianity. Yet even among the Master's disciples, doubt, self-righteousness, and worldly wisdom called his teaching "an hard saying," and sometimes they "went away sorrowful," when the requirements seemed too difficult for their acceptance.

It is not otherwise today. The rules of Christian Science rest upon all alike, patient as well as practitioner. Those who came to Jesus and received the blessing of healing, came in meekness and repentance, acknowledging their need, willing to render obedience, not to person but to Principle, and to make the necessary sacrifice of materiality. They came beseeching him, and crying: "Speak the word only, and my servant shall be healed," To humility and penitence, the benediction was given: "Go in peace." Rotherham's Version reads: "Be going into peace."

All may not apprehend clearly at once, but any one can be honest in applying what he already knows. Some problems may seem long and difficult, but the Principle is unfailing, the rules absolutely scientific. Then, toil on, struggling heart, though disheartened by failure of what seemed honest effort! The greatest, the most difficult problems of human existence have been mastered by the same truth we have today, and the heavenly inspiration comes to us on every page of the Bible and its "Key."

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

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"ACT WELL YOUR PART"

STOKES ANTHONY BENNETT

SOMETIMES, in our walks among men, we meet one whose progress in Christian Science is so beautiful that it impresses us beyond degree. Standing face to face with convincing evidences of his spiritual illumination and achievement, and remembering that "by their fruits ye shall know them," we are quick to inquire by what means he has been able to make such a phenomenal advance, while we, perhaps, have gone only a little way. In his answer he tells us that his first and foremost step was taken when he surrendered to Christ and espoused our great cause, he points to the straight and narrow way he has striven to travel, and emphasizes the exalted demands which Truth makes upon each and every one who would gain the heights.

If we are honest and sincere in our desire to follow the footsteps of the Master, we shall be ready to put forth that individual effort which sooner or later must be made in order that the noblest ends may be realized. If we look squarely into the face of right, and are willing to obey its behests, the results will be assuring and final victory will be certain. With a firm trust in God, and with a strict determination to labor in behalf of Truth, there can be no fear of one's failure, no falling back when the call of duty is heard. Where fear is admitted, one's mental kingdom is divided against itself, and therefore it cannot stand; there can be no lasting good, no genuine success.

All of us have our individual work to do for God and the right, and we should never be afraid to undertake it, knowing that "God hath not given us the spirit of fear; but of power, . . . and of a sound mind." There is a divine heroism in right endeavor, referring to which Phillip Brooks has said, "Would you grow rich in reverence? Go work, work, work with all your strength. So let life deepen around you and display its greatness." It is the doing of one's duty that begets progress, that discloses the worth of men and women and that proves whether they are really prepared to enjoy the good things they desire. Pope says, "Act well your part, there all the honor lies." Something for nothing is not something, but just a pre-

tense, a counterfeit; for, as Mrs. Eddy says, "There is no excellence without labor in a direct line" (Science and Health, p. 457). Commenting some time ago upon "President Eliot and Self-education," *The Christian Science Monitor* had this to offer: "It has been proved in the case of many a solitary student, Lincoln being a noted example, that the need for extra individual effort is often a quickener of natural ability. Whatever we earn for ourselves is more highly prized than what is gained too easily, and the self-educated man usually takes his studies more to heart than he who is the object of sedulous pedagogics."

In Christian Science the average person can have, and should have, assistance at times from sources outside himself. There are true brothers and sisters all about us who are willing and ready to extend a word of cheer, of love, of peace, and to lend us a helping hand. The fatherhood of God embraces all being, it is the only basis of kinship, and the brotherhood of man is establishing itself in our very midst. Every one may need help at some point along the way, but are we not inclined to make this need appear greater than it is? Are we not hasty to summon assistance before we have fairly tried to do our best, before we have striven to experience in some measure the verity of the old adage, "God helps them that help themselves"? Are we not guided many times by mortal mind, rather than by the "still small voice," as we endeavor to have another work out our problems? In a word, are we not often mentally lazy just when we should "be up and doing"? Are we not sometimes slothful servants, sluggards in the realm of right thought?

Belittled, mocked, reviled, stoned, imprisoned,—subjected to almost every form of indignity that could be heaped upon a mortal,—the apostle Paul was a towering example of individual effort. With all his trials and tribulations, with all his misery, pain, and woe, we see him holding fast to Principle, looking ever forward to the perfect goal, and, as he rises above the thought of personality and power in matter, we hear him exhorting the Philippians, "Work out your own salvation, . . . For it is God which worketh in you." Centuries after, there came one who, like Paul, having seen and felt the cruelties of the world in fullest measure, having battled with the dragon and his host, and having won, was able to declare with her whole heart.

"Final deliverance from error . . . is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort" (Science and Health, p. 22).

Demonstrations which uplift and regenerate are always strong witnesses for the side of Truth, and here the writer can testify to the efficacy of individual effort in his own experience. Enrolling as a student of Christian Science, I decided to come out from my professional career and devote all my time to the work of healing. I knew that to sense this stand would not be a comfortable one, but my survey of the coming weeks and months, careful and complete though it appeared, did not begin to include half of the difficulties which they held in store for me. When I had taken my position and had started as a worker, the greatest test of my life was at hand. Friends, so called, opposed me on every side, and some attempted with might and main to prove that I was on the wrong road, a road which led nowhere and would quickly come to an abrupt and a sorrowful end. A dark cloud hovered over me and I could not see my way, but one day, when, like the children of Israel, I was hedged in by the dream of evil and seemingly was afforded no escape, there came this thought, "Why don't you yourself get to work, and quit endeavoring to shift your responsibilities to the shoulders of others? Why don't you profit by what you have been preaching,—'Truth is revealed. It needs only to be practised' (Science and Health, p. 174)?"

So pertinent was the interrogation that it quite overwhelmed me, and I resolved, as never before, to bestir myself and cast off the shackles of sense that were depriving me of rightful liberty. Realizing that the great light which had so wondrously brightened the way for those who had passed through the wilderness before me, was shining undimmed, and that it was available for me, I saw clearly that the main difficulty was not a lack of knowing where and how to obtain light, but rather a lack of willingness and alertness to use the knowledge I had, thus equipping myself to go up higher. Class instruction had been afforded, church privileges were provided, and everything had been done that could possibly have been done by my Christian Science friends. To be sure, there was manifest a grave error, but that error was wholly within myself, and it was for me to overcome it.

Thus it was that I learned my first important lesson in Christian Science, a lesson conveying a truth akin to that which recently inspired these editorial words in the *Monitor:* "Power resides not in numbers, or training, or any other of the elements cultivated by mortal man. Power is good, never evil; power is Truth, never error; and a cause that is right, be it individual or collective, can always be depended on to attain ultimate victory. The Founder of Christianity knew this when he said: 'Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?' "

Yes, "power is good," and just as soon as I began to understand this fact, good results came into my experience. Just as soon as I saw that this "power" was all around me, was as available for me as for any one else, and that I myself would have to make use of it, demonstrate it, the same as I would have to make use of and demonstrate the basic law of mathematics in order to become a practical mathematician, I was renewed and sustained more than words can tell. Seeing that personality could in no wise be substituted for Principle, that personality is null and void in Christian Science, I went into the closet to commune alone with Truth. There, in the quiet hours of refreshment and rest, I recalled the words of our revered Leader respecting entire reliance upon Mind.

Today, when I talk with others about individual effort as indispensable to progress, I am sure I speak with authority. Growth in Christian Science is not attained save through honest and continuous effort. They who would honor their Father as good children must "be obedient . . . not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Love's harvest truly is plenteous, and its chosen laborers neither slumber nor sleep, for they have well learned that "the song of Christian Science is, 'Work—work—work—watch and pray' " (Messages to The Mother Church, p. 20).

Carlyle has said, "Know what thou canst work at, and work at it like a Hercules." There can be no greater call for Herculean effort than that which comes to the Christian Scientist. This work is for God. It awakens thought to the realities of being and establishes the kingdom of heaven upon earth. In the following lines, Lowell pic-

tures the greatness of faithful individual work and the triumphant reward for its doing:—

> Toil on, then, . . . thou art in the right,
> However narrow souls may call thee wrong.
> Be as thou wouldst be in thine own clear sight,
> And so thou shalt be in the world's ere long.

LIBERTY VS. LICENSE

JOHN M. DEAN

WEBSTER defines "liberty," in part, as follows: "The state of a free person; freedom; opposed to slavery, serfdom, bondage, or subjection." The same authority calls "license" "excess of liberty; freedom abused, or used in contempt of law and decorum; disregard of law or property." A comparison of these two definitions reveals a very wide divergence, and yet the oft-quoted cry of Madame Roland is as pertinent today as ever, "O liberty, liberty, how many crimes are committed in thy name!" Just as evil has always, on occasion, cloaked itself in heaven's livery so as to get in touch with honest but unwary thought, so license comes and whispers honied words surcharged with deadly poison, and thus attempts to wield an insinuating influence which none can resist save those who have put on "the whole armor of God." License is the brazen counterfeit of liberty, and happy is he who always tests well his coin, for license will use countless subtle devices to trap well-meaning people into doing or countenancing those things which bring slavery instead of freedom.

In Christian Science, liberty means nothing more nor less than spiritual freedom, and spiritual freedom never approves any thought or practice which is not in accord with spiritual living, however much the serpent of license may whisper to the contrary. Inasmuch, however, as mortals cannot hope to attain to the ultimate of spiritual living without constant growth in grace for an indefinite period, this statement has no present reference to those things which are deemed essential to human existence, for until greater goodness is gained we must, in a diminishing measure, conform to the conditions imposed by universal belief.

On the other hand, we must not forget that it is our

duty now, today, to overcome those things which are generally recognized as possessing an element of positive evil, and which may and can be immediately eliminated from our experience without arbitrarily destroying the temporary means of growth or progress afforded by what Mrs. Eddy terms "improved beliefs" when she says, "An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science" (Science and Health, p. 296). Thus we are afforded a basis on which to stand while working out the larger and more difficult demonstrations which are brought nearer and nearer by every honest effort we put forth.

Every great movement toward human freedom and enlightenment has had to answer for the unwise acts of many of its professed followers,—some of them due to a misguided zeal and some to a dishonest motive which is always ready to cloak its wrong-doing under the most respectable cause available. It has been so through all the ages, and Christian Science has not entirely escaped. When a doubtful question of procedure arises, it is well to ask ourselves two questions: First, Is it right? Second, Is it necessary? If right, is it the best thing to do under all the circumstances? And just here enters the question of expediency, which is one way of referring to "the eternal fitness of things." Paul says, "All things are lawful unto me, but all things are not expedient," and a proper interpretation of his meaning will go far toward clearing up our vision along doubtful lines of action.

Even humanly speaking, it is altogether possible for a thing to be not essentially wrong of itself and at the same time better not indulged,—often on account of its effect on the participant; oftener, perhaps, on account of its effect on others,—so he adds, "If meat make my brother to offend, I will eat no flesh while the world standeth." This Scripture should not, however, be distorted into meaning that we should forego doing positive right in the face of criticism, however adverse; although in Science a thing which does not possess a positive good had better be left undone, for the simple reason that the very act of unnecessary indulgence in a so-called negative practice endows such a practice with a harmful quality and thus renders it a positive sin, depriving one of real liberty in proportion to such indulgence.

When confronted by a situation requiring positive action in vindication of Truth, our path is plain. In such cases it may be necessary to defend and even to assert Principle, but when no right of spiritual liberty is at stake and one's whole thought is centered on self-indulgence in a thing which mortal mind tries to persuade him is not injurious, or a doubtful practice is indulged or sanctioned merely for the purpose of asserting or emphasizing a gratuitous, boastful declaration of liberty, then such a thing becomes absolutely harmful and only serves to provoke justifiable criticism which would best be avoided. To distort the glorious liberty bestowed by God and revealed in Christian Science into justification for anything savoring of wrong-doing, is a wicked perversion of right which derives no sanction from any word or act of our Leader.

On account of the absolute teaching of Christian Science and its consequent radical departure from theological teachings, the adherents of this faith are perhaps more closely watched than any other people on earth, and to this we certainly cannot object, for we can at least inspire respect for our Cause by an honest endeavor to live up to its teachings, however far we may miss the mark. Christian Scientists can well afford to dispense with participation in things of doubtful propriety, and they should also remember that even a good motive may find expression in the wrong way or at the wrong time. Enough problems must inevitably come up for solution, without our dragging in others which are best left undisturbed until the harvest is ripe. Our Leader has again and again emphasized the unwisdom of casting "pearls before swine," which on page 307 in "Miscellaneous Writings" she calls the "unprepared thought." Indeed, she has made the path so plain that we should never stray from it; but the seeming fact that the most honest thought may be sometimes temporarily lured therefrom, emphasizes the necessity for strict watchfulness along the border-line between liberty and license.

Christian Science confers no liberty except the liberty to know right and to do it. Paul sums up the whole matter when he says, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh."

TESTIMONIES FROM THE FIELD

OVER three years ago, when surgery and medicine held no further possible help or hope, and the "end" was said to be very near, I sought healing in Christian Science. I had been an invalid for twenty-three years. I can recall no day in all that weary time in which I had not had recourse to medicine; no conscious moment entirely free from pain. The Christian Science practitioner, whom I shall ever hold in grateful, loving remembrance, patiently listened while I told of a life, half of which had been filled to the utmost with sickness and pain, assured me of God's goodness, of man's exemption from sickness and sin, and declared that I should not die, but live. It seemed like mockery, but I slept all night for the first time in more than twenty years, and the next morning startled my wife with the exclamation, "Why, I have no pain!"

Among the physical discords which disappeared quickly, I knew not when, were nervousness and stomach trouble, the former being extreme. I sought Christian Science for healing alone; indeed, I did not expect even that, but divine Love has sent such showers of blessings upon me that I am almost overwhelmed in contemplation of them, and in humility and gratitude. I wonder if there lives another man on earth for whom so much has been done. I was a slave to the tobacco habit,—smoked almost incessantly,—used profane language almost unconsciously, and occasionally, when nervousness seemed about to overpower me, indulged in strong drink: this was infrequent and not prolonged, for shame bade that I desist, no matter what the cost might be. And now—now I have not touched medicine or liquor, nor made use of tobacco or profanity for three years, and I know I never shall again. All desire for these things is gone and they have become repugnant to me.

I did not attempt, even ignorantly, to worship God. He was to me indeed "the unknown God," a God of vengeance, of anger, who hid His face, and afflicted always. I did not deny, but love Him I could not. Not for many years had I read the Bible or attended church service. I was without happiness in this world, nor had I any hope

for the next. Then, all this was changed,—"in a moment, in the twinkling of an eye,"—and I, whose companions had been discord and despair, began to "hunger and thirst after righteousness;" began to know a little of that "peace of God, which passeth all understanding;" and gladly, gratefully do I acknowledge my indebtedness to Christian Science for all this and the more that is yet to come. Among the many things for which I am grateful is that my wife quickly perceived and accepted the truth.

My testimony would not have the benison of Love were I to omit an expression of love and gratitude to the one whom another, who also loveth much, has most happily given the name "Mother in Israel." God has greatly blessed her, and so has blessed all the earth. To the uttermost parts of the earth she is known and loved for the truth which God has revealed through her.

G. N. MacDougald, Norfolk, Va.

CHRISTIAN SCIENCE has brought me so many blessings that I wish to express my gratitude by relating my experience to the larger field which the periodicals feed. In September, 1903, I went to see a Christian Science practitioner to ascertain whether there was any help for me, as I had been suffering for nearly ten years from an abdominal disease which, although I had been under medical treatment during the whole of that period, had not yielded, but steadily grew worse, until I was reduced to such a state of fear by terrible spasms of pain, which came more and more frequently, that I sought forgetfulness in any kind of excitement.

The truth of Christian Science came like a flash of light to my darkened consciousness, and I saw that God, being good only, could not be the source of any evil to man, and that by obtaining more understanding of His perfect law I should be made free. Many sinful habits left me at once, never to return. The craving for tobacco, to which I was a slave, disappeared in three weeks after treatment, through a sincere desire to cease the worship of all false gods. I put off the glasses which I had worn continuously, and my sight has steadily improved. The abdominal disease yielded slowly, there being apparently no relief from pain during the first twelve months, but on a clearer perception of my true need, namely, spiritual

understanding, that also disappeared into its native nothingness.

These blessings are great, and for them I am truly thankful; but I am more thankful that through Christian Science I now have some knowledge of Him whom to know aright is life eternal, and that this knowledge is enabling me to strive so to live that I may be the bearer to others of the truth which makes free.

Thomas Maclurkin, Manchester, England.

REARED from childhood in an atmosphere surcharged with the theories and hypotheses of *materia medica,* I grew to manhood with a reverence for it which amounted almost to awe. My religious training, while not as thorough as that pertaining to my physical welfare, was not wholly neglected. In boyhood I attended Sunday School and was a frequent attendant at church; but I soon became dissatisfied with a concept of God which I could not understand,—a concept which I was told I must accept by faith and not try to comprehend. I therefore severed my connection with religious organizations, and ceased to give more than a passing thought to my spiritual welfare.

Thus the years rolled by, and the time came when sickness put its hand heavily upon me and laid me low. For four years I was under the care of physicians, and the last one told my wife that I could never get well. Finally I came to California, and here I underwent five operations within four months. For a time I seemed to get better, but it was not long before the trouble for which I had been operated upon again manifested itself, and I felt doomed to another operation, from which I was certain I would not recover. I will not attempt to enumerate all the diseases from which I suffered during these years; suffice it to say that they included nervous exhaustion, fever, etc., and it seemed that the recovery from one left me so much weaker that I fell a ready victim to any disease prevalent at the time.

Then Christian Science found me. A friend handed me his copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and told me to read it. I did so, but at the time I had no thought of being healed by it, and was only reading to keep my thought off my troubles.

No one who has not passed through what I have can imagine the astonishment I experienced, nor the joy which ensued, when it dawned upon me that my pain was gone; nor how assiduously I applied myself to the study of this wonderful book when I began to realize why my suffering had disappeared. Gradually, as the light of the glorious truth (so unselfishly and courageously given to a hostile world by dear Mrs. Eddy) illumined my consciousness, the great load which I had carried all those years was lightened, as one by one the physical ills disappeared before it into their native nothingness. I had worn glasses constantly for fifteen years, and could not recognize my wife fifteen feet away without them, but by the knowledge gained from the study of our text-book I was enabled to leave them off, and my vision is better today without them than it was with them.

I could write a volume of the wonders I have seen wrought in my family through the study of Christian Science, but space forbids. I must, however, take this opportunity to lay my tender of love, loyalty, and obedience at the feet of our revered Leader, for I know it is through her following of Christ Jesus that I have regained my health and at last found a God whom I can understand and worship.—*Franklin B. Packard, Santa Ana, Cal.*

I FEEL that it is time for me to express my gratitude for the great blessings that have come to me through Christian Science. For more than fifteen years I suffered from periodical attacks of rheumatic trouble, also an internal disorder which caused me continual pain. Frequently I endured such agony from the latter that I became unconscious, and those around me scarcely dared hope that I would rally. Often I prayed for death, thinking then there was no release possible for me in any other way. I had not passed a day for years without taking medicine of some kind, sometimes several kinds. My doctors could do very little to relieve me, much less could they cure; and yet, I hold a most grateful memory of their unfailing kindness and sympathy.

Nearly three years ago, while in this state of suffering and bondage, I heard for the first time of Christian Science, and felt a great desire to try it. Soon after, I was attacked by a very severe illness, all my ailments having

come upon me together as it seemed. Not knowing of my wish for Christian Science treatment, my daughter sent for the family doctor. I, however, continued to get weaker, the eruption especially spreading rapidly, in spite of the doctor's efforts. At last, finding that I grew no better, and knowing he had done all he could for me, he left me to my daughter's care, saying he would come again if we required him. Thus, without any effort on our part, the way was opened for the truth.

A Christian Science practitioner was sent for, and during the first treatment such a sense of peace came to me that I felt I had chosen the right way. The skin disease, which had become almost unbearable, was relieved at once, and completely disappeared in three days. In less than three weeks I was healed of all these complaints. I have had no return of any of them, and have never required any material remedy since. I am seventy years old, according to mortal reckoning, but have better health and strength than I have experienced for many years, rising at half past five every morning and attending to household matters most of the day.

But much more significant even than these physical benefits are the peace and content that have come to me through the clearer understanding of God, and of His word, as found in the Bible, which I am daily gaining by the study of "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. No words can express my love and thankfulness to our Father in heaven for leading me to the truth that Christ Jesus taught, and that heals all our diseases.

Mrs. Emma A. Curnock, Dublin, Ireland.

UNTIL I was about six years old I was a healthy, active child. Then I had an illness, and it was only after months of suffering that I recovered sufficiently to go about. From that time on I could no longer run and play as I once had done, and books became my only delight. The Bible was my favorite, and as I read the stories of how Jesus healed the sick and the lame, the wish was always with me that I had lived in Christ's time, so that he might have healed me. I united with the church on my eighteenth birthday, but very soon thereafter I was again laid upon a bed of pain, and for several weeks my life was despaired of.

I slowly recovered, but I seemed to be going into a decline, and the doctor said that the only hope for me was a voyage and a change of climate. In August of 1875 I went with my brother to California, and for a time my health seemed to improve. I remained there and taught school for three years; was married there, and came to Oregon. But I was still far from well, and always taking medicine. All this time I was trying to serve God and live close to Him, according to the light I had, which I have found since coming into Science was a very dim one, for I continually dosed my family with drugs and medicines.

At that time, which was about twenty years ago, an enlargement which appeared in my right side gave me a great deal of trouble, and our family physician was unable to tell what it was. About seven years ago my health seemed to fail almost completely, and I would often be confined to my bed several days at a time. The doctor said that it would be necessary for me to undergo a surgical operation, but as I would not consent to this, he did everything he could, and finally recommended electricity, which I tried without avail. At last I seemed to be so much worse that we called another doctor, who declared, on making an examination, that the only remedy for me was to go to the operating-table. Again I refused, and went to California for a change of climate. When I returned home I seemed to be much better, but the trouble all came back again with increased violence, and though I went a second time to California, I grew worse, and life became a burden.

I may say here that on the first of these two visits to California an old friend came to see me and recommended Christian Science. I shall never forget how kindly and faithfully he explained to me the great benefit to be derived from reading the text-book, "Science and Health with Key to the Scriptures." He gave me a copy of the *Sentinel,* and if it had not been lost I believe that I should have been saved a great deal of suffering. On my second visit to California he talked to me again, but I put it off till a more convenient season. After I had returned home, and while I was suffering so dreadfully that I could not rest day or night, a friend whom I had not seen for several years came to our town on a visit. She was a woman

whom I had always known as an invalid and a great sufferer, but she had recently been healed in Christian Science, and I shall never forget my surprise as I looked into her face and saw that the old expression of pain and worry had given place to one of peace and joy. The thought came, "Surely, if Christian Science has done so much for her, there is yet hope for me." When she told me of the great love, peace, and harmony that was experienced by being healed in Science, I knew that my longing of years was about to be realized, for I determined at once to go to a practitioner; but, as my family wanted me to give medicine one more trial, I again consulted a physician. The doctor told me frankly that medicine would do me no good, that the only remedy for me was the operating-table. Immediately I left for Portland, Ore., not however to submit to an operation, but to consult a Christian Science practitioner. My husband left the harvesting of the grain to go with me, as I could hardly walk the short distance to the train, and I could sleep only an hour or so at night, on account of intense pain, accompanied with a high fever.

I received the first treatment in the morning, and the next night I had a fine refreshing sleep, the first for many months. I awoke the following morning with the spinal trouble all dissipated by the power of divine Truth, and I was happy. I continued the treatment for one week, and returned home a new woman, realizing good health for the first time since I was six years old. The enlargement was all gone from my side, and I was stronger mentally, physically, and spiritually than I had ever been before. For the first time in my life I realized that health was my birthright, because man is God's image and likeness and in Him I lived and moved and had my being. I have never known a moment's illness since, for God has healed my diseases and forgiven mine iniquities. I can now work as much as I desire, and I have never been tired since I was healed. I run and am not weary. I walk and do not faint. Above all this, I prize the spiritual uplifting received with the sense of being healed, and the blessedness of knowing that all of the great commission given by Christ Jesus is for every one who understands, and that I can demonstrate the power of the Spirit in healing the sick. At last I have found out that I do live in Christ's time, for, lo, he is with

us always, "even unto the end of the world." My heart goes out in loving remembrance to Mrs. Eddy for all that she has done for me, and for her loving devotion to poor, misguided humanity.

Mrs. Marietta Leete Mowry, Moro, Ore.

In March, 1904, while visiting relatives in San Francisco, I first heard of Christian Science. At that time I was wearing glasses and had worn them nearly two years, and when told that I need not use them any longer, I scoffed at the idea; but, seeing what benefit my brother's family had received through this blessed truth, I decided to give Christian Science a fair test, as I was very much dissatisfied with my old religious beliefs, which were of the Jewish faith. My whole life had been one of dissatisfaction; I believed that I was a failure, bound with the shackles of evil, and my disposition was such that many times I wished myself beyond the mortal.

Having seen the good done for my people, I thought Christian Science must be good for me, and right there I bought a Bible, a copy of Science and Health, and a *Quarterly*. I started to read and study the Lessons, and from that time I never had any use for glasses and my eyes are now stronger than ever. One month after taking up Science, I was healed in one night of a severe attack of throat trouble, which showed me beyond all doubt that Christian Science is the truth which makes men free. The Bible, which I had never read, was a revelation to me; the understanding came slowly but surely; I was as one newly born; a new light was shining,—I had found a God who is Love, omnipotent, supreme, ever present; in all our needs, the infinite source of supply. My whole life was changed; my disposition had undergone a renovation; instead of jealousy, hatred, revenge, and worry, I had gained a sense of love, and that peace which passes all human understanding.

The physical healing, however, cannot be compared with the spiritual uplifting I have received. Words alone cannot express it! Christian Science is of inestimable value to me in business, and I would not be without it. I shall never be able to thank God enough for inspiring our dearly beloved Leader to guide us out of the desert into the promised land, and for bringing this saving power

to those who are seeking for the kingdom of God. We can repay her only in part for what we have received. Our daily study of the Lessons helps us to be strong, and although not yet perfect, I shall strive to be worthy of the name Christian Scientist. I feel it my duty to acknowledge our Leader as the Discoverer of Christian Science, the foundation of which is the rock Christ, which neither crumbles nor falls.—*A. Bauer, Visalia, Cal.*

In January, 1908, I contracted a severe cold and had a cough accompanied by very alarming symptoms. After a few days the pain in my lungs became so severe that my husband, who had been having the whole care of me, thought it best to call for help, although we had no fear for the result, knowing that divine Mind governs all. He called a practitioner of our acquaintance, and asked her to go to work immediately on the case. In a few minutes I began to breathe easier, fell into a quiet sleep, the first I had had for nearly a week, and in less than an hour, when I awoke, all sense of pain was gone and it never returned. The cough and hemorrhage were soon overcome, as were other complications, including extreme weakness, and in a short time I was about my household duties.

We feel very grateful to God, and to our dear Leader, for the wonderful revelation of this great truth that makes free.—*Mrs. Angeline H. Towle, St. Johnsbury, Vt.*

To say that I owe all that I hold dearest on earth to Christian Science, is in no way an exaggeration. Much has been done for me and my immediate family by a study of Christian Science, but the physical healings I count among the least of its blessings. These are, however, often the "signs" which lead many to the truth, and so it proved to us. In the hope that it may help others, I offer for publication my first experience with Christian Science.

Five years ago last Christmas, my daughter, then four years of age, was very ill. She had suffered from infancy with a throat affection and malaria. Finally, in the summer of 1904, she had a severe attack of illness, followed a little later by acute throat trouble. We had always employed the best physicians for her, and all that they, with the assistance of trained nurses and medicines, could do was done; yet the child was never well. By Christmas

day she was seriously ill again, and once more we called in a physician, who immediately sent for a second—a throat specialist. After a thorough examination they agreed that the child was afflicted with tubercular disease of the throat, also organic heart disease. They advised an operation, providing she could gain the strength necessary to undergo one, which was doubtful, as her whole system was said to be weakened by her many illnesses. She could retain no food, and her general condition was quite alarming. The physician did not hesitate to say that it was critical, and that she might live only a short time, as the heart disease was incurable.

From a medical standpoint there could be no doubt about the correctness of the diagnosis, as the examination was thorough and conducted by two of the leading physicians of Oakland, Cal. As the physicians agreed that they could do nothing for the child, their visits were discontinued, and a Christian Science practitioner was called in. Within a few weeks the tubercular symptoms had disappeared, the breathing, pulse, and temperature had become normal, and all evidences of her long illness had vanished. In the five years since then there has been no recurrence of the diseases, nor have we employed a physician or used any medicine.

Through Christian Science we have been able to overcome several attacks of contagious and infectious diseases, many of the healings being made through a faithful study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and yet these physical healings are the least of the treasures that Christian Science holds for all of us. They are indeed the very least for which we should be grateful to our beloved Leader.

Elizabeth Ballanfante, Santa Cruz, Cal.

[Translated from the German]

It is with a grateful heart that I testify to the great blessings which have come to me and which I am still experiencing through Christian Science. Since early childhood I had suffered severely with headaches and facial neuralgia, which appeared almost every week and often would last for several days, causing me great distress. I was said to have inherited this trouble, and although in the course of years I applied various remedies, even resort-

ing to hypodermic injections, no physician was able to help me.

In the spring of the year 1903 I first heard of Christian Science, and although I did not seem to gain an understanding of this teaching, I took such interest in it that I decided to stop a few hours in Berlin on my way through that city, in order to call on a Christian Science practitioner and to be informed on the subject. In spite of my opposing view-point our interview, which lasted nearly two hours, ended with my asking the practitioner to give me treatment immediately; and I left her a convinced adherent of Christian Science, with a sense of happiness and gratitude. I had asked her for absent treatment, and was soon able to inform her of my healing, which evidently was complete, as the pain had not reappeared after the first treatment and all the circumstances which seemed to occasion it had lost their influence.

Through the study of "Science and Health with Key to the Scriptures," and the other writings of Mrs. Eddy, as well as through the reading of *Der Herold,* the *Sentinel,* and the *Journal,* I have gained more and more understanding of Christian Science, and neuralgia, rheumatism, also bladder trouble, have disappeared without special treatment. This latter disease, the physician had told me, was incurable in advanced age. During all these years we have had no physician in our home; and although my relatives are not yet convinced of the truth of Christian Science, they have let me help them in cases of sickness.

More than the physical healing, I prize the recognition that God, divine Love, sends us neither disease nor affliction, also my deliverance from the exceeding fear of disease and accidents which had beset me all my life. The conscious feeling that God is omnipresent and omnipotent, as well as the firm conviction that divine Love reigns and surrounds us constantly, helps me to overcome error, in whatever form it may seek to glide into my thinking. I am thankful beyond words to God, and next to Mrs. Eddy, for the truth which makes us free.

Freifrau Bertha von Bruiningk, Dresden, Germany.

In Christian Science I have indeed found the "pearl of great price," and enjoy a peace which passes all understanding. It has been such a revelation to me that I

gladly testify with a heart full of gratitude to its uplifting powers. Through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been made a new creature—contented and satisfied with my station in life, and enabled to read the Bible with pleasure and understanding, while formerly I merely read it from duty's standpoint, not comprehending its spiritual meaning or discerning the real knowledge it contains. Now I find the world's knowledge in the pages of this wonderful volume.

For several years I had been searching for a religion that would satisfy my longings and in a measure meet with some of my cherished ideals. My own orthodox church seemed to come so far short of doing this that I began to look into the doctrines of other churches; in my investigations I however found none which I considered as consistent and liberal as were my own. But about two years ago, while looking up Christian Science as a last resort for a cousin who had been terribly afflicted for fifteen years, and whom her many physicians had pronounced incurable, I began to realize the logical and practical truths taught in this Science.

The gentleman who was good enough to enlighten me upon this subject told me of his own healing from a malignant disease of the throat, and then began to explain the teachings in Christian Science. He made what seemed to me very ideal statements, almost too good for this life, and yet just what I longed for in a religious way. So I hesitated in wonderment and decided to see if my friend (who was in a touring party with me) was living up to any of his sayings. The next three or four days we were together, and I am glad to state that I found him to be the most consistent person I had ever met. Through his happy disposition, charity for others, and Christian courtesy, I felt that he enjoyed something I should like to possess, and upon returning home I sent for Science and Health and awaited in great eagerness its arrival. When reading it I tried hard to find something to criticize, because I found myself gliding into a stream very distant from the one I had been brought up in; but I found only the most logical statements and sound wisdom.

With this much knowledge at hand, I still wavered, because I had not yet been to a Christian Science service.

In a month's time, however, I had occasion to go to Baltimore, and there attended First Church of Christ, Scientist. Upon joining that assembly on one of the most beautiful Sabbath mornings I have ever known, I thought I had never seen so many contented, earnest faces in my life. The whole atmosphere was filled with peace and good will. Following the service, I was greatly impressed by the good fellowship that existed, and by the many who greeted and welcomed me into their midst, so that it did not seem to be my first visit to Science, but as if it were my own home church. But with all this insight I still hesitated, because my entire family are physicians, and while I have taken very little medicine I have been in a medical science atmosphere all my life, so that error kept insisting upon the ingratitude and disregard for my father's and brother's profession if I turned in such an opposite direction.

Divine Love cleared away this cloud, and finally I dropped anchor, and now continually praise God for the joys that are mine, and for the inspiring fact that one was enabled to see the truth as it really is and portray it to her fellow-men. We love Mrs. Eddy because she has given her followers a practical religion, a religion that satisfies our every need and brings peace and harmony to hungry souls. Every day, in studying the Lesson-Sermon, something new is revealed to me, and I have had many demonstrations of Truth's healing power. During a visit in Cincinnati last winter I became ill on the street-car one morning while riding out to one of the suburbs, so much so that I became very faint. With my small understanding I, however, began to declare the truth, when suddenly I remembered I had a practitioner's card in my handbag, and she was the only Scientist I knew in the city. With much effort I left the car and entered a nearby store. I felt too ill to call the operator, but in a little while I was able to speak and got the correct number, and told the practitioner who I was and asked her to treat me at once. I can never forget the peace that attended me when she said, "Remember that divine Love is with you." I hung up the receiver, walked out to the car, and in twenty minutes reached my cousin's home, feeling a very different person. At other times, when overcome by car-sickness, I have been ill for twenty-four

hours from the use of medicines, but that afternoon I attended a reception given in my honor and was in the brightest cheer. In Christian Science God is an ever-present help in time of trouble, and the physician who heals all our diseases.

Mary Lamon Miller, Mason-Dixon, Pa.

I WAS a sufferer for thirty years from troubles which seemingly could not be cured, and complications from heart, nerves, and stomach, with frequent and severe headaches and rapidly failing eyesight, were always threatening me. I had been constantly under medical treatment, was a slave to the drug habit, and relying on some drug to induce sleep. I would occasionally have a complete collapse, and was always dreading an occurrence of this sort. I had endured so much that I was but a poor piece of humanity, mentally as well as physically. I then turned to Christian Science, and after the first treatment I began to have hope. My recovery was steady, rapid, and complete. In six weeks I was well; and more, I had plenty of reserve strength, the consciousness of the ever-present source of health and strength.

The gratitude which I first felt for my healing is with me still, after more than three years have passed. I am constantly giving thanks in the days, and whenever I waken in the night-time, for the blessings and the joy which have come to me,—for the Christian Science literature which teaches the knowledge of God and His laws, and for dear, inspired Mrs. Eddy, who has shown us how to obtain the "peace of God, which passeth all understanding." If every one could know what a help Christian Science is each day, all would strive for it. Its teachings are beautiful and practical, and it seems to me the only desirable thing in the world. No medicine has been used in my family since I became interested; Truth has met all our needs.

Ida Frances Abbott, Manchester, N. H.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
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EDITOR'S TABLE

WHEN Jesus healed the sick of "all manner of sickness and all manner of disease," there is no record that he used any material means; and we may say that this claim is universally admitted, notwithstanding the captious critic of Christian Science who occasionally comes to the fore with his assertion that the Master did make use of clay and spittle in the case of the man who was born blind. It is also generally admitted that Jesus' reference to the works which he had done, and the "even greater works" which his followers were to do after him, did not contemplate a different system from that which he had employed. While it is true that in some places, where the heart of the people was hardened against him, he did not perform many mighty works, it is also true that his system was unfailingly efficacious whenever it was called into use.

The work of Christ Jesus, and that of the early Christians as well, proved beyond question that drugs or material remedies of any kind were not necessary factors in the healing of disease and other physical infirmities, and that positive results were obtained without them. In the later centuries, however, mankind, practically ignoring the work of Jesus, have drifted into the belief that medicine and surgery are necessary to their health and well-being; and until the discovery of Christian Science by Mrs. Eddy this belief remained unchallenged, and the healing method of Jesus and his immediate followers was relegated to the past. During the decades which have elapsed since the discovery of Christian Science, the interest of humanity in spiritual healing has, however, been

gradually aroused, and it is again being realized, by a rapidly increasing number, that not only are material remedies unnecessary, but their use is at variance with the system employed by the most successful healer the world has ever known.

The testimonies of healing which are published in our periodicals show that thousands who have had the courage to put aside their fear of bringing bodily harm upon themselves if they ventured to do without medicine,—and it does take courage to launch out into what seems an unknown sea, to put one's trust in an unseen power rather than in that which is close at hand,—these believers in the unchanging power of the God who is "the same yesterday, and to day, and for ever," have been healed by the Christ-method. And just to the extent that mankind lose or are able to overcome this fear, they will be healed of their diseases as surely as were those who put their trust in the great Nazarene, and were willing to be healed by him.

Probably the greatest need of humanity today is that it be educated out of the belief that drugs are of themselves able to heal sickness. When freedom from this belief is attained, the fear of disease will be largely lessened, and trust in God will be more generally in evidence; or, as Mrs. Eddy has expressed it, "When divine Science overcomes faith in a carnal mind, and faith in God destroys all faith in sin and in material methods of healing, then sin, disease, and death will disappear" (Science and Health, p. 395). If we stop to think for a moment, that to prefer some method of healing other than the method employed by Jesus is virtually to discredit his precepts and example, we shall readily see that such a practice cannot be good for the individual who would seek "first the kingdom of God."

The time when the espousal of Christian Science seemed like following an uncharted channel to an unknown sea has gone by, and it is now much easier to understand that the healing of disease is not dependent upon drugs than it was when Mrs. Eddy first reiterated this teaching of the Master and proved its truth by demonstration. The way to freedom has again been made plain, and it is for those who will, to walk therein.

ARCHIBALD MCLELLAN.

IN no particular, perhaps, is Christian thought more sadly awry than in its concept of the nature and law of the divine activity in creation, and for this fact one of the world's greatest poets is largely responsible. Milton wrote not only as a poet but as a theologian, and when the profoundly moral earnestness of this great religionist finds expression in the "incomparable phrases," as Matthew Arnold calls them, with which he pictured the events narrated in the second chapter of Genesis, the sympathetic reader retains not only a vivid remembrance of his majestic measure, but he can hardly escape the impress of an interpretation which is no less material in its sense than splendid in its setting, and the effect has been to fix in thought a sense of God and His order which yet dominates dogmatic theology, but to which the spiritual interpretation of the Bible is and ever has been inherently opposed. Take, for instance, the following:—

> Thus God heav'n created, thus the earth,
> Matter unform'd and void, darkness profound
> Cover'd th' abyss; but on the watery calm
> His brooding wings the spirit of God outspread
> . . . . . .
> And earth self-balanced on her center hung.

When one reads lines like these he is tempted to pass over if not practically to consent to the strenuous dogma of the Puritan preacher, because of his delight in the compelling song of the princely poet. The day has come, however, when the illogic and anthropomorphism of the Miltonic concept of God and His creation can no longer remain unchallenged. The voice of Spirit is heard in every land, and it speaks for the immanence of that divine Mind which is the immediate source and support of all true being, the only cause and creator.

As very generally understood, creation takes its meaning first of all from the processes of manufacture. It conveys the thought of aggregation, of shaping and adjustment. When speaking of God, this meaning has been enlarged so as to include provision, the bringing into existence of the raw material which was to be molded by the divine fiat. Yet another thought has been added in the teaching that life was implanted in matter, which thus became a channel for the expression of a self-determining force, and all this introduces us at once to the human

belief that there are at least two kinds of reality, a belief which is entrenched not only in untutored thought but in Christian teaching, and which has so much to do with the world's understanding of the nature of creation.

The first and in a sense the most natural answer to the question "What is reality?" is reached by opening our eyes and reporting the objects which can be seen and touched. Human sense is sure that the things thus defined are not spiritual, and yet it is no less sure that they exist, and must therefore have their place in the divine order, be essential to the divine manifestation. It is rather interesting to note here that with most Christian people the conviction of the reality of matter is no more clear than the conviction that it is not eternal. They understand that God brought it into being at a given time, before which it was non-existent. Questions as to the nature of God's universe and rule before He had thus supplied Himself with something wholly unlike Himself in order to express Himself, might be refused a hearing by the all-credulous, but they are sure to obtrude themselves upon the truth-seeking skeptic and to awaken doubt as to the historical verity of this matter-making explanation of creation.

Furthermore, modern physical science has never had any use for the matter nucleus or atom, save as a support for power, a center whence forces are radiated, and as the result of more recent investigations it has practically discarded all factors save those of force, so that the time-honored idea that force inheres in or is expressed through matter has practically passed into an ignoble desuetude. Not long since, a distinguished philosophical writer, who was withal an evangelical minister, has dared to shock the good people who maintain the historical verity of the second chapter of the Genesis narration, by subjecting it to open ridicule. He speaks of this view as characterized by a genuine "division of labor"! and says,—

> There is one part that simply exists and furnishes the being; it does nothing but be. The activities are next supplied by force or power, which finds in the being a seat, home, fulcrum, etc. We have then a certain core of rigid reality, which exists unchanged through the changes of the thing, and supplies the necessary stiffening; and around this we have a varying atmosphere of activities, which are said to be due to force. . . . The only possible reason which even thoughtlessness can urge for positing such being would be, that power must have some support; but it is plain that this passive negation could

not support anything. . . . The existence of force would never warrant the affirmation of the forceless, and the forceless could never be viewed as the origin of force. . . . The truth is that in this separation between the thing and its power we are the dupes of language. . . . The reality is always an agent. . . . How an agent can act is unknown; but it is plain that we get no insight into the possibility by positing a rigid core of inert reality in the agent.

Today the whole drift of philosophic thought is distinctly toward that concept of being which Mrs. Eddy enunciated forty years ago and by reason of which Christian Scientists have been inconsiderately criticized as non-believers in the Bible statements respecting the nature of creation and of man. Christian Science teaches that while cause and effect are separated in common thought, metaphysically speaking they are one; that nothing can have real existence apart from an active agent; that substance cannot be conceived as separate from or unlike God, and that since, as all Christian believers agree, He "in whom all things consist" is the one supreme intelligence, it can but be true that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468).

It is manifest that this idealistic concept of the nature of substance must shape our thought of creation. Not only does it dispel the old belief in two kinds of reality, matter and mind, but the sense of separation between the maker and the thing made gives place to that realization of the divine immanence which is as certainly demonstrable today as it was in the first century. This teaching of Christian Science, that creation is the immediate and continuous manifestation of the omnipresent and omniactive agent whom Christ Jesus named "Spirit," denies all place or participation to materiality, since like begets like and the infinite good must be all-inclusive. Creation may be said to register or sum up the divine activity apart from which nothing transpires or is done. It is the eternal witness to the divine presence, and signifies not the increase of being but the expression of being, of which expression man is the highest order. The panoply of the heavens is spread over all God's creatures, but man alone knows whereof he thinks, as his enraptured thought wanders amid the blossoming pastures of the sky! It is his to follow the footsteps of the infinite and to apprehend that the eternal now is creation's day, a day which dawns anew not only in each unfolding flower, but in each

budding thought of Truth and Love,—in all that is accomplished through God's "working" in us.

As thus apprehended in Christian Science creation constitutes a new heaven, a new earth, and a new creature, man, in whom the life and love, the truth and beauty, and the authority and power of God are manifest, and the realization of this coming of heaven to earth is the joy and rejoicing of every true Christian Scientist. Despite the seeming of material sense, we may discern something of the divine appearing, perceive His creative presence in the wonders of the opal, the lily, and the sunset. "Natural theology" has its values. It is full of suggestive appeal; and yet there is only one unquestionable and fully-assuring manifestation of the divine presence and creative activity, namely, the new birth, that awakening to the consciousness of good which breaks the fetters of material belief, casts out evil, and heals the sick. The demonstration of the power of God in the inner experience enables one to say with the great apostle, "I know whom I have believed." It dispels every doubt and satisfies every longing. It is the answer for us of the psalmist's prayer, "Create in me a clean heart, O God; and renew a right spirit within me." It is the fulfilment of Mrs. Eddy's prophetic words, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human belief have closed, and will find himself unfallen, upright, pure, and free" (*Ibid.*, p. 171). The highest, truest, and most inspiring sense of creation is attained only in the measure of our recognition of man's place and part in the divine activity.

JOHN B. WILLIS.

CHRISTIAN SCIENTISTS are always glad to hear of criticism of their doctrines and practice, if only it be fair and if the critic does not claim to have a complete knowledge of the subject when he has only the dilettante's point of view. The time has gone by when any thoughtful person, especially one with religious conviction, can afford to admit ignorance of Christian Science. Those are best fitted to discuss this teaching who not only read "Science and Health with Key to the Scriptures" in

connection with the Bible, but who also endeavor to demonstrate the basic truths therein stated in the overcoming of sin and disease.

The writer knows from personal experience in the orthodox church that the constant study of the Bible creates a ceaseless demand for the Christ-healing from childhood up, especially in times of sickness and sorrow, when material means fail utterly to give relief; and how terrible is the blow which falls when a religious adviser tells such a one that he must not look for any manifestation of the Christ-power in this age. But the faith which is born of man's spiritual nature will not down with such denials of Truth's ever-presence and all-power, and it gropes on until the same light breaks which dazzled Saul on his way to Damascus, and, as in his case, leads to the healing and then to more light. Those who learned to love Christ Jesus in the old church, and who love him even more (because they understand his teaching better) in Christian Science, will be interested to read some extracts from a sermon preached in Scotland, not long since, and published in a local paper. The text was: "He that is not against us is for us," and the clergyman said,—

> It is an interesting fact that the Discoverer and Founder of Christian Science is a woman, Mary Baker Eddy, still alive and delivering occasional messages to her devoted followers. This, I believe, is a unique fact in the history of religion. According to the record of the Old Testament the woman was first in transgression, and was the primary cause of the race being expelled from paradise; but if the claims of Christian Science be granted, then a woman is to lead the race back into a yet more glorious paradise.

This good brother doubtless remembers that it was a woman who first saw the risen Saviour, and that to her was given the command to announce to the doubting brethren the glorious fact of the resurrection. The gentleman says that he is not an unsympathetic critic, but one who welcomes light, "from whatever source it comes." There are, however, thousands who were at one time not merely unsympathetic toward Christian Science, but bitterly antagonistic to it, who later were convinced in the very teeth of their own prejudices (and in some cases of agnosticism) by their own healing or that of some dear one, who now recognize the ever-presence of the Christ and thankfully say, "My Lord and my God."

We are especially glad that this kind critic sees in some

measure the distinction between Christian Science and certain theories which are sometimes mistakenly thought to be like it. He says,—

> Mrs. Eddy and her followers do not use the word religion, but science; not the word faith, but knowledge; not believing, but understanding; their favorite comparison is with the science of numbers. When you work out a problem in mathematics you do not ask the pupil if he believes your demonstration. You ask him if he understands it. So is it in Christian Science. Healing is an integral part of its program, but it will have nothing to do with faith-healing or kindred methods of dealing with disease. It believes in the power of Mind, but it repudiates any affinity with mesmerism or animal magnetism or any of the other isms connected with this family, such as spiritualism, mysticism, idealism, and so on. Christian Science declares it has nothing to do with any of these; it concerns itself with the Science of Life and of being.

Respecting the attitude of Christian Scientists toward the Bible, he writes,—

> Very ingeniously and successfully, too, in many cases does she [Mrs. Eddy] press the Scriptures into her service to teach the truth of Christian Science. Of course, in order to do this she must constantly spiritualize the meaning and here and there insert a word of her own; but Mrs. Eddy never seems to doubt that her interpretation is the true one. She is delightfully positive in her teaching. Angels, for example, are pure thoughts, not etherealized human beings. The "bottomless pit" is the great nowhere; and the devil and his angels are not personal devils, but personified evils—such as sickness, death, jealousy, hatred, revenge, hypocrisy.

Like many others who have not reached the point of demonstration, this fair-minded critic is unable to grasp the necessity for a complete denial of matter as reality, and here he says he must part company with Christian Science. St. Paul said, "They that are in the flesh cannot please God." He however added, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." To the Christian Scientist this statement is strictly equivalent to Mrs. Eddy's statement that the real man "is not material; he is spiritual" (Science and Health, p. 468). Of course we can never claim for ourselves an exact likeness to God if we are material, since Jesus declared that the Father is Spirit, and Paul says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Christian Scientists find it of the utmost importance, in striving for dominion over all that is unlike God, to know that the understanding of spiritual law leads to freedom, while the belief in matter and material law holds mankind in bondage to sin and disease. In conclusion this brother says,—

What then are some of the lessons we may learn from this movement, some of the things Christian Science is forcing upon the attention of the church? First and foremost there is what is termed the allness of God; God is All; Spirit is Supreme Being. In an age of materialism, when people were beginning to be afraid to express belief in an unseen and spiritual world, it is something to have this truth put courageously in the forefront, and to be counseled every day to think more about God and less about matter. Then, too, there is the supremacy of Mind. That lesson we also need. It has also something to teach us in the immediate realization of the kingdom of God. It is strong on the present tenses. Many of the things we relegate to a future life and an ideal world, Christian Science claims to possess now; the promises of Jesus and the visions of the Apocalypse are present realities, present possessions; and it is surely good counsel never to put off to the morrow of a future life what you can have today. I have already said that one can see an element of danger in the Christian Science teaching regarding sin, but it is right to add that Mrs. Eddy repeatedly insists on the necessity of true goodness. To commit sin is to admit its reality and so come under the dominion of the false god, mortal mind. Purity is essential to power, and the aim and endeavor of Christian Science is to take away the veto of the lower self, the veto of the lordly passions of the lower self, that the true self may realize its destiny.

Truth, Life, Love—these are the great words in Christian Science, the trinity of good which it seeks to place on the throne, in room of the sin, sorrow, and suffering that everywhere abound; and surely that also is the mission of the Christian church and the goal of all her efforts.

These kindly utterances recall our revered Leader's words at the dedication of the first edifice of The Mother Church in 1895, and published in "Pulpit and Press" (p. 22), "When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose." Speed the day!

ANNIE M. KNOTT.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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EFFECTUAL PRAYER

BLANCHE HERSEY HOGUE

"THE effectual fervent prayer of a righteous man," wrote St. James, "availeth much;" and James was a follower of him who said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." It is to be noted that this apostle saw not only the power of true prayer, but that he discerned as well the reasons for unanswered prayer: "Ye lust, and have not," he declares. "Ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." This is an arraignment which brings the mortal face to face with himself upon this whole question; a charge which exposes self-interest, dishonesty, greed; an analysis which lays bare the whole human deflection from Godlikeness. The inspiration of righteous communion and the vanity of perverted petition were alike evident to this clear-eyed disciple; and they can be equally plain to the men and women who attain today a like measure of spiritual understanding.

Christian Science holds for the world a crystal-clear perception of prayer, and makes possible such prayer by revealing spiritual man, the likeness and image of God, as thinking no thoughts of his own but as always reflecting the divine Mind. To reflect divine Mind is perfect prayer.

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The petitions of mortals are so depressed with doubt, so excited by fear, so biased by self-will and so swayed by personal desire, that they offend the law of righteousness over and over again. The one acceptable prayer is that thought-process, whatever form it takes, which unselfs the purposes of the heart and makes God first in the affections; and this will lead, eventually, to the wholly right prayer. Mortals under stress of fear have called blindly to something, anything, outside themselves for help; yet even this misdirected effort of a self-preserving instinct indicates the need for help outside mortal resources and encourages hope for the acceptance of Christian Science, which leads to the understanding of God and purifies the heart which calls upon Him.

"Ye worship ye know not what," said Jesus to the woman of Samaria; "we know what we worship." And then he defined God as Spirit, and declared, "They that worship him must worship him in spirit and in truth." The worldly-minded have long prayed to they "know not what." The revelation, however, of all that is true about God, unfolded by Christ Jesus and again set forth in Mrs. Eddy's teaching of Christian Science, shows the Christian Scientist more of what he worships and helps him to pray with growing sincerity and grace. Christian Science elevates prayer, and will continue to uplift and enlarge it until it becomes that fervent and effectual thought-process of "a righteous man" which does avail.

Concerning this question of prayer, Mrs. Eddy has written on page 20 of her book "No and Yes": "Ever-present Love must seem ever absent to ever-present selfishness or material sense. Hence this asking amiss and receiving not, and the common idolatry of man-worship." And again, in the same book (p. 39), "Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, and Truth, uplifting us to Him." Prayer, then, is not for God, but for us. Prayer is not to persuade nor to placate God, but to make room for more of God manifest in us. Prayer benefits essentially him who prays, for if it be true prayer it transforms his consciousness, purifies his desire, enlarges his outlook, increases his expectation of good. Prayer, like Jacob's ladder, is the celestial stairway upon which the angels of thought ascend

and descend; lifting honest hope to God; bringing heaven's will to earth. Prayer raises thought to the higher uses of good; to oneness with God and with all that is Godlike. Prayer explores the kingdom of heaven which Jesus declared is within us; it goes about the righteous business of acquainting thought with God. It stirs the moth and rust of earth; bares our human mildew to heavenly sunshine; renews all life. Under the influences of true prayer goodness thrives; evil passes, and the law of God prevails.

What mortal is ready to admit that the presence of God is absent to him, as Mrs. Eddy has declared, because of ever-present selfishness? And who is honest enough to see, as James points out, that his requests, if granted, would strengthen him in his own wilful way? He who is, is ready to utter his first availing prayer; he is no longer thankful with the Pharisee that he is not as other men, but rather sees with the publican his own distance from Godlikeness. Thought must distinguish between spiritual man in God's likeness and the mortal which counterfeits spiritual man; must see the error of the latter, and rise from it into the reality of being, if the right basis for prayer is to appear. The perception of man's spiritual perfection and the uncovering of the material imperfection which hides God's man, go hand in hand in Christian Science. Solomon approached God when he knew himself to be "a little child," in need of guidance; Peter saw, at the first touch of the Christ, his own sinfulness; even the sinless Master declared, "None is good, save one, that is, God."

When the mortal sees the unworthiness of all that is mortal, he enters upon a humility which is the first requisite of effectual prayer. Intellectual perception, logical reasoning, even unflagging devotion to good purpose, without "a contrite spirit" avail little. The true Christian feels safest when possessed by humbleness of spirit. To be able to say honestly and spontaneously, "I was wrong," or "I am sorry," and then to do better, means spiritual protection, for it puts to flight whole troops of damaging thoughts,—thoughts self-righteous, self-opinionated, and self-inflating. It should be noted, however, that this spirit of true humility differs from self-depreciation or self-condemnation. The latter traits are the human recoil from disappointed self-confidence and self-love. Actual hu-

mility is the desire to know God because even the best of self fails to satisfy, and it exalts God and knows His presence to the exact degree that the whole human point of view is surrendered.

Humility, then, comes first in preparation for true prayer. It is that quality which confesses, "I need thee every hour." Not until the prodigal of Jesus' parable saw his food to be husks, saw his own distance from his father's house, saw how unsatisfying, in fact, was everything outside his father's house, did he cast it all from him and go to his father. In like manner, it is only when the spiritual analysis of Christian Science strikes a proud spirit contrite that the heart can say truly and wholly, "I will arise." The Christian Scientist maintains that Christian Science brings about a thought-adjustment which compels humility, and that its teaching, obeyed, leads logically to availing prayer.

Not that Christians in all ages have not prayed, and frequently with "signs following." But no philosophy or religion save that wrought out by Christ Jesus and elucidated today by Mrs. Eddy's teaching has ever revealed the spiritual man's inseparability from God; has ever set forth the entire unreality of evil; has ever even attempted to annul sickness and death in conjunction with the destruction of sin; has ever claimed that answer to prayer comes logically, by reason of spiritual law, as such law is understood and obeyed. So, the student of Christian Science knows he has found that which puts mortal selfhood where it belongs, and that which exalts God's power and presence as absolute. He prays, consequently, if he prays rightly, with no sense of human righteousness, and his confidence that right prayer and its answer are inseparable follows increasingly his larger sense of God and of man's relation to God. With this much understood, he must acknowledge honestly that nothing less than Christian Science could give him this infinite basis for praying aright and for gladly expecting the answer he earns.

With meekness and with confidence of answer, then, the student of Christian Science prays; and from this righteous beginning he may steadily improve the nature of his prayer. Much has been said about the insufficiency of petition; the value of affirmation. Christian Science says that we may pray in any way that makes God nearer, dearer, more

available to us; but that whatever desire approaches Him tremblingly or in doubt, will necessarily find its wings and soar into confidence if it be rightly based upon the admission of His ever-presence and ever-beneficence. If prayer begins with petition, it must, to be availing, end with affirmation. "For thine is the kingdom, and the power, and the glory," prayed Jesus, after he had told his disciples to ask for daily bread, for forgiveness, and for deliverance from evil.

A cry for help may be the first reaching out for God. If thought is at-one with God, it is serene and knows the safety of all created things. But if human will and desire are wandering, an appeal for help is often the mental pivot upon which thought swings back to God, and so has its uses to the straying mortal. To beg God for help and still remain in doubt, is, however, to let doubt and fear govern the situation and work out their evil purposes. Christian Science alters the character of prayer by leading it beyond this point of insecurity to a living certainty of the goodness of God. It enlarges the prayer which asks for help until it is a prayer which finds joy in knowing how God helps. And it adds to the Christian's prayer just what the Christian desires to have,—the unshaken expectation that the will of God shall prevail.

The prayers of scholasticism have for their basis a belief that God knows both good and evil, and that He frequently withholds good, or for inscrutable purposes sends evil; therefore those who so pray waver and suffer disappointment. The prayer of Christian Science stands squarely upon the understanding of God as creating and knowing and sending only good; hence the Christian Scientist knows God's plan for him to be all good, and his prayer is steadfast in trust and rejoicing. He enters into prayer in order to rid his own thinking of fear and doubt and confusion; to find what is really God's purpose for him. And he does this by knowing that God, divine Mind, is the only original thinker; that man in His likeness is mentally reflecting God, and so is thinking God's thoughts by reflection; and that all unlike divine Mind, or supposedly outside it, is not Mind at all, but a passing erroneous belief to be neither honored nor feared. He puts away so-called material thinking and cherishes spiritual thinking, until the one departs from him and the other possesses him.

Then appears that wonder called answered prayer. Sin lessens, temptation departs; sickness is healed; dominion over evil enters into human affairs. This is the prayer of affirmation; this the basis for Christian Science treatment; this the manifest faith that removes mountains.

The Scriptures as interpreted by the Christian Science text-book reveal the truth about God and His creation; the material senses testify untruthfully about the creator and about all created things. Prayer readjusts thought, that Truth may appear and all untruth disappear; hence its necessity and value. True prayer is the declaration of spiritual law coupled with living trust in the availability of this law to meet all human need. It is the meditation of the heart which lays hold of spiritual law and enlists its activity to undo specific evils. It is the transitional, transforming state wherein thought reverently and piously yearns for good. It is the open mental doorway through which Christlikeness enters to handle the serpent of sin. Prayer that is right makes over the mind of him who prays; it is evil giving up its boast; its logical result is increased selflessness. And thought thus purified cannot fail to receive answer to prayer with its prayer. It is ignorance and sin and doubt and fear which separate prayer from its answer. Really, the possibility of prayer presupposes the existence of its answer; if prayer dwells with men, answer must exist in God. And so, when thought becomes one with God, it becomes one with answered prayer.

Concerning what is generally called the prayer of affirmation, the human heart must be carefully watched. It is true that the understanding of the all-power and ever-presence of God, affirmed and realized as Christian Science reveals it, heals the sick, annuls sin, and otherwise destroys evil. But to affirm God's care and protection for any specific personal purpose is to be in danger of praying amiss. The righteous prayer does not concern itself with human wishes; does not ask God to enter upon the scene of human affairs and rearrange them to suit the petitioner. To affirm the success of human plans and policies, even though they seem at the time to be altogether good, is to pervert in most unholy fashion the offices of true prayer.

The human will, until unselfed by divine Love, is by nature a lawbreaker, and its prayer, whether of petition or

affirmation, is for self, and in consequence untrue and deservedly unavailing. The genuine Christian Scientist, therefore, does with his own desires as Abraham did with Isaac, and nothing short of such complete surrender can make his prayer prove true. He must renounce all that constitutes a material sense of existence, and lay down his personal outlining of plans, if he is wholly to trust his welfare to the law of God. He must, in short, mean "thy will be done" when he prays it. Let him who prays cast out of himself the will to shape the answer to his prayer, and he prays truly.

He who prays, then, should gladly lay aside his own desires and seek safety in acquaintance with the divine Mind and with all that this Mind holds for him, else his prayer is a mockery. If he desires only comfort in the flesh, and has no longing to be more Godlike, he should not, to be consistent, be praying at all; nor should he be expecting help from God. The only genuine prayer asks for redemption from matter, not for peace in it; for deliverance from the things in ourselves that make us sick, not just for relief from sickness. Such prayer is righteous, for it defeats everything that would obstruct spiritual progress. It is effectual because it casts out of thought the causes for trouble, and there is consequently less trouble.

"The effectual fervent prayer," said St. James; and the fervency of prayer is determined by our interest in the things of the Spirit. That which concerns us most we are most fervent about. He who prays in lukewarm fashion will very likely find, upon analysis, that he loves God least, worldliness most. When prayer is a living and refreshing mental oneness with God and Godlikeness, and thought is happier in this than in any human point of view, prayer is fervent. When, with this, thought is sufficiently enlightened to understand somewhat the ever-presence of God and the nothingness of evil in the sight of God, prayer becomes irresistible; no evil can withstand it. Christ Jesus said, "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And Mrs. Eddy, whose life is a prayer that has uplifted her generation, defines clearly the conditions which make possible answered prayer, when she writes (Science and Health, p. 495), "God will heal the sick through man, whenever man is governed by God."

OPTIMISM JUSTIFIED

W. D. MC CRACKAN, M.A.

REFORMERS of various schools, in their endeavor to help the victims of sin and sickness, have become aware that optimism is highly desirable. Never before have physicians and theologians, for example, insisted as strongly as they are doing today upon the value of optimism as an ally in the cure of the sick and sinning. And yet these reformers need to be reminded that optimism cannot be founded upon the evidence of the physical senses, but is mental and spiritual in its nature, and must be derived from a correct concept of God and man, if it is to be available in the work of healing and reforming humanity.

No amount of prying and prodding into matter can lay bare optimism. It does not lie latent in any drug, nor act through any chemical reaction. It is not to be found in the countless experiments conducted by the medical profession, in the multitude of books published on the subject of *materia medica,* nor in the bottles reposing on the shelves of the thousands of pharmacies found all over the world. Moreover, it is too often excluded from the doctrines taught by scholastic theology. Optimism may operate in the mind and heart of the physician or patient and so prove beneficial, but if unsupported by spiritual understanding it is indeed a slender reed to lean upon in the presence of sickness and death. Optimism may be excited temporarily by the expectation of relief and cure; it may even be artificially induced by false hopes; or it may be so deeply imbedded in what is known as the temperament of the sick person as to defy for a long time the evidence of physical deterioration. But if optimism is to endure, it must be based upon conviction, and sound conviction can only follow upon scientific understanding and reasonable proof. Optimism which is not founded upon fact cannot last, and the reaction which comes from disappointment is often a dangerous experience for the sick and sinning. It does not suffice to be buoyed up by hope and good wishes, or to expect health, happiness, and holiness simply because these qualities are held to be desirable.

Optimism must rest upon a substructure of science which will satisfy reason, bring conviction, and establish the proof

of its own correctness. This Science, of which Mrs. Eddy is the Discoverer, is Christian; it has come by revelation, and it is founded upon the Bible. Systems which try to induce optimism by the promise of relief from disease through material remedies, or by holding out a prospect of spiritualization after death, have not justified their existence. It has been found that material remedies run their course. At first they may seem efficacious in many instances, but as the mortal consciousness passes from theory to theory, certain remedies lose even their supposed effect, are displaced by others, and end by disappointing those who trust in them. So also the promises of good things to come in the hereafter do not satisfy the human craving for happiness and holiness now. Moreover, these promises have never been highly valued by mankind, for their fulfilment has been made conditional upon death, and mankind has always taken every possible precaution to escape death.

It is quite useless for any one to urge the sick to be optimistic when he himself believes that they are in the grasp of inexorable law which is making for their dissolution,—that man is material and has but few years to live, between the cradle and the grave; that he consists of flesh, blood, and bones, set together with so much delicacy and complexity that the slightest jar in the wrong place or at the wrong moment may put him permanently out of action. What does it avail to speak encouragement to one who is educated to believe that the supposed laws of disease are inherent in man, unless you yourself have proof that such is not the case? What hope is there of genuine peace if physical force is supreme, and matter contains within itself the issues of life and death, so that it can decree dissolution to be sudden or lingering, by the whirlwind or the worm?

It is a mockery to insist upon optimism for others while believing ourselves that there is no certainty of safety anywhere, no abiding-place, no shelter, no stronghold, no refuge from the assaults of disease and death. And yet one may accept it as a hopeful sign of the times that those who make a practice of trying to heal the sick by matter are reaching the conclusion that their most valuable ally is something which is not material at all, but on the contrary is metaphysical. If thousands of years of experi-

mentation have brought the medical profession to set so great a value upon a purely metaphysical quality, may not the day be close at hand when that profession will learn to rely entirely upon metaphysics for the treatment of disease?

Christian Science shows that true healing transcends matter and is metaphysical,—that matter in and of itself possesses no curative properties, and that the effects often observed from the administration of material remedies are due to the beliefs of mortal mind or the human consciousness. Mrs. Eddy writes on this point, "When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals" (Science and Health, p. 155). Turning to the Bible, we find the source of true healing to be God. In the words of the psalmist, it is God "who healeth all thy diseases." Mankind is assured in the 91st Psalm that "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." True healing, then, reduces itself to the practice of turning to God with understanding. It involves the true prayer which recognizes God as He really is, and discerns His creation spiritually as intact and eternal. In the last analysis the healing of the sick, no less than the reformation of the sinner, is dependent upon knowing God.

Hope springs up anew when mankind turn to God, even as a last resort, instead of as the first. The expectation of good brings courage and cure when it is based on spiritual understanding. Optimism, in order to be available at all times and under all circumstances, in order to be free from the assaults of doubt and misunderstanding, must transcend blind belief. The victim of discord must learn to say not only "I believe," but also "I know," and to be sure of his ground. In acquiring the right to say, "I know that my redeemer liveth," the student of Christian Science will find that he must discard many incorrect concepts about God and man, uncover false doctrines, and permit no evasions or mysteries. The mistakes of scholastic theology which may be lurking unnoticed in the learner's consciousness, no less than those made by *materia medica,* will be brought to trial before the tribunal of the most High. The truth alone must be retained, else optimism would soon fail to justify its existence in human consciousness.

Indeed, what warrant or excuse is there for optimism, if God is the author of evil as well as good, a theory commonly taught by scholastic theology? If God creates sin and disease, gives them laws and sets these laws in operation, or even if He only permits evil, then despair might be justified, certainly not optimism. Such a theory sounds the death-knell of all hope, for there is no possibility of destroying what God creates, even if He only permits it to exist. What chance has poor weak humanity of evading the decrees of sin and disease, if God stands sponsor for those decrees? Thus one of the first consolations brought by Christian Science is the assurance that in disobeying the dictates of sin and sickness humanity is not found fighting against God, but rather in behalf of His laws.

Again, what justification is there for optimism if, in spite of all honest endeavor here and now, true happiness and genuine spiritual joy can only be obtained after death? The prevailing teaching of scholastic theology, that man is spiritualized by death, is a source of profound discouragement to those who are struggling for spiritual enlightenment now. No normal and wholesome person desires to experience death, even with this promise in view. Christian Science shows that the process of spiritualization begins here and now, and that it is not dependent upon death. It explains heaven as a state of consciousness which can only be acquired and established through spiritual growth, not through change of location. Mrs. Eddy defines heaven as "harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (Science and Health, p. 587).

He who would prove to the sinner and the sick the justification for optimism must not believe in an anthropomorphic, or man-made God. A supreme ruler at once all powerful and yet changeable, capable of suddenly reversing his position and changing his rules; one who has created men capable of doing evil and then punishes them for so doing,—belief in such a God would not justify optimism. Many similar false concepts concerning God must be exposed and destroyed before optimism can be set on a logical basis and fulfil the requirements of spiritual understanding. To be available in healing sin and sickness, optimism must be founded upon the veritable rock of ages.

It is the supreme merit of Christian Science that it has placed before mankind the understanding of God which is as true now as it was when the patriarchs and prophets spake with God. By it "we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God," to quote St. Paul, who also says, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, . . . But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It has rescued from the grasp of the destructive materialism which has long since tried to dominate the practice of medicine and even to pervert theological teaching, that imperishable understanding of God through which the sick and sinning may be healed and redeemed in a Christian and scientific manner.

[Written for the *Journal*]

"REMORSE VANQUISHED"

BEN. HAWORTH-BOOTH

THERE is a torment of the days and years,
Born of the heart's distress, a life's despairs,
A haunting horror, quite unquenched by tears.

It brings thee darkness on the breath of dawn,
Bedims the roses of the day new-born,
And leaves thee lifeless, hopeless, and forlorn.

A thought unguarded, and a word unwise,
A glance impure of unregenerate eyes,—
And thou hast soiled thy garment of the skies.

And plead not that thy weakness was enticed:
Trust we the watchman who betrayed his tryst?
Thou canst not serve with Belial and with Christ.

Long as untruth, unloathed and unconfessed,
Holds her foul lodgment in thy sheltering breast,
There all uncleanness hides her noisome nest.

That lovely Spirit which was wont to illumine
All things for thee with beauty and with bloom,
Has left thee to the darkness of thy tomb.

But deep remorse is thine, a broken heart,
Tears, burning tears,—forgiveness' counterpart:
God seeks not what thou wert, but what thou art.

If sin be all forsaken and unsought,
If purified the fountain of thy thought,
Then heaven to earth for thee may still be brought:

And once again, reflected and expressed,
Love may rebuild His temple in thy breast,
And His sweet Spirit be thy guardian guest.

False is the consciousness of mortal seeming,
False is the dreamer, falsity the dreaming,
But through the world's untruth the truth is beaming:

And Love's white lamp, unspeakable, divine,
That led our fathers forth to Palestine,
Illumes our darkling pathway, thine and mine.

So we mount upward, ever upward hence.
From out the horrors of material sense,
Holding the hand of His omnipotence.

In all the earth, as in the vast unknown,
Love, limitless in every form and tone,
Remains our hope, our all—and Love alone.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

ONE AND INDIVISIBLE

MARY I. MESECHRE

BEGINNERS in the study of Christian Science sometimes claim that older students use terms which confuse the unlearned, but experience shows that even a slight understanding of the subject renders its phraseology intelligible to the observing student; and he in turn finds this thought surprising, so fully does learning alter the point of view.

It seems to the writer that a custom more confusing, more apt to hinder the gain of true understanding, and one almost universal among students old and new, is that of using familiar words without explaining their significance in Christian Science. Many words are used by all men, cultured or unlettered, and a more or less correct meaning is given them in the thought of the user. Some fortunate circumstance turns his attention to Christian Science, and there he encounters the well-known word. If he is observant, he soon detects that its usage does not wholly conform to his former concept, and the resultant inquiry leads him into broader fields, widening his horizon and lifting him above the level of ordinary and unquestioned thought. So stimulated, he scrutinizes each word closely, thus availing himself of the true education gainable by every student. Those who smile at the "dictionary habit" of Christian Scientists, learn with surprise that the dictionary is more often consulted for words in daily use than for those less common.

A familiar word will serve for example. A little child begins school. Assuming that he has not "learned" anything before, in his early lessons he is taught to count and to write figures. He begins with "one." In all possible ways figure and number are impressed upon him until he knows "one," its appearance, meaning, value. Then he is taught to count and write "two," and he finds it a larger number than "one," and therefore more important. He learns other figures in succession, until "one" seems quite insignificant, and he thinks of it as only the very smallest number. Later "one" is divided and subdivided into fractions, some too small to be reckoned except in figures; but even the smallest can be divided, and another

chapter is learned as to the infinitesimal importance of "one." Naturally the child concludes that anything termed "indivisible" must be very, very small, hardly worth notice. He may be told that "the largest number that can be counted must begin with one," but this changes not a whit his idea of "one" as only the beginning of that number which is so very much larger than "one." He remembers how "one" has been divided into parts so small as to be incalculable except in mathematical terms; and the sense of real value disappears in the mist of relative value arising from common usage.

This child, we may assume, is sent also to a Sunday School, where he may be taught that "God is one and indivisible." True to his training, he interprets this according to his only provable knowledge, his mathematics. "God is one,"—that means God is the beginning of things; "God is indivisible,"—that means He cannot be divided; and as he has but one standard, the natural conclusion may be that God is "too small to be divided," and he might thus be impelled to regard God as something not really worth considering. Other things, money, fame, power, seem "larger numbers." Relative values again obscure real values and seem to prove out. But, though he may make no mistake in figures, and though he may accrue to himself large numbers in his life sum, inevitably he is forced to admit that somewhere is a grave miscalculation; and being an honest student, he sets about to discover and eliminate the error. Carefully he reviews his work, and after painstaking search, convinced that error exists but unable to detect how, when, or where it has crept in, he looks among his fellow-students for possible help. He sees one working at his problem vigorously and confidently, always with a word of cheer and encouragement for the passer-by, and to him our perplexed student goes. With quiet comprehension his friend listens to the recital, then some such conversation as the following may ensue:—

Friend: "The error is in the premise, and of course it affects your work throughout."

Seeker: "But what is my error? I have examined my work carefully and minutely and can find no mistake, though I am convinced something is wrong."

"You have ignored the most important factor in your problem."

"What is that?"

"God."

"Do you mean to say that is the cause of all my trouble and confusion? Why, it is ridiculous!"

"That is because you do not understand what God really is. You have not had the right idea of values in your work."

"Of course I believe there is a God, but I never thought He had any positive relation to my life. My idea of Him has always been vague. How is it possible to prove that God is a real factor in the life of any one? Have you proved it?"

"Yes, I have proved it in part. Long ago I learned that God is one and indivisible"—

"Oh, I learned that, too; but I do not see how that can help."

"Perhaps you do not understand the meaning of the words 'one' and 'indivisible.'"

"Certainly I do. 'One' means the beginning, the very smallest number, and 'indivisible' means not capable of being divided, or so small that further division could not be comprehended."

"No wonder you think of God as having no actual relation to your life. You have thought of Him in the old mathematical way, thereby limiting both Him and yourself."

"How is it possible to think of Him in a different way? Have those words other meanings than those I have given them?"

"My dictionary gives several definitions of the word 'one,'—'being or consisting of a single thing, or a unit; not two or more;' 'forming a whole; undivided; single;' also 'the first whole number' and 'the symbol representing the first whole number.' 'Indivisible' is defined, 'That which cannot be divided, separated, or broken up; not separable into parts.' Does this give you any different idea of the words?"

"You seem to use them as symbols when you apply them to God, but I do not understand. Evidently they mean more to you than they have ever meant to me, just as God means more to you than to me. You say 'God is one' in a way that shows it has a meaning to you; if you can make it mean something to me, I am ready to learn."

"You understand 'one' as 'the first whole number.' What do you mean by 'whole'?"

"Why, something perfect, complete, finished, and changeless."

"That is what I mean when I say 'God is one'—that He is 'whole, perfect, complete, finished, and changeless.'"

"Then you use 'one' as the symbol of God, just as a mathematician uses 'one' to represent the first whole number,—not with any idea of its relative value to anything else."

"Yes; this statement that 'God is one' is the chief factor in our problem, and to the degree that we understand and use it correctly we have success, for God is 'All' just as surely as He is 'One.'"

"Do 'one' and 'all' mean the same to you? To me they seem altogether unlike."

"What do you mean by 'all'?"

"Why, the complete thing, the whole of it."

"You admit that 'one' is the symbol of the whole. Is there any objection to using 'all' in the same way?"

"Do you mean that God is 'One' because He is the first consideration with us, or ought to be; and that He is 'All' because He is or should be the only consideration?"

"Yes; 'the allness of Deity is His oneness' (Science and Health, p. 267)."

"You say this can be proved. How do you go about it?"

"Just as one proves a problem in mathematics. The problem is: Given, life; to make the most and best of it. Naturally the query arises, What is life? Our great Teacher says: 'This is life eternal, that they might know thee the only true God.' As our knowledge of God is our life, we strive to gain truer and fuller knowledge of Him. Attention is directed to those about us who seem to take little account of God, who do not care to know Him; yet they live, and seem to attain success in greater measure than we who are earnestly striving to follow the Master's rule. Again we ask, What is life? and they answer that it is pleasure, fame, gratified ambition, the possession of wealth, power, and the like; but while they pursue feverishly their differing ideas of life and bid us do likewise, they agree that life ends. But if life is knowing God, can it end? We turn again to the Master's definition and notice the word 'eternal'—we begin to study, and one by

one its meanings unfold: without beginning or end; perpetual; constant; unintermittent; unchangeable.' "

"But surely there is a time when we begin to know God, and so life must have a beginning."

"God is 'One,' God is 'All,' and since our knowledge of God is our life, we may say that God is 'Life;' but the instant when we become conscious of this is not the beginning of life, any more than a child's first conscious recognition of himself is the date of his birth. Our knowledge of God as Life bridges our period of ignorance, obliterates it, and that eternal life which consists in knowing God is henceforth ours 'without beginning or end.' "

"Then, as I understand you, with every increase of knowledge we know a greater part of God, so that we finally come to know Him fully."

"No; we do not know a greater part of God, but we come to know Him in greater part, and finally to a full knowledge of Him."

"What is the difference in our statements? There must be one to you, but I see none."

"We speak of God as 'indivisible,' which means 'that which cannot be divided, separated, or broken up; not separable into parts.' When we declare God is one and indivisible, we understand to a degree His unchanging unity, His eternal perfection, His allness, and this helps us to know Him as He is,—whole, perfect, and changeless. We cannot know part of God, but we can and do know God in part."

"I think I understand what you mean, but I see no distinction between knowing God in part and knowing part of God. They seem to me only different ways of saying the same thing."

"When I was a child in school I learned the multiplication table. Now we know there is but one multiplication table, and that its arrangement in the 'two's,' 'three's,' and so on, is for the convenience of students. Day after day I studied until I learned the 'six's,' and was happy in knowing 'half of the multiplication table.' Next came a review, and after carefully preparing for recitation, I began to explore the supposedly unknown 'half,' although no advance work had been assigned. With much curiosity I read the 'seven's'—'Seven times one are seven; seven times two are fourteen'—it was oddly familiar, but I was certain

I had never studied it before. Deciding it would be easy to learn, I turned again to the review, and made a great discovery: Two times seven is the same as seven times two! Others followed in quick succession, until the coincidence of six times seven and seven times six, and I found I already knew 'half the seven's'! Then I began to wonder if a like condition existed in regard to the 'eight's' and the rest, and lo! instead of having still to learn 'the other half,' I rejoiced in knowing 'all of the multiplication table as far as six times'! I had grasped the allness of the multiplication table; my knowledge was not yet complete, but I knew all of it in part. I had not known this in my previous study; I did not fully realize it when I made the discovery; I believed I had learned only part of it, but my belief altered neither the multiplication table nor the degree of my knowledge."

"Then your point is, that what we know about God is knowledge of Him as 'One' and 'All;' any incompleteness is in our knowledge,—what we know or do not know makes no change in Him."

"Yes, and as we understand clearly that we cannot possibly know part of God, but that we can know God's allness in part and that our knowledge may constantly increase, the more fully do we realize that God is the great 'One,' the principal factor in our life-problem, without which it is impossible of solution, and with which it is impossible of failure."

"But surely you don't claim perfection, that you never have any failures nor make any mistakes?"

"What is a mistake? Do you consider it a necessary thing?"

"Why, I have always supposed so. We learn by experience, do we not? Have I been following another wrong line of thought?"

"My dictionary defines 'mistake' as 'an error of judgment or opinion; a misconception; a misapprehension; a blunder; a fault; a wrong act done unintentionally.' 'Experience' is defined as 'proof, trial; the knowledge gained by observation or trial; practical knowledge of, skill in, or acquaintance with, any matter by personal trial, proof, or observation.' It seems clear that mistakes come from ignorance and may be avoided through knowledge, hence they certainly are not necessary; while, to quote from

Crabb's Synonyms: 'Experience is an unerring guide, which no man can desert without falling into error.' A mistake shows lack of knowledge, but experience is the proof of knowledge."

"Then you call mistakes wrong figures, to be treated as we treat failures in mathematics,—clean your slate and begin new?"

"Yes; we did not try to remember what mistake kept us from a correct solution when we worked with slate and pencil, but used the wrong figures. Being not always so wise in our life-work, we make a point of setting up the mistake as a sort of mental scarecrow, and too often we allow its flapping tatters to engross our thought and divert our effort from the one thing needful, learning to know God."

"I thought we should take particular notice of mistakes, so as to avoid making others."

"Is that the way you learned to solve problems in mathematics? Did you not rather bend every effort toward following the given rule without the smallest deviation? You knew that by the absolutely correct application of the rule every problem could be solved. The memory of unsuccessful attempts, or of one mistake repeated several times, could not aid in obtaining the right result except as it may have led you to decide upon a new course,"

"But this is so different; and how can one help remembering mistakes, when they make such trouble?"

"Only while they are remembered can they make trouble. Treat them as wrong figures; wipe them off the slate of your mind; know that you cannot remember them, for only good can be remembered; then begin a closer application of Principle and rule. The problem can be solved or it would not be given you, for God never asks impossibilities. Our Principle and rule are just as unerring in operation, just as certain in result, as the 'rule of three,' and the same careful persevering application proves this. We each have our individual statement of the one problem—Given, life; to make the most and best of it. The solution is obtained through the practical application of our Principle, by means of a provable rule, to the various phases of our problem; and our first step is to 'begin by reckoning God as the divine Principle of all that really is' (Science and Health, p. 275). The rule is clearly enunciated in our text-book,

'Science and Health with Key to the Scriptures' by Mrs. Eddy, so that the Christian Science student is never left in doubt, but suffers only from his own indolence if he neglects to familiarize himself with the rule and its method of application. The result desired, and attainable in every case, is harmony,—complete knowledge and understanding of God. Each day affords further opportunities for applying Principle and rule, and also further proofs of progress in obedience to the law of God, which 'demands of us only what we can certainly fulfil' (*Ibid.*, p. 233). Time does not enter into our computation, neither need we concern ourselves with another's work; we have to do with our own problem, our own adherence to Principle."

"Then what I know of God, and the way I use that knowledge, makes Him a factor in my life, and spells success or failure for me."

"Yes; each must solve his own problem, must 'work out' his 'own salvation,' remembering constantly that 'it is God that worketh in you both to will and to do,' for God is All, one and indivisible."

WHAT is praise? First a song, second a prayer. A song rising in the human heart, welling up from the depths of being; an expression of joy, gratitude, love, thanksgiving to the infinite Father, to the author of all harmony. From the measureless reservoir of Spirit the song hath been outpoured. We but reflect it back to the giver of "every good gift and every perfect gift." Was it not His promise that we should receive "the garment of praise for the spirit of heaviness"? Lo! we trusted the promise, and it was so. Then, as the song rose higher, sweeter, clearer, as it was unfolded to our awestruck sense in all its fuller, deeper spiritual meaning, we knew it was not only song, but prayer—the "prayer of faith" that hath "the substance of things hoped for, the evidence of things not seen;" the prayer which demonstrates God's grace, which "heals sickness, and must destroy sin and death" (Science and Health, p. 16), and finally the prayer that the Spirit itself prayeth for us (for we know not of ourselves how to pray), while lovingly constraining us to lay our "earthly all on the altar of divine Science" (*Ibid.*, p. 55).—*Ethel G. Copp.*

GAINING LIFE EVERLASTING

VIOLET KER SEYMER

THE Christian Science text-book informs us that "Life is divine Mind" (Science and Health, p. 469), and this statement is in agreement with the utterance of Jesus: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The whole endeavor of Jesus, as it is the whole endeavor of Christian Science, is to lead human thought to "render unto God the things that are God's" and to attribute every divine effect to a divine cause.

Life that is not everlasting is not life, but merely a finite and material misconception of immortal Life. Spiritually interpreted, the verse clearly implies that true life is contingent on a knowledge of God, of good, rather than upon a physical constitution. Life is never less than God and His reflection, and never less than eternal; it is not the personal possession of persons, it is not limited to threescore years and ten, as the uninspired would have us believe. Life is perfect and far above all mortal conditions, yet within reach of every human being who has attained the point of being "willing rather to be absent from the body, and to be present with the Lord," and to exchange the so-called carnal mind for the divine Mind. In speaking to the Galatians, Paul said, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."

The effect of Christianity on Paul was to transplant his sense of life from matter to Mind, and henceforward view it no longer as rising and falling, a finite stream in a finite body, but rather as boundless, unconfined, to be found in Truth, and once found, never lost. Life is of necessity deathless; it can never change, never cease, and never be withdrawn, since it proceeds from divine Mind. That spiritual understanding holds for us the secret of life eternal, is indicated in the psalmist's prayer, "Give me understanding, and I shall live." Though agreeing with these statements in the main, the average person might put forward the argument that earthly life is one thing, and heavenly life another; that one sort of life dies, while

the other does not, and that only through dying can he himself become immortal. Of these erroneous views it may and should be said, "Dust thou art, and unto dust shalt thou return." Were they correct, one might ask, Which life did Jesus live? Which did Lazarus live, both before and after his resurrection?

Reviewing the condition of the world, it is evident that no suggestion of the serpent has exercised so fatal an influence as the one that death is a friend, whose coming drops the curtain on the past and lifts it on immortality, wipes out all old scores and bestows a perfect heaven. Jesus sought to expose the fallacy of this hope in his parable of Dives and Lazarus. The supposition that death is a liberator evolves a race of reckless, feckless sinners, whose life-purpose betrays itself in the words "Let us eat, drink, and be merry; for tomorrow we die." It lures the despairing to seek a supposed refuge in suicide, and the sick to center their hopes on death. Yet Jesus said, "I am come that they might have life, and that they might have it more abundantly." Carrying on the mission of Jesus, Christian Science declares once again that, since God did not create death, it cannot by any possibility be a blessing; rather is it the culminating curse of belief in materialism.

Underlying the mortal experience known as death are two main causes: on the one hand the theory that life is material and therefore liable to become extinct, according to the condition of certain so-called "vital" organs, and the other the consequence of the first assumption, namely, that there are as many lives as there are individuals, and that each of these lives will terminate either through disease, accident, or old age. Palmistry has arrogantly named one faint tracery in the human palm the line of life, thus measuring life, so to speak, by inches. Mortal belief has even gone so far as to aver that God calls us to Himself through that very evil which Jesus triumphantly thwarted in the streets of Nain and beside the sepulcher of Lazarus. The human race mistakenly bows its head before the last enemy because it has labeled that enemy a friend, and because of its ignorance of the real nature and essence of life eternal. We perceive this life only in the ratio in which we begin to perceive the imperishable beauties of divine Mind, whence life flows, in the form of ideas; we

reflect divine Life only in so far as we think true thoughts. We yield to death only as we yield to carnal thoughts; as Paul tells us, "To be carnally minded is death; but to be spiritually minded is life and peace."

Since error alone is temporal, these mortal thoughts and mortal reckonings must be laid off before eternal Mind and eternal Life can be discerned and demonstrated. Some people profess to be dismayed at the prospect of an overcrowded planet, peopled with imperishable mortals, but of the day and hour when humanity shall have ascended above all material conditions, as did our Wayshower, the master Christian, no one will presume to prophesy. Human beings must get into harmony with divine Mind, with divine ways of thinking, before they may touch even the hem of eternal life. Each one must rise above false talking, false thinking, false acting, for the Revelator's promise contains also the condition: "To him that overcometh will I give to eat of the tree of life." Reasoning out the relation of cause and effect, Mrs. Eddy says: "Sin brought death, and death will disappear with the disappearance of sin" (*Ibid.*, p. 426). Theological beliefs have reversed this fact, and teach that, on the contrary, it is the appearing of death which will cause the disappearance of sin!

Paul was beginning to reflect divine Life in so far as he could honestly say, referring to the ceasing from sin, "I die daily;" and Tennyson has said that

> Men may rise on stepping-stones
> Of their dead selves to higher things.

Life reaches us in proportion to our reflection of divine Mind; hence whatever sin is preventing this reflection is also preventing the manifestation of Life. The indulgence of selfishness, hardness, material pleasure, and pain, hatred, and the like, conceal the reality and prevent that at-one-ment with God which is the Christian's aim. Hence the paramount necessity for rising above sin and superstition day by day, strong in the certainty that every would-be obstacle in our path can be made a stepping-stone to life eternal. When the warfare has been valiantly carried on and great clearness of vision gained this side of the grave, we may hear as did the Revelator, "Blessed are the dead which die in the Lord."

Meanwhile, let none be content with too small a measure

of progress; we should not linger too long on any stepping-stone, else, like children crossing a brook and loitering, we may find our feet sinking into the treacherous sand, our thoughts lapsing back into materialism. Christian Science has given the world a glimpse of true idealism, and this spiritual ideal alone will keep pace with eternity and truth. The errors of apathy and self-justification sometimes lead one to make excuses for error; old habits, old creeds linger longer than they should, and it is well to guard against self-deception, which may mislead even the most honest student when it presents itself in the guise of good. In the second chapter of Job we read that "there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, From whence comest thou?" Spiritual sense cannot be deceived, and it is well to challenge every doubtful thought before it has had time to bring forth fruit after its kind.

Divine thinking leads to divine living. Above all, it must be remembered that universal Love is akin to Life, as indicated in our Leader's beautiful lines (Miscellaneous Writings, p. 388):—

Fed by Thy love divine we live,
For Love alone is Life.

Each may approach his true life every day, by attaining to the qualities which express divine Mind, and in the measure of that attainment he will steadily grow more impervious to sin's insistence. Ours is the double task of putting off the old man with his deeds and discovering the perfect man who has never lapsed from spiritual perfection. When the belief in sin has been entirely outgrown, there will be no death left to conquer, for its supposititious cause will have been abolished. It is significant that in the Apocalyptic message to the churches, the injunction to "repent" and "overcome" occurs so frequently; it would seem, indeed, as if this were the chief thing that humanity needed to learn. That repentance is the forerunner of salvation is further indicated by the Revelator in the statement which he thus sets down: "I will give unto every one of you according to your works." It is through striving to become aware of the immanence of divine Love and Life that we may lose all sense of those errors of belief which veil from our sight Mind's glorious land-

scape all around us now. As St. John grew more and more pure-minded, he began to perceive the true universe as God sees it, made it, and has ever since maintained it, —free from sickness, sin, and sorrow, free from death; in fact, the reflection of His own infinitude and perfection.

Since it is the belief in sin which beclouds spiritual perception, it follows that the pathway to Life everlasting is gained through conquering this pernicious belief and its indulgence at every point. This is a very different doctrine from the one which teaches mortals to look upon the portal of death as at the same time the gateway into heaven. The origin of all being is clearly stated in the verse in Revelation which says, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The definition of the latter term as given in the Glossary of our text-book makes it clear that the Lamb of God is not a person, but a pure emanation of divine Mind, a sinless consciousness, through which the light of reality shines so vividly that it "taketh away the sins of the world," and is thereby the world's Saviour. This emanation is the Christ, and Jesus healed instantaneously because, being faithful in keeping out of his consciousness all that was not Godlike, the reflection of God truly walked in our midst, undefiled and irresistibly mighty.

Jesus withstood every temptation to look upon himself as of mortal origin, and steadfastly maintained the divine fact, "I and my Father are one." Too often, students of Christian Science lapse into acquiescence with the suggestion, "I and my mortal mind are one." Jesus kept every temptation at bay with the thought, "Ye are of your father the devil." Evil and evil-doers are mortal; Truth and true thinking is immortal, and the quality of our life is determined by the quality of our thought. The quality of our thinking is either mortal or immortal; it is either sinking earthward or soaring heavenward. People have been wont to seek to prolong their life by zealous care of the body, but Christian Scientists, while avoiding mere aimless neglect and foolhardiness, are transferring that watchfulness from body to consciousness, remembering that whatever is unlike the Christ is to be cast out; for they realize that by this means, and this means alone, will they by sure degrees cast out everything that makes for death.

Through Christian Science the dividing line is clearly drawn between the spiritual man and the mortal misconception of man which we are enjoined to "put off . . . with his deeds." We cannot put off deeds otherwise than by arresting the thoughts which precede the deeds, in obedience to Isaiah's admonition, "Let the wicked forsake his way, and the unrighteous man his thoughts." The ability to distinguish true thought from false beliefs may be termed self-knowledge, and by the twofold analysis of the delusion of mortal beliefs and the joyous study of man's divine selfhood, derived from God, the knowledge of everlasting Life may be gained and demonstrated. Thus one is led again and again to the conclusion that Life eternal may be found by holy inspiration, by striving after sinlessness and purity of thought, and by reflecting that universal Love which is also universal Life.

In so far, therefore, as mortals consent to hatred, indifference, and other negative conditions, they are only half living. Evil has been bravely combated in all the centuries, but it remained for Christian Science, whose teachings are those of the divine Comforter which is to lead us into all truth, to prove to humanity that the false sense of evil will never be eradicated so long as it is believed to be a real and powerful entity rather than a venerable impostor whose reign ceases in the measure that self-deception ceases. When the beliefs of sin, sickness, and death are exposed to the light of Truth and Love, their ultimate disappearance is inevitable. We need not fear them and we cannot love them, for the ideal set before us in Christian Science is a spiritual one, and from having been mere hearers of the Word, we are now enabled to become doers of that Word of which the evangelist writes: "In him was life; and the life was the light of men."

If thou art blest,
Then let the sunshine of thy gladness rest
On the dark edges of each cloud that lies
Back in thy brother's skies.
If thou art sad,
Still be thou in thy brother's gladness glad.

Anna E. Hamilton.

THE LAST ENEMY

H. W. MORROW

THOUGHT is startled, with apparently increasing frequency, these days, by reports of tragedies which witness to the willingness and desire of even good, unselfish, and professedly Christian men to flee the bounds of this mortal life, with the evident anticipation or hope that their conditions will thereby be improved, or at least that an endless sleep will bring escape from a no longer endurable experience. Such events, especially when they happen to some one we know, are apt to lead us to ask a question of the most practical significance, "Why?" Why, in a world which we have assumed is of God's creating, should one of His creatures find things so intolerable, so utterly hopeless and unbearable, that he should want to escape from it at any cost? It is a question which has troubled and baffled the wisest and the best. In one case, the reasons given were ill health and financial difficulties. This friend knew of Christian Science; whether he had ever investigated its teachings, I do not know. Probably not; any Christian Scientist could have told him that death is not a remedy for anything. So far as it is anything at all, it is simply a temporary check; an enemy to be met and conquered, not a friend to be welcomed, nor a conqueror.

But my friend did not know this. He believed in medicine and he believed in God as he understood God. He was a church man and, so far as I ever heard, a good, kind, moral man; at least he so impressed me, and he was so regarded by others. How had death come to appear to him like a refuge from the ills of life, so that he, in his belief, voluntarily gave up life? and why are others doing as he did? The answer is to be found in two lines of thought, equally material (though one calls itself religious), which lead naturally and logically to self-destruction when hope is gone and no other way presents itself. Let no one think for a moment that this is said for the purpose of criticizing either material science or the other churches, least of all for the purpose of finding fault with those poor tired sufferers who believe that their burdens are too heavy to bear. The key-note of the mission

of Christ Jesus is love, loving service, and nothing which fails to recognize to the full every unselfish effort to lessen suffering has any right to the name of Christianity or of Christian Science. Lovingly let us give credit for and cherish every good thought and act of doctor or minister,—and they are legion,—while trying to locate the cause of their partial failure.

What is that cause? It is important that we know, because without such knowledge all the tender sympathy in the world cannot perform a cure, can do nothing more than soothe suffering and quiet fear. The doctor, looking upon existence from the belief of life in matter, sees, in the course of his ministrations, human beings in pain which all his skill cannot relieve. He sees disease and uncleanness which he cannot make whole and pure. He sees poverty which it is beyond his power to remove. He sees age and decay go on to utter helplessness, and he knows no way to prevent it. For this reason he comes to the conclusion that death is a good thing; if not a friend, at least a necessary evil, "a wise provision of nature," and thus a part of God's work for the good of mankind. He talks this, writes it, believes it; it becomes a part of his education and therefore a part of the every-day thought of the people; and some of these people when in trouble have the courage of their convictions. The minister, when confronted by the same conditions, after availing himself of all the doctor's skill, takes the matter to God and pleads the case, lovingly and to the very best of his ability; but failing, as one surely must when he asks God to interfere with His own decrees, he too believes that death is one of God's ways of relieving suffering. He teaches this to his people, and occasionally one of these has the courage to act upon his word.

Is this a severe arraignment of the doctor or the minister, of medical science or religion? Surely not. Even if so, the severity lies in the fact, not in the statement of it. Nevertheless, from their different points of view both the doctor and the minister are logical and humane; each is trying his best to lessen human woe and suffering. Death is to be preferred to hopeless suffering and want, if death will end them and there is no other and better way; but it is here that Christian Science takes issue with them both. It tells us there is another and a better way, and

we have a right to assume that if either of them can be made to understand, he will be glad to follow that way. For neither the doctor nor the minister wishes to die, neither of them looks forward with pleasure to the death of any member of his family or friends. Each of them would like to live indefinitely, provided only that he could find a way to be healthy and happy indefinitely. Years would have no terror if they did not bring sorrow and pain and helplessness.

With each of them, death is an enemy, only not the worst enemy. The doctor does not give up without a struggle; he does his best, and the best of the medical profession have given us examples of unselfish heroism that help us greatly to believe in the ultimate triumph of God's man. The doctor prescribes medicine, exercise, rest, pure food, pure air, everything that material research has brought to light, before acknowledging defeat—and remember he calls it defeat. It is only when he has been defeated, and is confronted with the alternative of continued hopeless suffering and the cessation of that suffering, that he chooses the latter even at the expense of life itself.

So, too, the minister does not give up without a struggle. He makes use of every material remedy the doctor can suggest, and he makes use of prayer, as he understands prayer. He looks upon happy, healthy life as good, and desires to prolong it to the uttermost limit, consenting to death only when it seems worse to live than to die, and in the struggle he often exhibits an unselfish courage and devotion worthy of all praise and imitation. But he, too, has failed; death has not been conquered in his experience, and righteousness has not brought immunity therefrom. Both physician and minister are led to say, in effect, "Yes, Paul is right. Not only is death 'the last enemy that shall be destroyed,' but the last enemy we would wish destroyed is death. We would not have our loved ones back again, if we could, if they had to come back to sin and sorrow and suffering and unhappiness." The writer, in the bitterness of seeming defeat, has said this himself and knows the full force of the argument. But will the argument bear analysis? Is death the only way?

What does Christian Science, what does Mrs. Eddy say about the matter? To my friend she would have said,

"Courage, friend; you need not die. You can live and be well and happy and have enough." To the whole world she does say, in substance, If life would be tolerable without sin and sickness and suffering and decay, and it is these things only that make it seem intolerable and death a friend, then let us get rid of the sin and sickness and suffering and decay, and then we will never need to meet the last enemy. Theology and medicine say this, too; but they also say, "We cannot." Christian Science says emphatically, "We can." And here, in its magnificent hopefulness, is one of the fundamental differences between Christian Science and general thought. All through history, orthodoxy—using the term in its broad and not its exclusively religious sense—has been saying, "We cannot." And a few heroic souls have come back with their "I can," and have proved it. This is all there is of progress. Christian Science dares to throw down the challenge to death itself!

Victory is a mental state. A hopeless man is never a successful man. All mankind is engaged in a struggle to prolong life, to overcome death, and it is apparent that he who recognizes death as his master will never overcome it. We often read of a fighter who was whipped before a blow was struck or a gun fired. Humanity, if it is hopeless, is whipped at the outset, and nothing short of an absolute conviction that there is an available power stronger than death will lift the race out of its hopelessness and helplessness. Christian Science is eliminating the word impossible from the dictionary. All things are possible with God, and God is always available. The writer knows just how hard it is to realize this. When he first tried to read Science and Health, it exasperated him. He thought, "This would be beautiful, if it were only true; but it isn't true, it can't be true, it's too good to be true. Then why try to deceive me into believing it?" But he has come to see that nothing is too good to be true. Things are true because they are good, and good because they are true; the better the truer, and the truer the better.

How is Christian Science going about the destruction of death? How is any evil destroyed effectually? By beginning at the beginning and destroying the cause. Paul says that "by sin came death into the world." This is no new doctrine. It is in every Bible used by every de-

nomination in the world, and was there long before Mrs. Eddy ever wrote a word. All Christians are supposed to assent to it. Moreover, the doctor, whether he be a Christian or not, believes and teaches it. By sin, which to him means some violation of material law, so called, comes sickness, and through sickness death. And he will tell you, out of his reading and experience, just what sin causes a given sickness. He will tell you that sensuality is at the bottom of it all. He will tell you that one preventable evil causes practically all the diseases of the human system. He has traced certain affections to one cause, other ills to another, all preventable or avoidable. Sin, taking his definition of sin, causes all sickness. He agrees entirely with the Christian Scientists, except as to what constitutes sin. He has said to the world, and repeated it with all the solemnity and force at his command, "You must not do thus," and has measurably failed because no one can eliminate sensuality from his acts while it remains in his thought. The Christian Scientist says, "You must not think thus," and is succeeding in the exact ratio of his practice to his teaching, because thought goes to the root of the matter. The doctor will admit even that; but what he does not admit is that there can be evil results without the act. The wise man said, "He that pursueth evil, pursueth it to his own death." The Christian and the materialist, each from his own point of view, will agree with the writer in Proverbs on this point.

Is this a severe indictment of suffering humanity? If you speak to any non-Scientist in this manner, you will be told of saintly persons who have been great sufferers, and you can think of many such without any reminder. What of them? We must get back to the real meaning of the word sin, and then we shall have no difficulty. A Christian Scientist does not condemn, he does not criticize, but he must discriminate; and, discriminating, he knows that not all is good that is so called. He sees much of the philanthropy of the world admittedly injurious. He knows that much which passes as love is disguised selfishness. Many good, kind, lovable sufferers are simply victims of centuries of wrong thought; they have not knowledge enough, they are full of doubt and uncertainty and fear. The Scientist's definition of sin includes doubt and uncertainty and fear, all under the one word error. His

remedy is not more error, under the pleasing guise of sympathy, but truth, truth softened and sweetened by love and sympathy, but always uncompromising truth. The truth is that the sufferer has, through wrong teaching, failed to find the path of righteousness which is life, and our task is to lead him to it, and at the same time, find our own way.

Just how is this to be done? That is something that nobody can tell. Nobody can tell us exactly how much better we will feel tomorrow if we wipe wrong thought from our minds today; but it is perfectly safe for us to try it and see. There is no question but that we will be the better and the happier for it. Nobody can tell just exactly how fast our entire being will progress toward a normal, healthy condition if we rise above hatred and fear and envy, and put out all jealousy, suspicion, and distrust; but we can try it and see. Everybody knows that hatred and envy and jealousy are bad things, nobody defends them or calls them good. Nobody can tell to the minute when our physical trouble will yield, if we conquer our attacks of spleen; but everybody will love us more, respect us more, enjoy being with us more, if we make the effort. We cannot lose by it. Nobody can tell just how quickly the inflammation and pain will disappear when we learn that love is stronger than fear and casts it out; but we can try it and see. Nobody in all the world thinks fear is a good thing, and everybody knows that love is. What harm can come from the change? The doctor will tell us it cannot possibly do any harm. With a healthy mind will come a healthy body. The "king of terrors" will be pushed into the background, the body will become the servant and not the master, will become less and less important, till some glorious morning there will be nothing left that is mortal, and then there will be no more death.

When that time comes, what will have happened? Nothing has been destroyed, but something has been gained. Nothing real has been taken out of the world, but something has been brought to uplift humanity. Nothing has been lost, but something has been found. In learning how to live, we have simply unlearned all we thought we knew about dying. We have learned for ourselves the simple truth of what was written by the wise man centuries ago, "In the way of righteousness is life; and in the pathway thereof there is no death."

THE MORE EXCELLENT WAY

ROBERT NALL

THE opportunity to choose the more excellent way in life comes at some time to every man. He may not know the precise moment; the opportunity may present itself more than once; he may not be conscious when or where he makes the choice. Biblical history records many instances of this. "Choose you this day whom ye will serve" is a universal offer, and if when heard it arouses a latent desire for devotion to higher and better things, the choice may find its permanent record in a life of true consecration. In one of his brilliant essays, Lord Acton laid down the dictum that "the full exposition of truth is the great object for which the existence of mankind is prolonged on earth." In harmony with this was the motto of a review which he edited, "I love the truth, whether it be old or new."

It is hunger for a knowledge of Truth that has led so many to accept Christian Science, for here alone have they found the only panacea for earthly woes and the only method of demonstrating the power of Truth; here alone have they discovered that only when we are governed by divine Mind can we hope to understand, if but in some faint manner, the divine dealings and obtain our true selfhood. When we have grown to the assurance, from rich and varied experience, from faithful study of the Word and from enlightenment of spiritual understanding, that "Mind as far outweighs drugs in the cure of disease as in the cure of sin," and that "the more excellent way is divine Science in every case" (Science and Health, p. 149), we have made our choice, have built our faith on the rock, Christ, Truth, and are not likely to be disturbed by the unrest, uncertainty, and confusion so manifest in much of the religious thought of the day.

It is true that we shall never be satisfied in our search for Truth until we have made our final demonstration and awake in the likeness of Christ, but the faithful Christian Scientist knows that his daily resort to inspired thought, his daily effort to be emancipated from the thraldom of fear and doubt and the shadows of despair, his daily dependence upon divine Mind for wisdom and guidance in all

the avenues of life, yield an abundant harvest of peace and mental and spiritual riches. The more excellent way to him is the way of Spirit; and he is able to testify of that which he knows, not as a mere theory, not as something abstract or academical, but because he has found that the way and the work of righteousness (using the word in the truest and widest sense) is always the way and the work of peace and spiritual light and life. To him the declaration of a modern theological essayist, that "while Jesus declined to place the emphasis on his works of healing, Christian Science addresses its sure appeal to man's material nature," is the reverse of fact. It does not need very profound or very assiduous study to determine that it is the spiritual which is the basis, the essence of Christian Science; and that its rapid growth is the result of its appeal to man's higher nature, giving him a newer and truer concept of God, revealing to him a deeper sense of his close relation to and dependence upon divine Mind, and a realization never before experienced of the availability of divine aid on the journey to the perfect life.

The things that are more excellent are those that, apprehended aright and used in a spirit of love, must make for the more excellent way. When Christ Jesus said, "I am the way," he became to every truth-seeking soul a guide, a preceptor, a Saviour, and as the embodiment of divine Truth he revealed the Father and gave that new commandment which is of universal application—that as love was the mainspring of all his mission, so it should be in his followers the motive, the magnetic force, the incentive to all the highest work for humanity. But love is unselfish and altruistic, and it impels to clear discernment of the more excellent things in life, to obedience and to spiritual activity. To the more mature Christian Scientist, who knows that to some extent he has eliminated from his consciousness much that was unlike God, good, as well as to the young student, still feeling his way if haply he may find surcease from doubt and perhaps remorse, there is a daily necessity to exercise this wise discernment.

We may, and should pursue our way with calmness and modesty, strong in the assurance that if we guard the entrance to our thoughts we shall have a tower of defense

from the enemy, yet problems will arise that call upon us to make prompt decision. Some of these may seem apparently small, having relation to our daily duties or our relation to our fellow-men, but it is right that we should pause, if but for a moment, and see that our mental outlook is perfectly clear. Here is where the Christian Scientist will frequently find himself deeply thankful to Mrs. Eddy for her profound insight into human needs. She has told us, on page 505 of Science and Health, that "spiritual sense is the discernment of spiritual good." How far do we recognize that it is our privilege to grow in the apprehension and possession of this spiritual sight? Do we not find that, when patiently and persistently and scientifically seeking to know the truth, we are better able to detect the dividing line between right and wrong, between good and evil, and between the material and the spiritual?

Here again our Leader comes to our help by the emphatic declaration that "the denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses" (*Ibid.*, p. 91). Can we not see here what the more excellent way is, viz., that way which, whether the problems that confront us come up in the home circle, the workshop, our profession, our church work, or our recreation, leads to a higher understanding of Truth and a greater assimilation and manifestation of that spirit of love without which our Christian life may be "as sounding brass or a tinkling cymbal." Our discernment will always be clear and unselfish, in so far as we keep ever in view the Christ-ideal, portraying in our walk and conversation those graces of spirit that are individually fruitful in good work.

A modern poet (William Watson) has proclaimed that "the things that are more excellent," the things that are "the goods in life's rich hand," are the grace of friendship,—

> The gains of science, gifts of art,
> The sense of oneness with our kind,
> The first to know and understand
> A large and liberal discontent.

Other poets have plumbed deeper depths of true life than this, have recognized that unless the spiritual nature with

its unlimited desires and capacities is unfolded, we shall find no satisfaction elsewhere. When it is a hunger and thirst after Truth which inspires discontent, there is hope, for the discontented one will find the more excellent way by seeking to form a right concept of God, by casting out the errors and beliefs of mortal mind, and by knowing the nothingness of all that assumes to be but is not God-created.

Right here comes the duty of obedience, and we need to apprehend what that means. When Jesus said, "If ye love me, keep my commandments," he was applying the search-light of truth to the dull understanding of his hearers. He wanted no mere declarations of love and loyalty, but that these should be translated into deeds; no mere perfunctory acknowledgment that he was the Christ, but that whole-hearted devotion to him should be shown in newness of life, in fidelity to the rules of self-government he laid down. Browning voices a thought that should find a response from all our hearts,—

> Prove to me only that the least
> Command of God's is God's indeed,
> And what injunction shall I need
> To pay obedience.

In nothing, too, has our Leader been more emphatic than in the necessity for a complete observance of all the divine precepts. They are the guide to Life, they are enshrined in the pages of the Bible from cover to cover; they stud like starry gems the benign words of the Master; and they are found in the inspired utterances of the saints all down the centuries—until we come to her whose devotion to the higher call has enabled her to voice Truth in tones that are ringing through all the world and will continue to be heard in the centuries that are to come.

Let us remember that our spiritual insight will help us to interpret these commands aright, that there are none that should be burdensome to the Christian Scientist, and that they will never be found grievous to him who is confident that thereby he is entering into true freedom. But there should be no limitation here. The homage, the allegiance to divine Principle must be in everything and at all times,—a complete recognition of and submission to that spiritual law which is a "moral imperative" to all who desire to use life's opportunities, not only for individ-

ual salvation but for the extension of God's kingdom in the heart of humanity. Ruskin tells us in his "Seven Lamps of Architecture" that "God shows us in Himself, strange as it may seem, not only authoritative perfection, but even the perfection of obedience—an obedience to His own laws." If God were not so obedient, He would cease to be perfect; He would not be God, and the perfect Principle upon which we now depend would not be reliable.

Regarding this, Christian Science reveals the truth, as it does upon all questions that affect the divine-human relations. We thereby learn how to grow into perfection, how the human mind is educated out of its false beliefs and ignorances and is shown the spiritual things that are more excellent,—that lead to harmony, to peace, to that Christ-life which is the embodiment of every spiritual ideal that has possessed the thought of Christlike men and women throughout all ages. Our work is thus outlined. It is life's richest inheritance bestowed upon God's children. Let us be thankful that we live in an age when a clear revelation of Truth has been made, and when we need not err or stumble in our desire so to live that we shall have no other gods than He who is infinite Mind. Mortal, material sense would lead us away from divine Principle, but the Spirit of truth will enable us to discern clearly the errors that would obstruct our way, blur our vision, and assume a power that is in reality a pure illusion.

The more excellent way is not only to realize the possession of the best gifts from the divine hand, but to use them always in a spirit of love. Then there will gradually come that true concept of God and man (His image and likeness), without which we shall struggle long and hopelessly for emancipation from human thraldom. Like Dante we may find that the journey of life at the outset seems to be beset with confusion and darkness; but the light will come, and at last we shall be able to say, with the poet-mystic, that while we were once captives of material sense, under the thraldom of mortal mind's dominant and desolating sway,—through the power of Truth, as revealed in Christian Science, we have been

> From slavery brought
> To freedom pure and high.

ETERNAL LIFE

J. MORLEY WYARD

BUNYAN, in his incomparable allegory, presents his pilgrim as fleeing from the City of Destruction—from the materiality of mortal sense, from the baselessness of earthly pleasure, from the tyranny of evil, from the fear of death—and crying, "Life! life! eternal life!" And indeed these little words "life" and "death" stand for the heart-hunger and the perpetual fear of all the ages. Joy and sorrow, hope and despondency, happiness and misery, love and loneliness, are in their content and suggestion. Orators and poets, scientists and sages, philosophers and mathematicians, have phrased their definitions with many changes of words, but never yet has the unaided human intellect found explicit and incontrovertible terms in which to demonstrate what life is, what it means, whence it comes, how it abides, whither it goeth.

But in the fulness of time there appeared on the earth a new teacher, one of unique personality and with a strange new message to stir and thrill the thought of a worn and weary world. He never sat at the feet of any Zadoc or Ezra or Gamaliel, was never trained by rabbi or scribe or priest. No school of the prophets acknowledged him, no academic grove had instructed him, no *alma mater* was responsible for him. His immediate following was just a little company of the very common people. And yet, with sublime disregard for all the traditions and conventionalities and proprieties of his race and age, and in the calm and undisturbed consciousness that he is uttering absolute and essential truth, he declares, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" "I am the way, the truth, and the life."

False Christs have been numerous,—some mad, some bad,—but their self-betrayal has been quickly precipitated. Only the very credulous and the very ignorant have been deceived by them and the illusion has been of only the briefest and most limited character. The life of the man of Nazareth has been bared to the search-lights of the ages; his doctrine has been analyzed by the subtlest intellects; his sayings and his discourses have inspired more

comment and discussion than all the literary product of the centuries; the criticisms of friend and foe have been alike exhausted upon his teachings. And yet, today, the life of Christ and the teaching of Christ are the most potential factors in determining human conduct, and the most commanding and entrancing themes that can possibly be presented for human consideration. It is the divinity inherent in the teachings of the real Christ that holds men obedient to them when the great determining crises of their lives come upon them. Mere worldly wisdom plods along, slowly advancing step by step, forced from time to time to retrace its weary way and to correct its false hypotheses or false conclusions, and only through study and strain and sweat are the problems of nature solved; but the Christ of God lifts the veil that hides the eternities and ushers man into the presence-chamber of the living and infinite God.

We have perhaps all experienced the oppressive loneliness that makes the heart heavy and sad in a busy place where we may have had some acquaintances but could claim no friends. Now and again one passes us by in the throng whom we can name on sight. This one labors strenuously for a daily wage; that is a merchant engrossed in gigantic operations; here comes a statesman whose power is felt in the government of the nation. They pass us by, one by one, and we are the more lonely in spirit for having seen them; but now, quite unexpectedly, comes a member of our own family, or a very intimate friend, dear to us because our lives have mingled long together, because the bitter and the sweet of experience have been borne in company, because the very thoughts of our hearts have been shared in common, and because of this meeting the strange, barren, friendless land is forthwith transfigured and glorified in our memory like an Eden of God.

In one form or other the truth is reiterated: "The world by wisdom knew not God;" "The things of the Spirit of God . . . are spiritually discerned;" "Hath not God made foolish the wisdom of this world?" "The fear of the Lord is the beginning of wisdom." So it is not knowing God even to believe that the heavens declare His glory and the firmament showeth His handiwork. It is not knowing God even to believe that He has manifested Himself and His will to man, and that the book we dis-

tinguish as the Book of books contains all the formulated truth which will ever be revealed to us. It is not necessarily knowing God even to admit that Christ Jesus was the divine Son who came forth from the bosom of the Father, and that he cast out devils and healed the sick as they were brought to him.

It would seem to be a prerequisite that there must be something in common, something in kind, something at least similar in nature, subsisting betweeen God and man, in order to make it possible that man may know God. In the sublime simplicity of the book of Genesis we have the register of the birth of the spiritual man: "So God created man in his own image, in the image of God created he him." And in "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 302): "Harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter." Again (p. 476): "In divine Science, God and the real man are inseparable as divine Principle and idea."

It thus becomes manifest that true religion,—that is, the emancipation from all belief of life in matter, the life spiritual and eternal, born from above,—comprehends a larger, fuller, freer, richer perfectness of living than is possible without the understanding of the Christ-life. True religion—the real service of God—is not merely a profession of faith, an adherence to a creed, affiliation with the church, faithfulness to doctrine, or even observance of the moralities. It has its source and inspiration in an acquaintance with God; it has its development and fruition in a daily walk and companionship with God; it maintains its purity and its power by virtue of the indwelling of God; it maintains its quality as love becomes the mainspring of all its actions; it has its reward in the larger demonstration and understanding of the presence of God.

We must be shut up to the conclusion that it is not possible there can be anything in all the realm of thought comparable in importance with the knowledge of God; absolutely nothing that can be substituted for it, absolutely nothing that can atone for its absence. All human knowledge, at some time, brings weariness of spirit; all other research, at some time, fails to satisfy. The knowledge

of God is the actualization of the storied elixir of life; it is the fountain of perennial being and of perennial youth. And yet, alas for poor purblind humanity, the acquisition of wealth, the ambition to govern, the love of applause, the pursuit of fame, the demands of pleasure, the fascinations of literature, the materialisms of science, the competitions for business success, the struggle for mere existence,—all engage the thought of the many, while a single soul is seeking to make the acquaintance of God. In ignorance of God,—enslaved in the belief of mind in matter and ignorant of the gracious inheritance common to all God's children,—it is true the woes of life are ofttimes bravely borne, though we may wonder how such desolate ones sustain the multiplicity of their ills. But to the man or the woman who has made the acquaintance of eternal Love as manifested throughout the life of Jesus Christ, pain is assuaged under the hand of the divine healer; sorrow is minimized before the joy of the Holy Ghost; a transcendent glory attaches to the fact of living; and all fear and dread of dying forever vanish.

Human experiences throughout all the centuries have corroborated this declaration of the Christ. Hearts weary to breaking have been soothed to rest and peace; the storm-smitten and the pain-burdened have been sustained and held to duty; the fires of temptation have been quenched and the assaults of the enemy have been repelled; the victims of appetite and lust have been clothed anew and restored to their right mind; the plain and common walks of life have been made beautiful and attractive as the garden of the Lord; the lives of plain and common people have been crowned with rainbow halos reflected from the throne of God,—because of the light of life eternal that has shone upon their pathway.

But we are indebted to the marvelous prescience and the equally marvelous courage of the honored Founder and Leader of the Christian Science revolution, who dared to question the incompleteness of traditional orthodoxy and the insufficiency of ecclesiastical formality, which through long and strenuous and painful centuries have held the Christian church captive in bonds of uncertainty and fear, making the apprehension of the truth that sets men free almost impossible of attainment. Mrs. Eddy would be the last one to claim that she knew aught con-

cerning the relations of God and man and the universe that was not already contained in the Scriptures; but until she found the "key" which unlocks this great treasure-house of blessing, its divinely perfect provision for all the needs of the human race was but rarely seen to be available. To know God as eternal Truth and eternal Love and eternal Life is the golden thread that is interwoven with the warp and woof of Science and Health and that illumines and distinguishes all Mrs. Eddy's writings.

Christian Science comes as the evangel of these latter days to lift the veil from the darkened understanding and to assure the seekers after God that all the promises He has made and the purposes He has revealed were not confined to a limited people and a restricted period, but that they are operative in the eternal present; that the real man is even now made in the image and likeness of God and is spiritual—neither a bondservant nor a criminal, but a son; that not humanity, but sin, is doomed to destruction; that this is "the day of salvation"—of the restoration to wholeness of the whole man; that to "dwell in love," and so "dwell in God," puts us in possession of the mastery over sin and sickness and death,—over the forces of nature and the powers of darkness,—which the Lord Jesus Christ demonstrated to his own day and generation and bequeathed as his inalienable legacy to all who—even unto the end of the world—should believe on him and accept the truth that can never be neutralized or destroyed.

Be still, O struggling heart! the night is old;
Already silver shadows fill the sky,
And heavenly tints of purple greet our eye,
As breathlessly we watch the day unfold.

Be still, O struggling heart! the Christ is here,—
Vanquished is every thought of greed and gain,
Restored to light the life that knows no pain,
Untouched by time, untouched by woe or fear.

Edmund K. Goldsborough, Jr.

"HIGHER AND HOLIER CONSCIOUSNESS"

REV. T. G. SINCLAIR

STUDENTS of Mrs. Eddy's text-book, "Science and Health with Key to the Scriptures," will recall the passage in which she says that we must "rise into higher and holier consciousness" (p. 419). To many this may suggest the interminable progress of mankind toward the realization of infinite good. In our aspiration toward spiritual fulness we have a vision of ourselves rising to loftier gradations of conscious thought, until we become at last completely identified with the ineffable nature of God. This will be the realization of man's true selfhood, and it is the very opposite of extinction. It is well if we make it plain to ourselves that our immediate aim is spiritual efficiency and our ultimate goal divine perfection. We combine a practical idealism in the present with a transcendental expectation for eternity.

To make the issue more distinctive, let us examine an objection which is frequently offered. Critics of Christian Science fall into the error of supposing that the object of the system is primarily a mere physical healing or regeneration, with reference to particular cases as these may arise. Then follows their attack: "The body is not the proper subject for a great religion. We should look to moral and spiritual problems—they alone are worthy of an exalted faith." In such terms our friends would at once admonish and advise us. Be it said to their credit that they themselves rather despise the material world as a material world—they recognize its inferiority and would fain soar above its limitations. That is the ground of their quarrel against us: we seem to them to meddle unduly with what they depreciate. They would fain soar—if only they could discover how. But their logic toward us is defective in that they confuse physical diseases (which they consider as being out of keeping with a pure religious activity) with a spiritual means which Christian Science offers as the one effective cure of disease; that is to say, the divine agency of the cure is prejudiced for them by the nature of the evils it would obliterate.

Now, it cannot be too strongly urged that the Christian Science conception of life and things is a spiritual one—

that is, non-material. Any admission of the existence of matter on the part of a Christian Scientist is a concession to sense-consciousness, which latter is incapable of valid judgments as to the real nature of anything, and which at the same time retards the progress of the individual. When Christian Science says to a sick person, "Yes, your sickness is real enough to you," it passes on to the deeper affirmation: "Your true selfhood is clean and whole." This latter statement is the verdict of the "higher and holier consciousness."

It should be pointed out, further, that the cure of a physical ailment is done in the interests of the individual's spiritual experience here and now. The ideal for any and every man is an ever-increasing measure of free and happy life and a profounder sense of the absolute nature of good. Sickness is incompatible with such a state. Every individual needs to be strong and know that he is strong and rejoice in being strong. This realization of abundant strength should be his as he feels himself to stand, as it were, in the very presence of universal Life and Love. To a Christian Scientist, consciousness of health is consciousness of harmony, and such harmony may be defined only in terms that are strictly spiritual; at the very least it is a perfect equilibrium eternally sustained. God's universe reflects the perfections of His nature—it must do so; and His original adjustments, if we may so express it, are an arrangement which necessarily realizes the divine ideal.

As intelligent beings we are at present only vaguely appreciative of what these conceptions mean. Some men are as yet incapable of entering into their significance. But the inevitable goal of humanity is that one should become more and more intimate with the perfection which is and always was and always shall be, and through the intimacy be himself completely. For a man to realize spiritual manhood is to solve his human problem—physical, social, moral, and spiritual. Most men are deceived with counterfeits of themselves and are satisfied with a confessedly imperfect image. They picture the ideal away in the distant future of the race—they do not read the lineaments of the perfect nature here and now. They do not see that the eternal existence of the ideal man is as incontrovertible as the actuality of an ever-present God. The recognition of such a truth is the triumph of the "higher and holier conscious-

ness." The farther we ascend in the scale of thought and life, the more we are cognizant of the sinless one within us. Our sicknesses and sins are thin disguises at the worst. They fall away in shreds, as we are faithful to our spiritual understanding, and as our power of victory increases with the deepening of our conception of the good.

But to return in love once more to our friends who judge us. Is it such a low aim that men and women who limped and crawled should be made to throw away their ancient crutch in happy laughter? that the shadowed couch should have no sufferer to be wept over by disconsolate friends? that the little children should cease to cry out with shrill agony in the startled night? A world healed, even of its physical sickness, might make one think that "the kingdom" had come. It should be boldly affirmed that sickness is never desirable or beautiful, no matter how soft and bright be the halo of resignation on the patient's brow. Sickness is distressing and ugly—it is only the moral courage of the half-redeemed mortal that relieves the misery. Suffering is never good in itself—it may or may not lead to a good end, that end being emancipation from suffering. The cross, even of the Saviour, is not a spiritual terminus; it is a sharp momentous incident in the progressive movement that culminates with heaven—that is, with the consciousness of harmonious being. Sickness is in the same general category with sin—it is an offense against life and God. It may be talked about in terms of materialism, and the attempt made to starve it out with thin diets, or to scare it away with drugs; all the same, the spiritual reality of life glows round about sickness to dispel it.

The Christian Scientist is most consistent when he relates his experiences to a common center; that is, to consciousness, either human or divine, and operates outward from the one activity. He knows that mortal man is foolish enough to be the author of his own miseries, but also that the "new man" has the genius to accomplish his emancipation. Man's present happiness and future glory depend upon himself. As he grows more willing to accept the ideal, he knows that he is exactly as he portrays himself, either in lines of divine beauty or in the dark features of a sick and sinful life. As the divine reflection, man is inexpressibly good—there are no flaws in his nature—there are no thorns in his conscience—there are no agonies in his soul.

The "higher and holier consciousness" is always demonstrating that ultimate truth about humanity. If we cannot picture ourselves as the image of the creator, it is not that God spoiled man in the making, but that we are poor judges of His "handiwork." We are not yet qualified to pass His acts under review or to set a just value on His ideas.

Mortals are laboring under the disabilities of the carnal mind. They are too close to the mud and bricks of the material world, too close to the physical wrongs and moral outrages of a vexed humanity, always to feel the charm of supersensible excellence. But the redemption cannot be postponed forever. Man, awakened to the truth of being, will cry in joy, "It is not," where he had said of pain, "It is;" he will sing, "God is All-in-all," where he had lamented woefully—"God is, perchance; but what of that, with men so wretched and so weak?" The path to human salvation is along the way of the "higher and holier consciousness." The discipline involved in reaching the elevation here suggested to us will be a glorious striving—hard, it may be, but still glorious, and when we reflect how rich will be the gain from our exaltation, we should not shrink from any effort that might rid us of our wrong thoughts and sensual interests.

Apart from the advantages which humanity will derive from the realization of the spiritual type among us, the "higher and holier consciousness" appeals by virtue of its essential loveliness. It is blessed to think that we can be raised above the things responsible for the grief and tragedy of men's and women's lives, and that we can shine with heavenly radiance in an evil world. Though we allow the practical benefits of the scientific mind to drop out of sight, steeped in the spirit of God, we still have an inevitable joy in feeling ourselves become superior to temptations through the goodness which we reflect. The world will judge Christian Scientists more and more by spiritual standards, even when it is unwilling itself to conform to the high criteria of Christian Science. Good men and women are themselves the best arguments in favor of the Principle they profess. Their influence is their proof.

The world is more prone to look for blemishes in new leaders of religious thought than to test the efficacy of the system they may promulgate. This is an unscientific method by which to judge a spiritual movement, for a

man's ideal conception of the good may be in advance of his attainments toward a completely harmonious life. All the same, we feel a fresh incentive to noble effort when we realize that the acceptance of the gospel of a cure for all and a remedy for every ill depends to a large extent upon the individual demonstration of those who are seeking to bring in the better times. Our individuality will carry conviction with it if we have reached to the "higher and holier consciousness," if we are aloft in a serene mood above the discords of a confused world, and if the glory of infinite Mind transfigures our actions and ideals.

We must proceed with joy nearer and nearer to this divine Mind. As we ascend, we shall have the ampler vision and the richer influence, and at last we shall gaze upon Truth not through any haze of mortal thought, but in divine transparency, and we shall know that our life is "hid with Christ in God," and with exquisite gladness we shall realize our eternal harmony in Truth. Such is the victory of the "higher and holier consciousness."

[Written for the *Journal*]

GOLDENROD

ISABEL SHERRICK WARDELL

BRIGHT afterthought of summer,
Flame of the golden noon,
To us thou art as precious
As fragrant flowers of June.
Thy feathery plume, uplifted
To joyous skies above,
Bears message sure and tender
Of God's eternal love.

Beside the purple aster
Thou risest tall, serene,
A gentle, meek reminder
Of fairer flowers unseen—
The thoughts of Mind unfolding
Along the paths of time,
The paths that lead forever
To Love's far heights sublime.

TESTIMONIES FROM THE FIELD

I LEFT England for California over fifteen years ago. Even then, though only about twenty-one years old, I had a slight touch of the liquor habit, and this habit grew upon me rapidly, so much so that my people in England heard of the life I was leading. I prayed and struggled against the ever-increasing desire for liquor, till at last I gave up prayer, because it seemed like blasphemy, as each time I fell lower than before. But, intuitively, I knew and always had known that prayer was my one and only help and opportunity of ever being healed. Once, in the depth of my misery, when I was alone, trying to know myself and wondering why I still cared to live, a voice, as it seemed to me, told me to go on trying and always do my best, and that some day I should be free; but I did not then understand what freedom meant, as I do now.

In November, 1906, I went to a sanitarium, my reason for going being to satisfy my mother and brother, who kept writing and begging me to try any treatment, and my friends around here did the same. I was very doubtful of being healed, but it seemed to be worth the trial, and I felt I had to wake up and do something for myself. Several people told me that if I continued the drinking, I would shortly pass away, and I said I was glad to hear it. The head physician was very kind to me, and told me that he could help me by giving me the opportunity to live a pure and healthy life, etc.

After I had been there about eight months, one of my best and dearest friends asked me whether I had ever heard anything about Christian Science, and I said, "Oh, I suppose it is some nonsense or other." I knew absolutely nothing about it, not even enough to be prejudiced against it, but I now thank God for the courage that true women possess. Six months later (in February, 1908) my friend asked me whether I would not like to know something about Christian Science, as she knew that I was not healed, —in fact, the desire for liquor was returning,—and that it was my intention to leave the sanitarium in a month or two. She very kindly loaned me a copy of the *Sentinel,* and before I had read half a page I knew it was the truth. I at once wrote to a friend who lives in San Francisco, and asked her to send me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and

I shall never forget the evening I received the book. I took it to my room and locked the door, and for a minute stood with it in my hand; I trembled so that I could hardly stand, for I knew by intuition that this meant the beginning of a new life for me. It seemed impossible for me to begin at the beginning of the book—my thirst and hunger for the truth was so intense that I read the parts which interested me the most.

For ten nights in succession I read that wonderful book till four in the morning, and one day the thought came to me as to what I ought to do about taking medicine. Seeing no honest way out of it, I left the solution to divine Love, and the next day the doctor told me I need not take any more medicine, because I was looking so very well. When I began to read Science and Health it was not with any idea of being healed, I was too hungry for the truth to give that or anything else a thought. During all my stay at the sanitarium, till Christian Science came into my life, the thought of the day when I should have to leave and go home had been like a dreadful nightmare, but about the middle of March I began to realize that I was healed of the liquor habit. I also noticed for the first time a desire, which grew stronger day by day, to return to my home, but I concluded that it would be better for me to stay at the sanitarium till the end of April, so that I should be quite sure of myself. At that time I had not met any one who had been healed through the study of Science and Health, so did not quite understand what had taken place. I arranged to have absent treatment, which was kindly given me, and I was healed of bowel trouble, and of a deadly sin. The appetite for tobacco, tea, and coffee, also is vanishing into the nothingness from whence it came.

This testimony seems a very poor expression of my thankfulness to our Father-Mother God for the life and teachings of Christ Jesus, and that of our beloved Leader, Mrs. Eddy. Only by living the absolute Christ-life, as I gain the necessary strength and understanding by deeds, not merely words, shall I be able to express my gratitude to divine Love, and to our beloved Leader. I must also thank all those who write for the *Journal, Sentinel,* and *Monitor.* The Bible Lessons it would be nearly impossible to live without; indeed, I could not tell of all the blessings that have come to me and mine through Christian Science.

At times the spiritual exaltation has been so intense that I have hardly been able to bear it. I feel at least fifteen years younger now than I did in January, 1908, and I am only a beginner in this wonderful truth. I am striving to attain to what Mrs. Eddy points out on page 207 of "Miscellaneous Writings" (last paragraph).

Henry T. Wrigley, Folsom, Cal.

CHRISTIAN SCIENCE means a great deal more to me than a satisfactory method of healing. The healing has been proved to me conclusively, both in my own case and in that of loved ones; but the physical benefits, as thorough and beautiful as they have been, are insignificant compared to that peace and happiness which my understanding of the true God has brought me, though the healing brought the greater blessings by proving to me the truth of Christian Science.

Since early childhood I have had bitter experiences, and these trials I had always thought were sent me for some purpose by God, so that my thoughts concerning them and why they came to me had given me a strangely terrible idea of God; but Christian Science has taught me that He sends only good, and that He really and truly is Love. When I came to Christian Science I had reached the limit of physical endurance. I had had months of mental and physical strain, and had passed through a most bitter experience, and my rebellion toward the God I tried to force myself to love seemed irrepressible. I had kept going through human will-power, but I could plainly see that this was failing me, and I feared the nervous breakdown which I had been told so many times was coming.

About this time (July, 1908) I had been annoyed for some time with a tooth, but I did not go to my dentist until the condition had become quite serious. He said that the tooth should be extracted, and this he attempted to do, but he found I could not stand it on account of my extremely nervous condition. It grew worse from day to day, and finally the dentist decided that an operation was necessary. I then knew nothing of Christian Science, and what I had heard said of it had not been in its favor, but divine Love brought one who had an understanding of God, as taught in Christian Science, into close touch with

my life. I did not know then that he was a Christian Science practitioner, but his consistent life led me in my extremity to ask him about this teaching, and I can never forget the kindness shown me on that afternoon. I decided to try Christian Science, and in the first treatment the pain which I had been enduring for five weeks left, and by morning the swelling and inflammation were practically gone. I went to my dentist to fill my engagement the next morning, and his expression when he looked at the tooth was truly comical as he said, "That tooth does not have to be pulled; it is all right." It has been so ever since.

My first treatment was such a joy that I thought I wanted to continue indefinitely, but as Christian Science was explained to me I saw that I should not depend upon a practitioner, but upon God. I continued the treatment one week, and at the end of that time I was a different person, and have been well ever since. I have continued my study of Science and Health, and I am more grateful each day for the inspiring truths given us therein by Mrs. Eddy. In many things that have come up since then, my realization that God is only good, and infinite good, has proved the nothingness of every seeming difficulty; and as I see the undesirable conditions overcome and being overcome, I am very grateful that Truth found me when it did, and I desire to know more and to understand more, that there may be less and less limitation to my trust in the infinite source of all good.

In giving expression to my gratitude for the many blessings I have found in Christian Science, words seem so empty, but for Christian Science and the many blessings and benefits it has brought me, and for what it has in store for all who will come to it, I am deeply, truly grateful, —grateful to Mrs. Eddy for the great blessing she and her work have been to me and to the world; and to God, who is "over all, and All" (Science and Health, p. 17), and who "pours the riches of His love into the understanding and affections, giving us strength according to our day" (*Ibid.*, p. 5).—*Ruby C. Anderson, Dallas, Tex.*

[Translated from the German]

It is with a joyful heart that I wish to tell of how I found my way to Christian Science, and I trust that many another wanderer in the dark will find comfort and en-

lightenment through God's gracious help and ever-present love. From the time I was thirteen I suffered with headaches, which as I grew older became aggravated, so that I would be unable to do anything for days at a time. All sorts of applications and remedies were tried, and brought relief for a short while; but still I would be stricken with severe attacks two or three times within a week. Later, great nervousness, with worry and irritability, was added; I lost all courage and love of life; in short, much evil seemed to pursue me. By going to the seashore I was relieved of the trouble for some time, but the foe soon crept in again.

In addition to this, our only daughter was taken ill regularly in the spring or fall with an affection of the lungs. For years medical prescriptions were strictly followed, and the disease would disappear with the coming of the warmer season. Although I trusted in God, I felt no inward satisfaction, for I daily carried worry and anxiety with me, which was probably the cause of my head giving me so much suffering. In December, 1903, my daughter was again taken ill, and this time more severely than ever before. Her condition became alarming, and the physician advised a long sojourn at the Riviera. I decided to follow this advice, and left for Italy with my sick child. The sunny south improved her and myself, for I, too, had become sick in mind and body through the child's long illness. The headaches, however, pursued me at intervals there also. In May we returned home strengthened, but in the beginning of January my daughter was again taken with the dreaded trouble. As the cough grew worse daily and was accompanied by the usual symptoms, once more I was filled with anxiety.

One evening a dear friend, a Christian Scientist, came like a saving angel with a copy of *Der Herold,* saying, "Your daughter can get well; suppose you read this." I immediately started to read the testimony of a lady whose daughter had been healed of lung disease, and at once felt the firm trust that all things are possible with God. I read this copy of *Der Herold* through that same evening, and the following day I got two more copies and read them. I then was firm in my decision, and immediately wrote to a Christian Science practitioner, asking for treatment for my daughter, who is now nineteen years of age. The help was

promised, and my daughter herself applied by letter to the practitioner. God made it possible for us to take a trip to Dresden, where I became personally acquainted with the kind practitioner and conferred with her. The simplicity of the services there, the earnest, free-hearted prayer of the congregation to man's creator, and the testimonies of healing, impressed me so deeply that since that day a complete transformation has taken place within me.

After my daughter had had treatment for three weeks, she was entirely free from her difficulty, and I wish to give heartfelt thanks to God, for I was freed of my headaches at the same time, although I did not take treatment, and I now feel better than ever before in my life. I also wish to thank Mrs. Eddy with all my heart for her great love and consecration for humanity's sake. The fact that I have had to go through various trials has not made me waver for one moment. Through the understanding of divine Love and its omnipotence I was able to overcome quickly the effects resulting from a fall from a ladder, and was entirely free from pain on the following day. In daily life also I find many proofs of the divine power, love, and guidance, and during all my work my thoughts are turned Godward; everything, even the hardest work, thus becomes easy. A wonderful sense of harmony has come into our family and all attached to it, and there is no end to the blessings which I receive daily from divine Truth. I am reading the German literature and *Der Herold* diligently, and the Bible passages included in the Lesson-Sermons have become my daily spiritual food. My most earnest hope is that many may find this way.

Frau Clara Seidel, Eibenstock i. S., Germany.

At times I find myself lamenting the fact that my growth in the understanding of Christian Science does not appear to be as rapid as desired, but when this sense of discouragement arises I have only to review my experience in Christian Science by a comparison with the old order of things before I had tested its efficacy, to convince me that the question, "What has Christian Science really done for you?" is too broad to be fully and briefly answered.

I sought healing through it over three years ago, and only because I had exhausted all material remedies, having

spent several thousand dollars in experimenting for a period of years with first one system and then another, for relief from a complication of ailments. A chronic case of stomach and bowel trouble of long standing had affected in some degree the action of every organ in my body. Some eighteen or twenty medical practitioners, experts and specialists of note located in different parts of the country, had exhausted their most sincere efforts to help me without avail. I was operated upon, changes of climate and occupation were recommended; electricity, osteopathy, dieting, and the knife were resorted to, and all schools of medicine were given an opportunity to demonstrate the superiority of their method. Throat specialists had assured me that while the throat affection was not of a nature to terminate fatally, I could expect nothing but that I would always have trouble and suffer from the condition for which they were then treating me.

In spite of the greatest caution in the selection and preparation of food, where the latter was possible, toward the last I could eat only the simplest, and then with a remedy taken before and after meals. I also resorted to systematic exercise both in and out of doors, it having been claimed that my sedentary habits were responsible for my ill health, and I was seriously considering a change in occupation. I could not, however, believe that this could be the case, as the troubles had begun while I was a mere youth and spending much of my time out of doors. After the first treatment by a Christian Science practitioner the stomach trouble left me, and there has been no recurrence since. I can now eat anything that any other human being would eat, and much that many of them cannot. The bowel trouble yielded after several treatments, and all other organs have been restored to a normal condition. Since taking my first treatment in Christian Science I have not found it necessary or desirable to resort to drugs or other material remedies for healing, while previous to that time I had not for years allowed a day to pass without resorting to the use of some drug or material agency, and never thought of traveling without a liberal supply of medicine.

As a result of this experience, I have naturally taken up the study and investigation of Christian Science, feeling that the Principle which healed my physical ills must also

be applicable to other problems encountered in human life, and I have in a measure found this to be true. We know that the truth is applicable to every condition and circumstance and will meet every human need; that to the extent we correctly apply the truth and live it, in that degree do we measure results, and many are the faults that I hope to overcome and destroy as I gain more of this understanding. Long before I knew or had heard of Christian Science, I believed that if the instances of healing recorded in the Bible were true, it could now and would again some day be resorted to. Little did I know at that time that even then it had been restored to us through the Discoverer of Christian Science. There was within me the feeling and hope that healing would come to me in some way at some time, though I no longer looked for it through the use of drugs.

During the three years that I have known of Christian Science through my own experience, we have resorted to its treatment in our family of four. We have been able to help ourselves in many ways, and while like other people we are not immune from attacks, they certainly do not occur as frequently as before and the results are much quicker and more satisfactory. The difference is this: where before we called a physician, we now call a Christian Science practitioner, when unable to meet conditions ourselves, and the results have been very gratifying. The children have responded beautifully, and we feel that our youngest boy, now two years of age, owes his life to Christian Science. Just now I am most concerned in gaining a spiritual understanding, and for my part I cannot see how any one who will honestly investigate the teachings of this religion and try to get at the view of the author, —as must any individual before he can claim to have investigated with an open mind,—can for a moment say that it is neither scientific nor Christian. In mathematics it is necessary to understand the basic law before we can successfully apply it to the solution of a problem; and this is likewise true in Christian Science. It certainly takes the most consistent view of life, its purpose and how to live it, as well as of man's relation to God; and the fact that it is demonstrable is of paramount importance. I am grateful for what it has done for me and is doing for mankind today.—*A. E. Schwingel, Great Falls, Mont.*

ONE of the greatest blessings of my life was to move next door to a Christian Scientist, for even before I knew she was one I felt the influence and healing power of her understanding of Truth. About four weeks after learning that she was a follower of Christian Science I was gradually led to take it up for myself. Shortly after moving there a little girl was born to me, and she early manifested a serious bowel trouble for which my older child had been under the physician's care almost constantly since birth. As she had not been healed, I had little faith in taking the baby to him.

One morning I was led to take both children over to my neighbor's house. She read to me from "Science and Health with Key to the Scriptures," and the older child was at once healed of this trouble. I did not know it then, but the trouble has never reappeared. In a few days a practitioner was secured for the baby. I myself was in great mental and physical discomfort, and at the practitioner's second visit I was healed of a repulsive form of catarrh from which I had suffered since childhood. For financial reasons my husband thought we could have no more treatments; but I had purchased a copy of the text-book, and with many loving words of encouragement from the practitioner I began to study it. I was soon able to demonstrate some of its beautiful teachings, and discords began to disappear. The baby was healed of sore eyes and colic, and we were all made to feel more free. My husband had a severe injury to his hand, and as soon as he got word to me I took up the study of "Miscellaneous Writings." The bleeding stopped, and although he used the hand in writing all day, it was healed perfectly in a few days.

After I had been studying for about eight months, the baby was healed of the bowel disorder, and this condition has never been manifested in any of our family since. An attack of toothache was overcome in less than an hour through treatment. By faithfully reading Science and Health and demonstrating what I knew of Truth, my husband was healed in one afternoon of measles. It was necessary that he be examined by a doctor two days later, before he could go back to work, and the physician told him that he could see he had been sick, and thought that the children would come down also; but this was prevented

by the truth. One time when I seemed to be very ill with a trouble in my head, we telephoned to another practitioner, as we could not reach the one who had helped us before, and I was almost instantly healed by absent treatment. I have had one child born under Science treatment, and she has excellent health.

I have been gradually healed of neuralgia, which was believed to be hereditary, and of a female trouble pronounced incurable; but the mental change, and the spiritual uplift which one cannot explain, are very much more to me than even the physical healing. Where there was hate, envy, and jealousy, now love, good will, and harmony are becoming apparent. If mothers could only know what Christian Science means to their children! I am so grateful that it came to me while my babies were young, for they will not have so much to unlearn. My three little girls attend Sunday School, and they are able to overcome many discords for themselves, both physical and mental. At one time they healed me, when we were alone and I could not rise from the bed. We are all learning to heal the mental discords, and as a result the physical do not come so often.

Words cannot express my gratitude for the understanding of God that Christian Science brings. As I learn more of Christian Science, my admiration for our dear Leader increases and I am filled with wonder at her courage. I thank God for her beautiful life.

Mrs. Raynor Hobbs, Ogden, Utah.

[Translated from the German]

THREE years ago I had an attack of heart trouble, and two physicians, one of whom was a specialist, stated that it was serious. As I was greatly reduced, relatives hardly expected me to be a well man again. A few months later, however, having heard of Christian Science before, I decided to take treatment. My condition improved gradually, but the error which I had for years been building up, through the assiduous study of medical books, attacked me quite vigorously. My healing took two years, but I now have much better heart action than I ever had before, so that I was able last year to make several mountain tours without any bad after effects. I also had a beautiful demonstration over the dreaded seasickness while on a

journey. I was about to surrender to what seemed my inevitable fate, when the thought suddenly came to me, Am I a Christian Scientist, or not? I immediately realized the truth, and the trouble disappeared all at once, and did not assert itself again during the rest of the journey.

My family, too, have experienced the power of the truth which makes free. My wife was healed within three days of weakness and an affection of the heart which used to trouble her a good deal when going upstairs. My little daughter was healed twice of severe colds, and in both instances the fever and every symptom of disease vanished within an hour, so that the quick effect was a great surprise to us. I am striving daily to be grateful for all the blessings which I have received through Christian Science.—*Otto Reuter, Homburg v. d. H., Germany.*

In August, 1907, I fell and injured my wrist very badly. The pain was intense, and my daughter wished to send for a doctor, but I asked her to telephone to a Christian Science practitioner for help. She did so, and although I had to lie down on account of the shock and pain, in less than half an hour I got up and told my daughter that the pain was less. Those who saw my hand at the time said that I would not be able to use it at all for two months, but in two weeks I was doing all my housework. The healing was soon complete and the wrist gave me no further trouble.

For this healing and many other helps I am truly grateful, and I am indeed thankful that a knowledge of the truth, as explained in Christian Science, has come into my life.—*Mary E. Sargent, Yankton, S. D.*

Christian Science has wrought such a change in my life and in my home, that it would be difficult for me to find words to express the gratitude I feel for these blessings, but I send this testimony, trusting that it may encourage some one who is incredulous as to the healing in Christian Science of what are called chronic or organic diseases. I had never known what it was to feel well, being a very delicate child and a sufferer for nearly all my life, although every remedy had been tried to cure or relieve me of rheumatic gout, from which I had suffered for twenty-five years.

When Christian Science was mentioned to me, I was willing to try it,—as one more remedy,—even though I knew nothing of its nature. I told the practitioner that I had organic heart disease, but did not suppose she could cure me of anything so serious as that, not knowing at that time that the cure would come from God, instead of a person. I had taken only a few treatments and had read the text-book but partly through, when I felt that I would cheerfully take the suffering if only I could understand this inspired teaching. While I had been a church-member since childhood, and an active worker in the church, I had no satisfying religion and rarely opened the Bible, for it seemed so contradictory to me and I could not find God. All this is, however, changed now, for the books I best like to read are the Bible and our text-book, and these books and Mrs. Eddy's other writings have brought to me that comfort and peace of mind, at all times, which is truly sustaining.

My healing was slow, and I sometimes became discouraged with my own dulness, for I was impatient to understand all of truth at once, not realizing, as I do now, that it is a growth and means constant watchfulness and overcoming on our part. Since my first treatment, now over three years ago, I have not used any material remedy whatever, though formerly our bills for drugs came in regularly each month. While I have great respect for the physicians who are doing their best to relieve suffering, I feel that when we rely on God alone we are safe, and Mrs. Eddy has taught us how to do this. For her example and her writings we cannot be grateful enough, for no one, since Christ Jesus was on earth, has done so much for humanity.

Mrs. Mattie DeL. Macready, Los Angeles, Cal.

In gratitude for Christian Science, I offer this testimonial, hoping it may help others. For more than forty years I suffered from disease; slight at first, but increasing as time went on, until about five years ago, when the end seemed near. During these years I tried many physicians, sometimes going to hospitals for the benefit of their combined efforts; but all to no avail. After coming out of the hospital the last time, I said I would never try medicine again, for it always did me more harm than good,

and I believed there was no human help for me. Then my family, feeling they could not see me die without another effort to obtain help, sent me to Colorado Springs, where I had a son living; but for two weeks I grew rapidly worse. My son called in physicians, but I had reached the point where I could not retain even a spoonful of water, and my earthly life seemed to be numbered by hours.

In utter despair, my son and his wife said, "What shall we do?" Friends said, "Ask a Christian Scientist to see her." They did so; and the one who came assured us that God could heal me at once. After spending an hour with me, she asked them to prepare something for me to eat, telling me it would not hurt me,—that I could eat whatever I wanted. Fear had given place to a wonderful realization of God's power and presence, and I found I was healed. I have never had any return of the trouble; in fact, although I am well along in years, I have splendid health. Christian Science is my constant guide, and I try to express my gratitude by my daily life.

Mrs. L. A. Wall, Hutchinson, Kan.

[Translated from the German]

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." Starting with these words of the psalmist, I desire to give thanks and testify to my healing, for God, infinite Love and goodness, has done and is doing great things unto me through Christian Science. I have been healed of a severe nervous affection and melancholy, which for several years had kept growing worse, with all the attendant exhausting troubles. In the spring of 1907 I had to go to a sanitarium, and in the following August I was again obliged to give up my office work. I looked forward to the future with sorrow and anguish.

It seemed like a ray of light from above when I heard—seemingly through chance—of the healing and beneficent influence of Christian Science, and I immediately felt that here was the fountain from which I might again draw health and strength; and, indeed, I have been richly re-

warded for my trust, although I am but a beginner. New, uplifting, and ennobling thoughts follow me in my home life as well as in my business. The daily fulfilment of duties is easier, and tasks are performed more quickly than for years past. Although the old Adam—that is, material sense—often tries to make good its claims, the divine thought always prevails in those hours of trial, and tells me that God is good, that He is Truth, Life, Love, omnipotence; that nothing but good can come from God, for He Himself declared that the world He created was "good" and "very good." God made neither disease, sin, nor death, and man is God's image and likeness. I therefore realize that material beliefs are not real and have no power over me; for, as they do not come from God, they have no righteous existence.

These wondrous, peace-giving fundamental statements of Christian Science bring courage and confidence into our daily lives. They change our mode of thinking entirely, they breathe love, goodness, confidence. Material sense with all its "ifs" and "buts" gradually retreats into the background; and our thoughts, filled with longing after God, continually soar upward unto divine Love. I thank God, above all, for Christian Science and for its noble Leader.—*A. Huber-Blumer, St. Gallen, Switzerland.*

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A STATEMENT BY MRS. EDDY

Chestnut Hill, Mass., July 18, 1910.

Editor Christian Science Journal:

In reply to inquiries, will you please state that within the last five years I have given no assurance, no encouragement nor consent to have my picture issued, other than the ones now and heretofore presented in Science and Health.

MARY BAKER EDDY.

We are quite sure that the publication of the above note from Mrs. Eddy will answer all inquiries that are being made as to the authenticity, authorization, or approval of certain portraits which are extant.—EDITOR.

A TRIBUTE TO MRS. EDDY

AT the head of the list of anniversary congratulations to well-known people which *Life* prints every week, there stands in the issue of July 14, 1910, the following tribute. It gives us much pleasure to reproduce this tribute from *Life,* and to express in Mrs. Eddy's behalf due acknowledgment and thanks for this courteous appreciation of her life and of her life-work.—EDITOR.

MARY BAKER EDDY

It is a real pleasure to offer our felicitations to one of the most remarkable women ever born in this country. Mrs. Eddy has had truly a wonderful career. More maligned than any woman has ever been that we can now recall, and, on the other hand, more exalted, she has held her course in apparent serenity; and at present, at an advanced age, is still the head and front of one of the greatest religious

movements known. She has made the doctors sit up and be more careful; she has attracted crowds of worshipers, and she still remains with us in undiminished glory. Every effort to dislodge her has only resulted in disaster.

Madam, you have established a true claim upon our respect. However much we may disagree with your views, it is of much more consequence that we should acknowledge your powerful personality.

We give you our blessing. Peace and a long life continue to be your lot.

MUCH of the criticism of Christian Science which finds its way into the public press these days is in reality a criticism of the critic's own belief of what Christian Science is; and this is nowhere more apparent, to those who are familiar with Science and Health and Mrs. Eddy's other writings, than when the would-be critic fails to distinguish between Christian Science in its reliance upon divine Mind and the mental suggestion which depends upon the will-power of fallible mortal mind, or when he confuses Christian Science with faith-cure.

Back of every theory about God, man, and the universe, there must be some premise which has to do with the omnipotence and omnipresence of God, and if this premise is that God is the only creator, the reality or unreality of evil is at once involved. If God is the only creator, and evil is real, then He must be its creator. Christian Science is squarely planted on the premise that God is the only creator, and that He is wholly good, and from this premise there can be but one logical conclusion: the creation of a creator who is wholly good must be, as He himself pronounced it, "good" and "very good;" therefore evil, which certainly is not good, must be and is unreal.

On the other hand, there is in both mental suggestion and faith-cure the fundamental belief that the sickness and discord which are to be healed are real. On this basis the healing is to be done in the one case by suggesting to the patient something which is not true, and in the other case it is to be accomplished by believing that God will, upon being asked to do so, make unreal that which it is believed is real and of God's own creation and bestowal, namely, the sickness or sin of the individual. Under these circum-

stances, it is certainly somewhat peculiar that these critics should fail to recognize the inconsistency of a position which holds Christian Science up to ridicule because of its insistence that evil is unreal, while declaring in the same breath that Christian Science is suggestion or faith-cure, both of which are based upon a belief in the reality of evil.

The fact is, that Christian Science, in its insistence upon the unreality of evil, presents the only view of God consistent with His goodness and omnipotence, for unless sickness can be proved to be a blessing to mankind, it would be entirely foreign to His character. What would be the world's judgment of a supposedly good man who was discovered to have not only wrought evil, but deliberately inflicted it upon his fellow-beings, in the form of sin and suffering? Would he any longer be considered a good man, one who could be trusted and relied upon in time of need? The all-wise and all-loving Father in whom the Christian Scientist puts his trust is "of too pure eyes to behold evil," nor does He inflict it upon His children.

Mrs. Eddy has made it very clear in Science and Health that Christian Science is neither faith-cure nor suggestion, and she lays bare at one stroke the fallibility of the critic's contention, and the foundation of Christian Science practice, when she says: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). Let the critics carp as they will at the unreality of evil; so long as Christian Scientists are able to demonstrate the power of Christ, Truth, to heal the sick and sinning today on this basis, they may well be content.

ARCHIBALD MCLELLAN.

IN the book of Isaiah we find a wonderfully graphic and poetical description of human conditions at the time when peace shall come to take the place of war and right to displace all wrong. The prophet says: "The people that walked in darkness have seen a great light." He then pictures a battlefield "with confused noise, and garments rolled in blood;" and in the very midst of this a child is born who is called "Wonderful, Counselor, The mighty God, The

everlasting Father, The Prince of Peace." Of the permanence of the new order we are assured in these words: "Of the increase of his government and peace there shall be no end, . . . to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

Almost as far back as human history goes, we find records of war and oppression, but in the case of the Jewish nation we are told that their bondage to alien powers always followed their disobedience to divine law, and that their deliverance came through some one who was clear-sighted enough to know that spirituality alone brings freedom, and who was able to inspire the nation with the hope and courage which always attend spiritual vision. Thus we read in the book of Judges that the children of Israel "did evil in the sight of the Lord," and in consequence of this departure from God, good, they were for twenty years "mightily oppressed" by Jabin, king of Canaan. This king was a great military power, for we read that he had "nine hundred chariots of iron;" while the Israelites were not a warlike people, and we are told that there were "divisions" among them. But there was in the land a prophetess, Deborah, who heard the voice of God, and at the right hour she called the people to rise, and "assert their freedom in the name of Almighty God," to quote our revered Leader's words (Science and Health, p. 228). This they did, and great was the victory over their cruel oppressors; but it was not won by numbers or by military prowess. In their song of triumph we are told that "the mountains melted from before the Lord," that the rains descended and swelled the river Kishon until it overflowed its banks and covered the plain where the nine hundred chariots of iron were ready for battle, sweeping the enemy before it. Well sang Deborah on this occasion, "O my soul, thou hast trodden down strength!"

Let no one here suppose that Christian Science teaches that God destroys any of His creatures, as in the case cited, which is a graphic account of that self-destruction of error, so frequently illustrated in "the crude footprints of the past;" whereas Science teaches that "there should be painless progress, attended by life and peace" (*Ibid.*, p. 224). The psalmist says: "He [God] maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear

in sunder; he burneth the chariot in the fire;" and in Revelation we read: "In righteousness he doth judge and make war."

This warfare is now going on as never before in human history, and as the triumphs of Truth follow each other (and these always result from the awakening of spiritual consciousness), material warfare will cease, because its uselessness will be universally recognized. In a fanciful work by Bulwer Lytton, published in 1836, the writer tells of a race who ceased from war because some one had discovered a projectile of such force that a few grains carried in the hollow of a cane could instantaneously destroy a city. We do not smile at this today, as the destructibility of all material phenomena is so self-evident, but we do ask ourselves how we can best aid in the uncovering of all evil beliefs and the establishment of righteousness and peace the world over. St. John tells us in his great vision that "The Word of God" is to lead the armies of heaven in the mighty warfare which will never cease until the last claim of error is laid low. Those who engage in the true warfare are said to be "clothed in fine linen, white and clean," which, in this vision, typifies "the righteousness of saints."

As we read the Scriptures in the wonderful light of Christian Science, we cannot help being impressed by this fact, brought out all the way from Genesis to Revelation, that evil is powerless in the presence of Truth understood, and that good is always omnipotent, no matter what the material evidence may be. The Israelites proved this at the Red Sea, when Pharaoh and his six hundred chariots were swallowed up by the waves, and again when Deborah led them to deliverance; but far greater victories than these will be gained when "the weapons of our warfare" are purely spiritual, for never once do these weapons fail. Failure comes only when faith is divided between the spiritual and the material, but even then goodness never really fails. The good only learn the utter futility of trust in aught but Spirit and spiritual things, and press on to know that "the Lord God omnipotent reigneth."

In the light of divine Science we see that at each step in the history of the race, as recorded in the Bible, evil presents a larger claim to power and reality; but this very thing proves its undoing, for humanity is thus driven to find refuge in "the secret place of the most High," where no

foe can enter and where divine Love is both sun and shield. Like St. Paul, the Christian Scientist should be able to say, as he nears the goal of Truth, "I have fought a good fight, . . . I have kept the faith."

ANNIE M. KNOTT.

WHEN one recalls the part which the belief of evil has played in the tragedy of mortal experience, and the universal longing to escape the suffering which always attends its reign, it is not difficult to accept the statement that in the course of human history more sacrifices have probably been made and more prayers offered to the devil than to God. Devotion to rites that are cruelly painful and oppressive, as well as degrading, to the end that some malicious spirit may be propitiated, some dreaded event be escaped from, characterizes practically all so-called heathen religions, and the traveler may still come upon concrete evidences, in many lands, of an enthronement of a belief in the power of evil which is too sadly pitiful to be either described or forgotten.

Indeed, the history of the religions of primitive races is largely a history of terror-begetting superstitions, many of which are still the life-governing beliefs of a great part of our race. One cannot have read the statements of Livingstone, Stanley, and other explorers, respecting the religious thought of the millions of interior Africa, or made himself familiar with the universal regard for dragons, "the evil spirits of the air," loyalty to which explains in part the Boxer rebellion, and kindred racial impulses in the east, without realizing something of the vastness of the sway of that demonolatry which may be said to constitute and perpetuate every form of mortal enslavement, and from which Christian Science, the demonstrable understanding of Christ, Truth, will save and is saving mankind. Furthermore, when we come to apprehend in Christian Science that the vertebral fact of all paganism is a belief in the reality and power of evil, we perceive that demonolatry is not a far-away or unfamiliar affair, but very much a part of our self-satisfied modern civilization. It not only characterizes all material philosophy, but it still permeates most theological teaching and religious thought.

It is true that ministers no longer contend for the gruesome embodiments of evil which figured so prominently in

the faith of their fathers. Moreover, they have always declared for God's ultimate supremacy in the struggle for which, according to theological dicta, He has made such ample provision, and this recognition of the final sovereignty of good over evil certainly marks an advance over that acceptance of the perpetuity of indecisive contest which has characterized many pagan beliefs; nevertheless Christian people still retain the essence of demonolatry, and bow down to evil, in so far as they assert the reality and omnipresence of a power apart from God. The concept has indeed grown less spectacular and frightening, but not less seductive.

This growth of a more considerate, not to say sympathetic, attitude toward evil is easily traced. It begins in human thought with the declaration of its inevitableness; that man was endowed with a freedom of choice and placed under conditions which rendered his fall not only morally possible but altogether probable, so that "from the foundation of the world" divine provision was needfully made for his redemption, and therefore the prophecies of the reign of evil, and of its ultimate subjugation through the Messianic appearing, were fully authorized.

The next and closely following assertion is that the inevitable in a universe with which God has to do must be legitimate, it must have a place in the cosmic order, writ large, and to this opinion theological teaching has contributed a full warrant in standing for the reality of evil, sin, disease, and death. If evil has real being it must pertain to the divine manifestation. There is no escaping this conclusion.

Just here, however, ecclesiastic thought is growing more and more restive in trying to steer a course between Scylla and Charybdis. To declare on the one hand that God provided for evil, or even tolerates it as inevitable, is to make Him responsible for it, and so impinge upon the absoluteness of His separation from all evil. To say, on the other hand, that while man and not God is wholly responsible for evil, it is nevertheless real, is to affirm that there is more than one creator! and beyond all question, this "straight betwixt two" is becoming more and more uncomfortable.

Thanks to this untenable position upon the part of Christian teachers, and to the increasingly daring assertiveness of the "higher criticism," the classification of evil as not only inevitable and legitimate, but "benevolent;" that it is

"the good we do not understand," as Mæterlinck puts it, grows more and more general. To some, no doubt this third point of view brings a great sense of relief. With no understanding of spiritual truth, they have made many a futile effort, perchance, to withstand evil, and in an hour of conscious defeat they are glad to be told that after all it is but "good in the making." As one has recently said,—

> It is not an enemy but a friend, and should be regarded as a champion regards his coach, a pupil his teacher. . . . Evil is like an adversary in a game of skill, who opposes every move you make, is always with you and always against you . . . but the whole pride of your victory depends upon that presence and antagonism.
> (Life's Beautiful Battle—J. William Lloyd.)

It is apparent that this philosophy makes evil necessary to good, and thus banishes all ethical distinctions at a stroke. Under its rule the concepts of right and wrong would vanish, as also would the Christianity of Christ Jesus, and the moral judgments which constitute the substance of all law and justice would be cast upon the waste-heap of fallacious traditions! Nevertheless, this philosophy is but the logical outcome of the tendency we have noted, a tendency which is the natural offspring of that belief in the reality of evil for which ecclesiasticism has so strenuously stood.

For more than a generation the Discoverer of Christian Science has patiently insisted upon the allness and the immaculateness of the one God, Spirit, of Principle and its idea, and in unequivocal opposition to this growing disposition to think of evil as related and hence essential to good, she has declared their oppositeness, that "if God, or good, is real, then evil, the unlikeness of God, is unreal. And evil can only seem to be real by giving reality to the unreal" (Science and Health, p. 470). This is one of the most revolutionary and distinctive teachings of Christian Science, that if, as material philosophy assumes, evil were real in the same sense that good is real, then it would follow that either God is both evil and good, or else that evil is the manifestation of good; and all who are willing to "think on these things," are driven to the necessity of accepting demonolatry, the belief of a power apart from God, good, or of accepting the teaching of Christian Science, that evil is but the expression of false belief, a lie and the father of lies.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

" For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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HEALING THE SICK A MEANS, NOT AN END

SAMUEL GREENWOOD

IT might almost seem, from the attention which Christian Scientists devote to the healing of sickness, that this work is indeed, as some believe, the sole object of their ministry; but Mrs. Eddy makes this distinct statement: "The emphatic purpose of Christian Science is the healing of sin" (Rudimental Divine Science, p. 2). Its fulfilment of our Lord's command to "heal the sick" may be at present its most distinctive feature, but this is only because of the more abundant opportunity to help mankind physically than is afforded to meet their deeper need of moral and spiritual enlightenment.

The mission of Christian Science, now and always, is to redeem mortals from their belief of separation from God, expressed in the sense of sin and death as well as in the sense of disease, but it necessarily takes up this work at the first and easiest point within reach, which is physical healing; for, as Mrs. Eddy goes on to say, "while mortals love to sin, they do not love to be sick" (*Ibid.*, p. 3). Nevertheless, if one will look behind the scenes he will see that much more is transpiring than outwardly appears, for the physical betterment accomplished through Christian Science involves a degree of moral improvement that cannot be obtained from any purely human system.

That human pathological systems are palliative rather than eradicative is evident from the material premises upon which they are founded. Let us suppose, for instance, that all mankind were healed of their diseases today by these means: according to mortals' beliefs, the whole human race,

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if they continued to hold their present material beliefs, would be on the highway to disease again before the next morning. Although temporarily relieved of suffering, yet retaining the belief in material origin and moral depravity, with the vices that result therefrom; retaining the belief in material law, with the fears that necessarily accompany that belief, in what other direction could humanity go, unless these errors of belief were corrected and replaced with the spiritual sense of being? Despite its best efforts, the human mind is unable to eliminate or to escape from its own errors, since it is itself the fountain from which these errors spring, and the same fountain cannot produce both truth and error. Notwithstanding the lofty motives and faithful work of medical practitioners, which Christian Scientists do not desire to depreciate, it is apparent that mankind have not been lifted thereby a single degree out of their belief in evil and its supposed power. The utmost that material methods inspire in mortals is the hope that, by these means, their earthly sojourn may be made as long and as pleasant as possible.

The average patient, in presenting his case to a Christian Science practitioner, seldom has a higher hope than when he presented his case to a medical practitioner; that is, he hopes to be eased of bodily trouble; but he does not, as a rule, think of Christian Science as a savior from materiality itself. But the wide-awake Christian Scientist knows that his patient's greatest need is to understand the truth that can make him free from the belief in evil as well as from its effects. Therefore, the while he ministers to his sense of physical need, he endeavors to awaken in him the larger desire for spiritual good. Simply to make one's sense of life in matter easier, and leave him at that point, is of no lasting benefit; but to awaken spiritual desire strong enough to make one an active student of the truth that healed him, is to make the healing fruitful in an ever-increasing sense of good, and confers permanent benefit upon the individual and the race.

The materialistic physician, governed by physical evidence, sees in his patient only a disordered physicality, where the Scientist discerns a disordered mentality. The physician, with physical healing as the end in view, is satisfied if he removes the material disturbance; while the Scientist subdues the sense of physical disorder by quieting

the troubled thought, and is satisfied only when he brings to his patient's recognition the assurance of God's loving care and fatherhood. By the former material process the sufferer's fear may be soothed, but is not lessened; whereas in the latter, through the influence of divine Love, fear is so diminished that, if the lesson has been truly learned, disease will never appear quite so real again.

The belief of sickness does not exist as a thing of itself, but is a resultant condition. If that which precedes and produces this experience is purely material, then mind has nothing to do with it; but if it is a mental state, it must be dealt with through the action of right thought. That bodily discord is of mental origin is amply proved in Christian Science practice, and this abnormal state is remedied, not by the suggestion nor the substitution of other forms of belief, but by correcting the erroneous thought. Thus Christian Science healing, in its very nature, is reformative, and fulfils a most important part in human redemption, an importance that was fully recognized by Christ Jesus and is not overestimated by Christian Scientists.

It is true that a sufferer needs to be relieved of his suffering, and it is not intended to belittle that necessity, but until he is brought to realize the error of an existence apart from God, he will continue subject to the penalties of that belief. Merely to remove the discomforts of the illusion of life in matter, as human methods aim to do, would only seem to prolong that illusion, and rob mortals of their chief incentive to escape therefrom. Physical healing, as understood and accomplished in Christian Science, indicates the beginning of mortals' emergence from materiality, and marks their awakening to discern the Christ, not as a personal Saviour, but as divine Truth to be understood and demonstrated. It has proved for many a harassed mortal the opening chapter of deliverance from evil, either as something to love or to fear, and has brought to him the dawning perception of spiritual being.

The Christian Science practitioner, although working earnestly and in large measure successfully to lessen human suffering, does not regard physical healing as the end in view, but as a means toward that end. The essential purpose of Christian Science is to transform human consciousness from a material to the spiritual basis, and the practitioner should keep this goal before him in order to give

his patients the highest service. It is certainly pleasanter to be at ease than to be diseased in the flesh, but unless the bringing of physical ease brings also an awakening desire for spiritual good, and the willingness to strive for its attainment, the relief is superficial, and another sharp experience may have to be entered upon to bring sufficient desire for progress. Hence an invalid's need is greater than for material comfort; it is to be shown the unreality of matter, to learn the falsity of its claim to life and intelligence, and its powerlessness to make mortals happy or wretched.

Christian Science, in its healing of the sick, also points out the way of salvation, and if the patient has had enough of sin he will gladly walk therein. But, if he is content to remain at that point, resorting to Christian Science only when in trouble, and making no effort to understand and practise its teachings for himself, this indicates his unreadiness to be healed in God's way, and the necessity of being awakened to the real significance of Christian Science. This condition is not necessarily the fault of the practitioner, for he may have given more than his patient was willing to receive, but such instances should keep one watchful lest, under the pressure of accumulating demands, he forget the essential object of his ministry. The Christian Scientist knows, or should know, that his patients do not come to him for physical relief alone, but that they come to Christian Science to be shown the way of Life; and this fact kept uppermost must result in a better quality of healing than when thought is absorbed with the desire to restore a sense of physical harmony.

Healing the sick by the Christ-power is the primer of Science, wherein mortals learn the a-b-c of the "new tongue." It is the beginning of their spiritual education. Its importance becomes plain when we remember that, until the first step is taken, the steps farther on will always be beyond reach. However sweet may seem the release from bodily discord, thought should not be lulled to rest at that point to the neglect of higher attainment, for true healing breaks the dream of sensuous satisfaction and ushers in a truer sense of being. Healing in Christian Science is ever pointing the way onward, directing its beneficiaries to greater demands and larger overcoming, until all sense of evil shall have been eliminated from consciousness.

THE ONENESS OF GOD'S IDEA

ELIZABETH EARL JONES

IT was a glorious summer day. The sky was softly blue and the fields and hillsides were white with daisies. Each blossom was exquisite and complete in itself, and yet this particular corner of the world owed its wealth of beauty this summer morn, not so much to the perfection of each individual daisy, although this was a vital requisite, as it did to the great brotherhood or collective mass of snow-capped, golden-centered blossoms.

Immediately I fell to pondering. The botanist knows but one daisy. In viewing these waving fields of thousands of blossoms, he would say, "It is the manifold expression of the one idea." Furthermore, the botanist would know that, although to mortal sight this snowy denizen of the hills and fields appears but for a season, then to be scorched by summer heat and nipped by autumnal frosts, this is not true of the ideal daisy, which is never absent and which reappears to human sense year after year, to reassure poor limited material vision that the flowers, like all things else of beauty and life, are ideas in Mind and therefore cannot be destroyed or permanently obscured.

The botanist's daisy is not subject to heat or cold, is not dependent upon the seasons to give it birth, for it abides in understanding,—tangible, beautiful, depictable, during the long chill days of winter as well as beneath the golden summer sunshine. The botanist, viewing this scene of loveliness, would stoop and pluck a blossom, dissect it, and explain its genus, nature, and characteristics. Then each daisy upon the wide sweeping slopes would suddenly seem to lift its happy little face toward the smiling blue above it, and exclaim, "Behold, I am that daisy!" and nodding toward its neighbors each and all, it would whisper, "And so are you, and you, and you."

It was thus that the manifold expression of this one idea seemed to whisper of the nature and relationship of each and all of God's ideas, whether manifested as a flower, a star, or as man,—the culminating glory of all creation; the "royal diadem" of divinity; the image and likeness of

the Father; the "compound idea of infinite Spirit" (Science and Health, p. 591). There could not possibly be limitation or monotony in creative Mind, which is infinite in every sense; for its infinity needs must include infinite quality and variety as well as quantity. The eternal joy of intercommunion is assured in the infinite variety of God's ideas. Likewise the odium of belittling comparison is eliminated, for we are told that "one star differeth from another star in glory."

Close upon the train of these sweetly illumined thoughts, dawned a new and wondrous meaning to that dearly familiar term of the New Testament, "The only begotten of the Father." Most of us have unquestioningly taken this term as descriptive alone of Christ Jesus, and as applying exclusively to him; and yet, if we consider for a moment, does not John also tell us that "as he is, so are we in this world"? while Paul declares, "As many as are led by the spirit of God, they are the sons of God," and again, "And if children, then heirs; heirs of God, and joint-heirs with Christ." On page 475 of Science and Health, our beloved Leader gives an inspired and inspiring definition of man, both of what he is and of what he is not. Here, as elsewhere in her writings, she clearly unfolds the forever truth that the only begotten of God is the spiritual idea, pure and perfect, in contradistinction to the false beliefs about man as sick, sinning, and dying.

It was the understanding and abiding consciousness of this true selfhood, and the demonstration thereof, which bestowed upon Jesus the titles "Saviour," "Messiah," and "the only begotten of the Father." It is the understanding and demonstration of this same grand truth, as revealed in Christian Science, which enables each and all of us to discern and claim the same genus, nature, and spiritual power which in reality characterizes every son of God, making all of us "kings and priests," comforting and healing as Jesus did. In every instance where Jesus used the word "I," as signifying the ego-man or true selfhood in the image of the Father, he voiced the "only begotten Son," and he voiced it for every faithful follower as well as for himself. When we read these, and kindred fearless and sublime declarations of our Wayshower: "I and my Father are one;" "All things are delivered unto me of my Father;" "I knew that thou hearest me always;" "I

came forth from the Father, and . . . go to the Father;" "Whoso eateth my flesh, and drinketh my blood, hath eternal life;" "He that hath seen me hath seen the Father;" "All power is given unto me in heaven and in earth;" "Lo, I am with you alway, even unto the end of the world,"—then we, like our little friends the daisies, with meek and thankful hearts look upward to the smiling heavens of God's infinite bounty—the all-enfolding Life and Love—and exclaim, "Behold, in truth I too reflect that 'only begotten Son'!" It is the only "I" and the only "you;" the only true self and all there is to any one. More than this, because of our oneness with Christ, we have full assurance that for God's every self-conscious idea eternal life means more than the preservation of the type, it means immortality, the perpetuation of individual consciousness in the kingdom of our Father, God. Inspired by this realization of the nature of man, the true selfhood, we no longer consent to see our neighbors as sick, sorrowing, dying mortals, but in place thereof we see the Christ-man, radiant in his true selfhood and spiritual reflection.

In her writings and in her life-example our beloved Leader urges us to turn forever from all false beliefs about Life and man and to accept and apply in daily living only that which is true, healthy, happy, holy, enduring, and Christlike. In so doing we lose naught worth the holding, and we gain all. Christian Science not only urges this joyous, blessed interpretation of life by precept, but also by proof. Today, as in Jesus' time, the sick are healed, the sinner is reformed, and the sorrowing are comforted by the same new-old truth which makes us free from all that is not true, even as Jesus promised that it would. Does not the Gospel phrase "the only begotten of the Father," as used in connection with the spotless life of Christ Jesus, plainly declare that God begets no other than the perfect man, who has no affinity or affiliation whatsoever with sin, disease, and death, but who scientifically overcomes all evil as Jesus did?

Knowing the eternal truth about man in the image of God, Jesus said to the sick man, "Thou art whole,"—not "Thou shalt be," but "Thou art;" and immediately he was whole. All the argument used by a Christian Science practitioner in treating his patients is to enable the practitioner to realize this simple and potent truth so spon-

taneously realized by Jesus for his patients, namely, man's perpetual and unchanging perfection as God's idea. Christian Science finds most of us in bondage to the belief that we are mortal and material, subject to sin, disease, and death; and it lifts us, step by step, out of this false belief until we too shall have broken all the limitations of material sense and have demonstrated fully and finally, as Jesus did and as our text-book teaches, that "man is not material; he is spiritual" (Science and Health, p. 468).

Let us picture to ourselves each day, first,—this world filled with men and women all reflecting the same measure and spirit of Life, Truth, and Love which Christ Jesus reflected; then let us foresee the whole world transformed, and man apart from the flesh, wholly spiritual and consciously at-one with God, reflecting all God's attributes and power, harmony and unity, even as the glassy sea reflects the serene azure overhead. In this way we shall be able to gain some idea of what Christian Science is accomplishing for humanity, and although the work of transformation may at times seem slow, it is thorough, and the work which has already been accomplished toward the healing and uplifting of mankind surpasses anything history has recorded, except in the early Christian era.

Noting the silent but marvelous power which the acorn manifests, removing all obstacles, however seemingly great they be, as it pushes upward to form the tree, we cannot help but feel that the irresistible might of a Christianly scientific thought and realization will in "due season" leaven the whole lump of false belief with untrammeled truth. We need these bigger, broader views of the sublime import of our ministry and daily work under the wise and loving leadership of Mrs. Eddy, in order better to appreciate the magnitude of her God-appointed mission and the sacred privilege of following her. It is the keeping of our eyes fixed upon the goal and the heeding of every command that strengthens our steps, ensures our progress, and enables us to endure patiently and faithfully the small frictions and seemingly great obstacles which we are apt to encounter, more or less, until the transformation is complete; "till," in the words of the great evangelist, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

SONSHIP

RICHARD D. HAMILTON

THE writer still remembers the eager expectancy with which he began to read "Science and Health with Key to the Scriptures," for the first time. During many years I had been puzzled by the conflict which appeared to exist between certain generally accepted religious doctrines and what seemed to be a more rational interpretation of being, and when I learned that there was a "Key to the Scriptures" to be had, I could scarcely wait to get it. I at once began to congratulate myself that I was at last to have a correct explanation of the Bible passages which were taken by most Christian people in the past, and by many of the present time, as the authority for the doctrines which I found myself unable to accept, and which I could not bring myself to believe conveyed the real import of the word of God.

It was with eagerness, therefore, that I looked forward to the reading of the book of which I had heard, and I was anticipating a "feast of fat things" in the way of Biblical interpretation—but I was doomed to a very great disappointment, as it then seemed. The book was not at all what I thought it would be, my expectation having been that I would find in it an interpretation of each and all of those particular passages in the Bible which I had heard quoted in support of the doctrines of the many varying schools of religious thought. Still something held me to the text-book, and I continued its study, to awaken, later on, to a realization of the fact that it was, after all, just what I wanted, and that it was, in deed and in truth, a "Key to the Scriptures." The difference between what I had at first expected, and what I later realized with regard to the book, was that it did not undertake to go through the whole Bible and give an interpretation of each separate passage, but that after one came to see things from Mrs. Eddy's view-point, the inner—the true—meaning of the Scriptures became readily discernible,—it could be seen for one's self; and since I have adopted her view-point as my own, it has been just the "feast" I was anticipating.

No passage in the Bible, perhaps, more clearly illustrates the fact that the Christian Science text-book is a "key" to

God's Word than this one from St. John: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How many thousands, like myself, have been unable to understand how justice could be vindicated or moral integrity promoted by the escape of the guilty through the substitutional sacrifice of an innocent being, and how grateful we should be to Mrs. Eddy for having made it clear that the foregoing passage of Scripture is altogether true, but that its real meaning, and its only meaning, contains no suggestion of a substitutional atonement, but discovers to us the glorious possibility of a complete at-one-ment with God through the saving process which it points out.

It was Jesus who spake those words—to Nicodemus—and they state a vital fact without elaborating it. It may be that he said more to Nicodemus than is there recorded, and made clearer to him just what is meant by God's "only begotten Son" than is apparent on the face of the language used. In any event, the light shed upon it by Christian Science leaves no doubt of the fact that its meaning is not what so many people of later times have thought it to be. After a puzzle is explained, it is easy to see the solution; in fact, nothing else can then be seen—it is no longer a puzzle. And so, when the search-light of spiritual apprehension is thrown upon this passage, it is easy to see that the new birth alone can reveal the true sonship; and, like the solution of a problem, nothing else can afterward be seen.

Nicodemus doubtless had some very erroneous beliefs as to the problem of being, and, like the human family of today, he needed to be set right. His trouble, it is fair to assume, was the dual concept—a belief in the existence and power of both good and evil—and he probably believed more in the actuality of evil, and in evil as having power, than in the allness and permanence of good; while the fact is that God had not then, has not now, and never will have, any other quality in the creation than the good; and the Son or offspring of God—the "only begotten"—to whom, as the Redeemer of the world, Jesus was pointing Nicodemus, the belief in whom would then and will now give everlasting life, everlasting health, everlasting happiness, was the one quality of being—the wholly good—beside which there is no other, and of which the Christ was the type.

The redemptive message of the passage quoted is found in the fact that it points us to the single and away from the dual concept of being, and says in effect that the dual concept, the reckoning of both good and evil as entities of being, must be given up; that we must stop believing in two qualities as existent in the handiwork of the creator, when there is, in reality, but one, the "only begotten," none other having been created by God, who was the only creator.

When Jesus said that whosoever believed in the "only begotten," in the only reality, should "have everlasting life," it was the same as though he had told us that if we believe in anything else than the wholly good, if we reckon mankind and the material universe as imperfect factors of God's creation, it is at the peril of creating for ourselves, in belief, just that state of being. And this implied warning is repeated in that inspired and redemptive utterance by Mrs. Eddy: "Trust in Truth, and have no other trusts" (*Sentinel,* July 4, 1903). It cannot be too often emphasized, just as Jesus in effect told Nicodemus, that we must believe in—reckon as actual—only that which really exists.

It is true that the subjugation and the annihilation of the dual concept cannot be accomplished except as a gradual process, as little by little we put away the belief in the reality of imperfection, the claims of material sense. Nevertheless, as we come more and more to recognize the true selfhood to be a son of God, having unalterably perfect and unlimited faculties and capacities, the kingdom of God is indeed appearing in us. While we cannot at a bound attain unto this goal, we should, as Mrs. Eddy so thoughtfully and wisely counsels, acquire each day a balance on the side of true being. Nothing is more certain than that we can never make any progress whatever in a direction toward which we do not tend; cannot go Godward so long as we continue to believe, without some measure of protest, that the entities of being are by nature imperfect and limited, and that sin, sickness, and decay are therefore inevitable. As Jesus indicated, our hope is in bringing ourselves to believe in the spiritual and perfect, instead of constantly admitting and recognizing as existing and legitimate a state of being apart from God; apart from the infinite good.

It should be borne well in mind that the universe is a unit, and that it must be so reckoned; that all God's creatures are parts of a whole, a wholly good and wholly

spiritual creation, so that it becomes just as important to reckon all the realities of being as wholly good, as it is so to regard man. Indeed, it is quite impossible, because of the "unity of good," to believe in the "only begotten" while believing (reckoning) any manifestation or handiwork of God as being in reality less than good. The entirely good in an individual sense and in the sum total is the "only begotten of the Father," and it is a violation of the truth of being, which cannot go unpunished, if we for a moment hold in thought something less than the perfect as our concept of any of God's creatures.

Unless we are careful just here, we may find ourselves entertaining a very erroneous definition of the word "creature," failing to remember that anything and everything created is a creature, whether it be man or any other entity of God's universe. In fact, there is only a grammatical distinction between the word "creature" and the expression "the creation," both having as their meaning, "that which is created." The making of a distinction between one part of the creation and the rest, with regard to their relation to spiritual, eternal being, has brought about in the popular mind the belief that only what is technically termed mankind has a destiny in the state of being which is called "heaven," only the members of the human family being supposed, in the general thought on the subject, to have "a never dying soul to save."

The founder of one of the leading Christian denominations looked deep enough into being to get at least the supposition —as is indicated in his published sermons—that the animals may symbolize spiritual creation; but, until the publication of the Christian Science text-book, the eyes of this age were completely holden as to the larger fact, viz., that the whole creation is spiritual, and that it is our imperfect concept of it which must be redeemed, *i.e.*, give place to the perfect understanding of all the manifestations of Truth. When the students of Science and Health have reached its viewpoint, the scales fall from their eyes and the oneness of the universe, including man, becomes entirely apparent, with the redemption of the whole creation from the Adamic curse as an inevitable sequence of the redemption of any part of it, making it perfectly apparent that the expression "only begotten" is applicable alike to everything which is the offspring, the creation, of God.

Not until the whole creation is reckoned as a unit and as "the only begotten of the Father,"—as wholly good, and therefore harmless,—can mankind be fully redeemed from the afflictive conditions which attend our mortal association with the rest of the universe, for the reason that out of the false estimates which we, and mortal mind as a whole, put upon the entities of the creation, reckoning them as less than good, springs our enslavement to sin, sickness, and death, making man, as it appears in the mortal seeming, the enemy of man, disease contagious, the animals vicious and ravenous, plant life in certain instances poisonous, the beautiful rose, the sweet, new-mown hay, and even the water and the air capable of harming us. In truth all the creatures of God's hand are perfect and good, and when our false material concepts of His creations are put away, there is nothing left that can injure or make us afraid.

THUS do we end our exile; then it is
We find the last release, and rise,
Knowing the truth which testifies.
That pain and time and long captivity
And life and death and destined circumstance
Are only phases of our ignorance!
And thus it is at last that we,
After great love and long adjournments see
The pinnacles of thought lighten with song,
And all the spirits of the free,
Calm and majestic, move along
In an ascending theory!
While we stand with wings and will
Nerved to the task before us still;
While we watch with steadfast eyes
Clear and valiant as a bell
The flame of thought that never dies;
While we explore the secret none can tell;
While we prepare, in tense tranquillity,
For the inveterate miracle,
The soul's perennial truth,
The truth's perennial liberty!

George Cabot Lodge.

THE MOTIF OF LIFE

CAROLINE H. PATON

ONE side of the street was given up to the huge factory building. On the other were pleasant homes that evidenced the occupancy of families of the comfortable middle class. Of course these residents did not admire their unsightly neighbor; but they paid him little heed, for though there was much buzzing and humming within the brick walls, the vibrations were monotonous and, blending with the various noises of city life, they passed unnoted. But a day came when the houses opposite the factory were vacated, and when tenants again came into them they paid only half rentals; for a new machine had been installed in the busy factory, one that at frequent intervals gave voice to a shrill wail and pounded out a resounding tattoo. Previously the factory noises had been a nonentity; now they were supplied with motif, and assumed character—unpleasant character.

In music the power of motif or recurrent phrase is utilized with an exactly opposite effect. Many a long and intricate composition is redeemed from the commonplace and made memorable because it serves as a setting for some exquisite gem of melody. This melody may be only a few measures in length, but it is the soul of the composition and determines its character. "Träumerei" illustrates this. Few of us but have listened again and again to its rendition, waiting eagerly for the repetition of the phrase, exquisite in modulation, full of meaning, that gives the selection vitality, force, individuality. As the recurrent tattoo determined the disagreeable nature of factory noise, as the repeated melody gives soul to music, so does recurrent and expressed thought establish the force of a man's life, the quality of his thinking determine the quality of his living. In the lives of those who have served as leaders in the world's history this fact is always evident. In Napoleon's consciousness rested ever the dream of conquest. In Washington the dominant note was personal mastery, and in summing up his life and character one of our American poets utilizes the phrase, "the perfect symmetry of self-control."

Examples of the power of recurrent thought to lift life

from the commonplace and establish individuality, might be multiplied indefinitely, but there is one that will suffice for all. We read of Jesus, on the morning that was to be marked by his ascension, that "while he blessed them, he was parted from them, and carried up into heaven." "While he blessed them"—the phrase is significant, and in reviewing the history of this wonderful man we discern its meaning. Jesus came to earth bringing a blessing. On his birthnight the angels sang, "On earth peace, good will toward men;" and the life of loving service to which he was dedicated received its first recognition. Concerning his early life the Scriptures are strangely silent, but we read that "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Surely for the family surrounding him this was a veritable exhalation of blessing, for nothing serves more to cheer and gladden the life of a home than the harmonious growth and development of the children who claim its protection. At twelve, the boy who knew God as the source of his being and the resource of his daily living, stood before the doctors in the temple, and the record runs that they were astonished at his wisdom. Without conscious effort and without weariness he gave to them of the understanding of Love and Truth that were his very being, his Life. It was the natural overflow from a full fount of thought whose conscious supply was God, good.

We find only one other sentence that concerns itself with the years that elapsed before Jesus took up his public ministry. But that sentence records an ideal development of the life of blessing, for we read that he "increased in wisdom and stature, and in favor with God and man." And when he stepped out into the broader field it was in the fulness of power and promise, with the deep consciousness not alone of his own God-being, but of the God-being of all humankind. And with what an open hand he showered blessings upon all! The lame walked, the deaf heard, the blind saw, the dumb sang, the lepers were cleansed, the dead were raised, and sinners were forgiven and awakened to "walk in newness of life." Even in the hour of crucifixion he drew upon the limitless supply of divine Love for the thief at his side, and roused him to the knowledge of eternal Truth and power with the promise, "Today shalt thou be with me in paradise." After

he had been laid in the tomb, he "proved Life to be deathless and Love to be the master of hate" (Science and Health, p. 44), and thus he, as our Wayshower, opened to the knowledge of all men the truth of eternal life.

Well might the historian preface the record of the ascension with the full phrase, "While he blessed them." The life of Christ Jesus found constant expression in the bestowal of the gifts of Love and Truth, nor was this bestowal to cease because Jesus was no longer visible to mortal eyes. We are told in the Scripture that "he ever liveth to make intercession for us." We learn, too, in Christian Science that Life is God, and therefore without beginning or end; that while the earthly life of Jesus closed with the ascension, his real, spiritual life knew no check or change.

So much for this life of strong motif whose record was made nineteen hundred years ago. But our own age has not been left without a witness to the power of rightly governed thinking, thinking that reflects the harmony of the one perfect Mind. The life and work of our revered Leader, Mrs. Eddy, already reveals to us in no small measure the power of one's thought when he knows no mind save that Mind "which was also in Christ Jesus." In patient reiteration of her God-given message of spiritual being, she has lovingly brought within the comprehension of all the truth that Paul declares to be "the mystery which was kept secret since the world began;" "this mystery . . . which is Christ in you, the hope of glory."

Many of us had in a measure realized the value of spiritual thought, but until Mrs. Eddy gave to us Christian Science, "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1), none of us had steadfastly and practically proved its availability. In Science, however, we learn positively that we may determine the nature of our thoughts and establish their recurrence, and that a thought is a thing whose quality is revealed in the life of him that entertains it. Here we learn that under spiritual law every life is a harmony beginning and ending in God; divinity its source, perfection its destiny. And we come to know that each harmony has its peculiar motif, its recurrent phrase which determines its individuality, and that this motif is as God-established as the individuality itself.

The one Mind, God, is limitless in possibilities, and however myriad His expressions may be, each individual will still be a unique revelation of divinity, an expression of Love and Truth, and in each will be sounded some hitherto unsuspected phrase of the music of immortality. The true Christian Scientist who "listens for His voice and hears no other call," the while he attunes his thought by prayer and regulates his life by watchfulness, can never sink into a commonplace or colorless existence. He will catch his own peculiar phrase truly and echo it harmoniously. And above the buzz and hum of mortal life, with ever increasing clearness and power, will sound the recurrent phrase of love, the motif which has divine origin, which expresses individuality and establishes character, the while it affirms convincingly the unity of God, good, and His idea.

Once, when the subtle and tightening bonds of mortal thought seemed overpowering, and a supreme effort for freedom became necessary, there was presented the mental picture of Laocoon and his sons, and it appeared to be an exact expression of the prevailing conditions. All their dreadful writhing and struggling was depicted; all their twisting and turning; and there came a realization that they were endeavoring to use mere human will, and that their efforts were wholly futile because they were on the same plane as were the serpents. Their reliance upon muscle and sinew (material thoughts) was of no avail, and the strife went on and on, until poor humanity was forced to succumb—was overpowered and bound.

Then came the counter-picture—would that all the world might see it—of Daniel surrounded by the lions (representing mortal thought); but with the calm assurance of mental might he was looking each of them squarely in the face until, one by one, each stood before him, awed by the majesty of Mind's reflection. Thus meditating on the perfect concept, peace came to the struggling senses, and the true consciousness was restored.—*Jane L. Vilas.*

THE UNREAL AND THE REAL

FRANK H. SPRAGUE

IN listening to the music of a violin we are accustomed to think of the tones which greet the ear as emanating in some manner from the instrument. A slight knowledge of physics, however, shows that the sound is really in our consciousness instead of in the violin; that the part the instrument plays in producing the audible effect is purely mechanical, being confined to the production of atmospheric waves of certain regular forms and lengths, which affect the auditory nerve in such a way as to awaken corresponding tone sensations in our consciousness. In a similar manner, the apple appears red to the eye; but an understanding of the conditions of sight establishes the fact that color is purely a mental impression induced by inconceivably rapid rhythmic pulsations of a wholly invisible medium—termed for convenience's sake the ether—as these pulsations excite the optic nerve by impinging on the retina of the eye. Thus we see that the redness is not in the apple, nor in the ether, but in our consciousness.

Now why, it may be asked, do we experience light and color sensations when the mechanism of the eye is exposed to undulations in a colorless medium? Any attempt to account for the universe on a material basis is attended with serious difficulties. Truth cannot be discerned from the standpoint of material sense. The fact that we may be able to give an accurate description or a plausible explanation of a particular phenomenon in no way proves it trustworthy or real in a metaphysical sense. The value of the evidence hinges on the correctness of the point of view from which it is gained. In "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts." "The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind is not" (pp. 86, 171).

Mortal beliefs, as they appear objectively in the form of external phenomena or processes, are no more real or authoritative than when they appear subjectively in the form of mental images or states of feeling. Ether vibrations and atmospheric waves represent modes of belief

which, according to the accepted economy of mortal mind, are essential factors in the transmission of color and sound sensations; but, as human consciousness is enlightened and informed by spiritual sense, the fancied necessity of accounting for or reconciling the claims of false belief subsides. To recognize the false basis of material concepts, so that we shall not be fooled into regarding those concepts as reliable and valid, even while in many ways obliged, because of our present imperfect realization of spirituality, to defer to and utilize material modes in practical experience, is a preliminary step in proving the truth of being.

Unlike human theories, Christian Science testifies to things which "eye hath not seen, nor ear heard." Not only do its demonstrations give tangible proof that spiritual ideas alone emanate from divine Mind, but that materiality in its every aspect—material forces, modes, and phenomena—is a false concept, arising from a wrong point of view. To quote again from Science and Health: "The realities of being, its normal action, and the origin of all things are unseen to mortal sense; whereas the unreal and imitative movements of mortal belief, which would reverse the immortal modus and action, are styled the real" (p. 212).

Viewed in the light of Christian Science, the so-called laws of optics, embracing the modes by which light, color, and all visible phenomena are cognized, appear as qualifying conditions which mortal belief would impose upon vision; the same is true of the so-called laws of acoustics, which are supposed to govern hearing. To the educated belief which regards sight as physical, certain varieties of ether pulsation are recognized as the material symbols which correspond to definite images of form and color; and pulsations of the atmosphere, to images of sound. The part assigned by mortal mind to these material modes, codes, and symbols in the representation of sense phenomena, may be illustrated by the operations of telegraphy. To one familiar with the telegraphic code, the clicking of the instrument conveys mental impressions as individual and distinct as do articulate forms of speech.

Not alone in the realm of physical phenomena, but in the less familiar realm of psychic phenomena as well, suggestion represents the modus of mortal belief, but the true phenomena of being can be discerned and understood only in the light of their Principle; and Principle cannot be arrived

at by starting from phenomena which appear real from the point of view of material sense. The metaphysical understanding of Christian Science reveals a standpoint which uncovers the undivine and, therefore, fundamentally false basis of suggestion. The demonstrations of Christian Science prove that spiritual reflection, not material suggestion, is the modus of divine Mind, the Principle of being.

Theories which testify to the universe as materially conceived and evolved, offer no fixed standpoint, no permanent basis of knowledge, no established principle. Their sole support is the belief of power and intelligence apart from God and exercised through innumerable psychophysical agencies. Their seeming stronghold is therefore "a house divided against itself;" for one asserted law of nature would, if actual, frequently counteract or nullify the operation of another, and the suggestions of one mortal mind would conflict with those of another. According to the allegory in Genesis, the suggestion of the serpent, contradicting the decree of Jehovah, brought discord to the race. Since suggestion originates in a false sense of existence, it engenders confusion, disagreement, destruction. It is evident that such conditions cannot ensue directly or indirectly from the operation of Principle. The human "I," which declares "I know," "I can," "I will," which asserts its right to conceive, inform, initiate, execute, in its own way; this mistaken sense of self which is the outgrowth of material sense and which develops through suggestion, gathering to itself accretions of seeming knowledge and power,—this unreal claimant to power and intelligence is anything but the real man of God's creating.

Throughout his ministry Christ Jesus observed and emphasized the fundamental distinction between the wheat and the tares; between man, the spiritual reflection of divine Mind, and mortals; between the real or spiritual universe, "the kingdom of heaven," and the unreal realm of materiality, the world which "passeth away." "My kingdom is not of this world," he declared. "Every plant, which my heavenly Father hath not planted, shall be rooted up." In his healing work, as recorded in the Gospels, he did not employ any methods based on suggestion, whether operating indirectly through drugs, or directly through the action of the human will. The "great Physician" affirmed and reaffirmed his reliance on Principle as the source of his

"mighty works": "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." His supreme reliance on divine Mind as the only power led him to the point where he could exclaim, "I have overcome the world," and enabled him to give tangible proof of the unreality of death, the climax of suggestion. The attitude he maintained toward suggestion throughout his career was epitomized in the watchword, "Get thee behind me, Satan."

In Christian Science it is seen that the basis of suggestive therapeutics or psychological healing is the same as that of medical practice, only the intervening symbol, the drug, is sometimes dispensed with in the former method. In either case the suggestion which is depended on to bring about a change in the patient's physical condition tends to weaken the spiritual sense of man's individuality by shutting out a realization of God and His reflection. The Christ rebuked the material thought of the Pharisees with the declaration, "Ye are from beneath; I am from above." The material origin and development of suggestion prevent its leading to an understanding of real or spiritual being. Only that which testifies to Spirit can emanate from Spirit.

Christian Science reaffirms the position of Christ Jesus in acknowledging divine Mind as the source of all power and intelligence. Its healing works are accomplished not by will-power or suggestions of the human mind, but by understanding of and reliance on Principle, God. Says Mrs. Eddy, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). The public services of the Church of Christ, Scientist, are designed not to influence thought by suggestions in the guise of personal preaching, but to help mortals to perceive the reflections of divine Principle. Christian Science has nothing in common with therapeutical systems which employ suggestion to counteract the results of suggestion. On the contrary, it heals through the understanding that mortals can be freed from the effects of suggestion, manifested in human woes, calamities, and all evil. When belief in the power of suggestion is destroyed by "the finger of God,"—the power of divine Mind,—man as the reflection of Spirit is brought to light.

LESSONS FROM THE LIFE OF KING DAVID

CORA B. ALEXANDER

THE narratives of the Old Testament lose none of their value as historical records while symbolically teaching us many beautiful spiritual lessons. Some lessons may be learned from reading the history of David as it is related in the books of Samuel. David was the youngest of the sons of Jesse, and although he was away from home, following the lowly calling of a shepherd, he was sent for to appear before Samuel the high priest, to be anointed the future king of Israel, and we are told that "the Spirit of the Lord came upon David from that day forward." This "Spirit of the Lord" must have been the conscious knowledge of spiritual reality and power, which came to David as it must some time come to each one who awakens to the truth of being, but we notice that David had many experiences before he became king.

After his anointing he returned to his task of caring for the sheep. This lonely, quiet occupation does not seem a very suitable training for a future warrior king, unless we bear in mind the fact that David was to come upon his enemies in the name of the Lord of hosts; then we see that in tending the sheep he was given opportunity to cultivate the spiritual qualities of thought, "innocence; inoffensiveness" (Science and Health, p. 594), and thus to gain the self-discipline wherein the spiritual sense of man was to rule. He was called from tending the sheep to perform the first active service in the kingdom over which he was to reign, service to King Saul, whom he would succeed on the throne, the closing years of whose reign were filled with many discords. Saul was fond of music, and David was sent for to play for him on the harp. David's sense of harmony healed Saul, for we read: "So Saul was refreshed, and was well, and the evil spirit departed from him." Mrs. Eddy tells us in Science and Health (p. 213), "Music is the rhythm of head and heart." David understood this, and restored harmony to the king's troubled sense, a service which gave him favor in Saul's sight, and he became the king's armor-bearer.

David did not, however, follow Saul to war, but returned to the tending of the sheep. The next time we hear of

him, several years later, he is standing before Saul, offering to fight against the champion of the Philistines. When Saul expressed doubt as to David's ability to meet this foe, David told of his contests with a bear and a lion, wherein he conquered. We thus see that he had not only cultivated his spiritual qualities of thought, but had fought and won in the battle with animal propensities. Now he was called upon to cope with the more educated forms of tyranny and brutality, personified by Goliath. David's spiritual understanding showed him that he could not fight error with error's weapons, so he refused the armor and weapons offered him by Saul,—for he had not "proved them." His outward preparations for going forth to meet the mighty giant were very simple. We read that "he took the staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near the Philistine." As to the result of the encounter, the chronicler says: "So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David."

After this triumph there is no indication of David's ever returning to the life of a shepherd. Years of self-discipline had equipped him to cope with evil, and he must become active in doing so, using his spiritual understanding to meet the foes of jealousy, envy, malice, and revenge. After many battles against his enemies, and some tender experiences with friends, he is called to be prince over the house of Judah, which was one of the tribes of Israel. Here he served seven years, gaining much in wisdom; and at the death of Saul he was prepared to become the king of Israel, the office for which he had been anointed so many years before. As king of Israel he reigned three and thirty years, making practical his own words, "God is my strength and power and he maketh my way perfect."

The Bible has always been dear to me, but the ability to gain new spiritual lessons, applicable to my daily needs, from the Old Testament, was never possible until our beloved Leader's teachings in "Science and Health with Key to the Scriptures" opened the door of my understanding to perceive them; and now the Bible is doubly dear.

THE QUEST FOR POWER

REV. WILLIAM G. SCHOPPE

THE desire for power is a God-given instinct. Man is a coworker with the infinite,—he is made for success in all good service; and this involves power. Emerson says, "The mind that is parallel with the laws of nature will be in the current of events, and strong with their strength."

A quest after power, for the promotion of good, is duty, which God meets with a promise. The Christian disciples had imbibed the spirit of their Master, who said, "Ye shall receive power," and "be witnesses unto me." These men, with a motive to do the will of heaven, were endued with "power from on high." They obliterated self-interest, and reflected only God, good, which is the secret of their strength. Jesus said, "All power is given unto me," "Ye shall sit on thrones," "Nothing shall be impossible unto you." Language is used to the utmost to express man's possible equipment for the world's redemption.

We are speaking of "power from on high." It is not "gotten up;" it comes down. Vain are official titles, honors, forms, vestments, authorities. The great need is the baptism of Spirit. Through Christian Science, we have learned anew that God is the only power,—infinite, ever present. Evil is annulled, for it is not of Him; evil is nightmare, the dream of sense; a "privation of good," says St. Augustine; therefore its claim of power is pretense. God, alone, is power; man is the son of God,—supported, vitalized by the divine energy. Supply is abundant; its reception and use is our great enterprise. The anointing power enlightens thought, enlarges affection, transforms action; the disciple is no longer ignorant, childish, selfish, but initiated into the mysteries of the kingdom and led by the "Spirit of truth."

The method of receiving power from above does not essentially change from age to age, and a brief study of the experience of the early disciples will reveal the secret of their equipment. One of the first things we notice in the record is their wonderful repose. Life seems no longer wrought and troubled, but touched by the "eternal calm;" worry passes; doubt is no more; fear gives place to courage, and they face the dread council which has condemned their

Master, undisturbed,—"whether it be right, in the sight of God to hearken unto you more than unto God, judge ye." They had been in the closet in communion with God; they had been with Jesus; they had "tarried" in the "upper room," waiting and watching for the promise of the Father, —to them, and "to all that are afar off," until they were endued with power. Spirit became actual and supreme. Ruskin sees this truth in art, "Do I not see on the front of all great works evidence of ease? They seem to say, not that there has been great effort here, but that there has been great power here." Power, through repose, through reliance on God, who ever communicates Himself, is scientific.

The next point observed in the early disciples is power through action. Expression is a law of development. God, the source of all power, is reflected in man, who becomes the word, the channel through which divine energy touches the world's need. In proportion as man becomes conscious of God,—Life, Truth, and Love,—will the call of humanity's need come to him as an irresistible challenge,—as the shepherd's heart was challenged by the cry of the lost sheep. "The Father sent the Son, to be the Saviour of the world," says John; and the Master declared, "I am come that they might have life,"—that they might realize God.

When men forget self and plunge to the rescue of their fellow-men in need, an energy before unknown is revealed. They are fulfilling the purpose of God, and divine power accompanies the action. Mrs. Eddy says, "The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds" (Science and Health, p. 385). All right action is of God, and is maintained by Him. The acts of the apostles were in fulfilment of the Christ-mission; the Master had conferred power of sonship; he had given power to cast out devils and to heal the sick; the wonderful works of God they saw and believed; each demonstration deepened faith and quickened their sense of the divine energy working in the world.

Certain characteristics of these men were inseparable from the power they received and wielded. First, they were separated from the world; they had something the world had not; they possessed a treasure which made them rich. All others, lacking it, were poor. It was a knowledge

of God, the present Christ, all sufficient in every need. "Lo, I am with you alway,"—a daily help, joy, peace. This fact changed the current of life. The inner concept, ideal, ever makes or mars men. The disciples were a "light," to guide; "salt," to purify; "leaven," to transform. They entered hurtful surroundings only to remove the hurt. Conformity to the world never elevates the world. "Be not conformed to this world," says Paul. The real is the potent: this is the constant reiteration of Christian Science. Affectation of singularity is weakness. A stand for the truth of being, which separates from secularism, delivers from the fashion of the present age, and reveals man united with his Principle,—this is power. The disciples could never have impressed the world by agreeing with it; separation was their purchase and strength.

There was also a sense of stewardship. Nothing was their own; they were appointed administrators of an estate, —the heirs were the human family; they were under the bonds of Love to distribute to every man his share of the inheritance. They were kept from pride in the knowledge of their treasure, because all was held as a trust,—"Freely ye have received, freely give," said the Master. They were separate, to serve, debtors to all men; they must bend to the lowest, but in their humility would appear the strength of God.

A sense of stewardship awakens to power. Moses, equipped at Pharaoh's court, was commanded to deliver Israel. While he thought of his slow tongue, he was weak; but when he remembered the promise of God, "I will be with thy mouth," and dwelt on the entrusted mission, he stood before the king with a strength and courage that could not be pushed aside. Life takes on new significance when men know that whatever they have is given in trust, to be used for the glory of God in the welfare of men. Then is the work of life supported by the power of God.

Another source of energy in the disciples was perfect confidence in their Master. He was the true ideal, the revelation of the Father. He was stamped on the vision, engraved on the heart. To talk of truth was to talk of him; to talk of conduct was to talk of him; to talk of victory was to talk of him. They had seen his glory in the demonstration of life, until they could say, "We believe and are sure that thou art that Christ, the Son of the living

God." Hence they were glad amid all conditions; there was no hint of discouragement, no ripple of murmur; they were "cast down, but not defeated." Through all the struggle, persecution, conflict, there was absolute faith in the final victory of their cause. Though success seemed to linger, the time would surely come when the Son, even their Master, would "put down all rule and all authority and power," and would deliver up "the kingdom to God, even the Father," and God would be "all in all." Such was the realization of divine might, in and through their Master.

One more element of strength was the spirit of unity among them. We are told that "when the day of Pentecost was fully come, they were all with one accord in one place." There was Simon the zealot, pledged to unceasing opposition to Roman rule in Judea; and Matthew the publican, an officer under Rome. There was Peter the impetuous, and John, the calm and gentle. No more composite elements were ever gathered in one band; yet such was their loyalty to the one Master, such was their enlightenment through the Mind that was in Christ Jesus, that they could surrender personal differences, and stand together—a unit in the one Mind. When a difference arose, they consulted together, and prayed,—waited on the one Mind, then declared as a unit, "It seemed good to the Holy Ghost, and to us." Thus they sought and found the Principle of unity.

Concentration is power. Gibbon has said that one of the reasons for the rapid spread of the early Christianity over the Roman empire was the striking unity among the disciples. The heathen saw it, and exclaimed, "Behold how these Christians love one another." In such union was their strength. A striking instance of divine power is seen in Christ Jesus before Pilate: one was without worldly support of any kind, the other represented the greatest world-power ever known. The Roman empire was back of him when he said to Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee?" But over against this world-empire was the calm reply of Jesus, "Thou couldest have no power at all against me, except it were given thee from above." What could sin, disease, and death do in the presence of such absolute trust in the one power?

Christian Science is the true continuity, in spirit, Principle, and works, of apostolic Christianity. It reveals the

one source of power. It demonstrates Truth; it shows the signs of true apostleship; it is the word of God, "quick and powerful." And in the modern world the response to man's quest for power may be found in Christian Science. Mrs. Eddy has summarized the truth, herein stated, in one striking passage: "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'; annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (*Ibid.*, p. 340).

[Written for the *Journal*]

A TRUE LEADER

ARTHUR F. FOSBERY

FEARLESS and faithful, thou hast led the van
And voiced the truth to ears that scarce would hear;
But some seed fell on fruitful soil, and now
The ripening grain is swelling in the ear.

Still art thou leading, opening up the way;
Still, up the mountain, we behold Truth's light,
As steadfastly thou leadest into day
From out the weary centuries of night.

With Life revealed, with Truth to guard thy path,
Love to incite and answering love invoke,
The claims of ill may clamor for thy fall,
Their only fruitage their consuming smoke.

God-blest! Behold the harvest of thy toil,
Into the light the singing voices throng;
The prelude of the anthem that will swell
The world in one harmonious burst of song.

"AN UNRULY EVIL"

J. MILES CHAMBERS, M.R.C.S. ENG., L.R.C.P. LOND.

IT has been said that Christian Science must not be judged by Christian Scientists, and while it is a matter for regret that a warning to this effect should be necessary, it is within the power of each one of us, from the youngest to the oldest student, to do his or her part to render it less so. Again, in view of the present tendency of the thought of the world to seek for the solution of its problems in mind rather than in matter, it is becoming daily more and more incumbent on us who profess Christian Science to render ourselves such faithful exponents of it that the warning quoted may not apply, at any rate to us. This we may all accomplish, with considerable benefit to ourselves and to our fellows, firstly, by taking the utmost pains, when forming our concepts of its teachings, to see that they are accurate and in absolute accord with the true Science which is so fully expounded in "Science and Health with Key to the Scriptures;" and secondly, when we have formed concepts, and are passing them on to others, by being ever watchful that we do not make use of words or expressions which, while the interpretation they hold for ourselves may be correct, may convey to the hearers significations which are entirely opposed to all Christian Science teaching.

Habits of carelessness in this connection form the starting-point from which the trend of reasoning is likely to depart at the outset from scientific logic and to end in disappointment and confusion both to the speaker and to the listener. "Incorrect reasoning," our Leader writes, "leads to practical error. The wrong thought should be arrested before it has a chance to manifest itself" (Science and Health, p. 452); it behooves all of us, therefore, for our own sakes, for the sake of our fellows, and for the sake of the cause we represent, so to pursue our studies that the concepts which we formulate will be correct, and so to weigh our words that the presentations of Christian Science which we circulate will coincide with the Science which has been given us by Mrs. Eddy with such careful exactness in the Christian Science text-book and her other writings.

Those who are commencing the study of this Science will find that their progress in understanding it will be far surer and far more satisfying if they resolve at the outset to form for themselves their own concepts of the teaching, and to be guided in doing so only by the Bible, the text-book, and the other authorized publications of our Leader, and to confirm these concepts by putting them to the test in their daily lives. However intelligent and loving the help which may be given to beginners in Christian Science by others, we should be awake to the fact that dependence on the work of others will not bring understanding. It is no more possible for others to form our concepts for us than it is for them to be born for us or to grow for us.

The beginner will find that he receives encouragement rather than blame from older students when they see that he has resolved to work out his own salvation and to accept no presentation of Christian Science as absolute, from whomsoever it may come, until he has elucidated the same by his own work and through study of Science and Health, and has obtained his own proof by demonstration. It is only in this way that the text-book becomes a "Key to the Scriptures," and that the Science of spiritual being is understood. St. Paul's advice to the Thessalonians is for men and women of all ages: "Prove all things; hold fast that which is good.

The manner in which mesmerism, hypnotism, animal magnetism, and mental malpractice are spoken of and indiscriminately referred to, affords a striking example of laxity both in methods of reasoning and habits of speaking which it should not be possible to lay to our charge. Speaking of the various representative schools of mesmerism, hypnotism, etc., an authority has said: "Each presents an array of facts which seems to support its theory; but as the theories are irreconcilable, and the facts apparently contradict each other, it follows that some fundamental principle underlying the whole subject-matter has been overlooked." In the face of such admissions from one who is a recognized authority on matters pertaining to psychic force, it certainly is not necessary or worth while for Christian Scientists to take up the study of these theories.

Mrs. Eddy has shown us how we, by revelation and demonstration, can gain the understanding of divine Principle

which will enable us to declare authoritatively, as she herself has done, the absolute truth that God, divine Mind, alone governs man, and thereby prove for ourselves scientifically that there never has been and never will be any evidence in support of any other power, and at the same time understand how, by growing in the consciousness of God, infinite good, we shall lose the sense of the presence of evil. This is infinitely more efficacious than all human efforts at refutation.

Mental malpractice and the mental malpractitioner are not to be treated as negligible quantities; on the contrary, they are to be alertly guarded against, and in our Leader's writings there is to be found all that it is necessary for us to know and to do in order that we may recognize and resist mental malpractice when it is encountered. It is not our object to consider this aspect of the subject, but simply to emphasize the fact, in the hope that a cause of possible offense through Christian Scientists may be removed, that mental malpractice is not the operation of a force in the human mind, but the exploitation of the human tendency to believe in such a force; that the mental malpractitioner is not one possessed of strength of human will, but one who cowardly trades on the innocent credulity of others, and whose asserted power will vanish before the understanding that God is the only Mind; that the mental malpractitioner never projects, nor ever can project, an evil thought through space; for God, Mind, is All-in-all, and fills all space.

If as Christian Scientists we endeavor to realize this great truth, we shall understand that there can be no evil hovering in space about us, and that there can be no mental malpractice apart from suggestion through one or other of the physical senses, which suggestion the individual to whom it is made is absolutely free to accept or reject as he desires; and, knowing as we do that the human consciousness which is governed by Love and Truth involuntarily recognizes error and resists exploitation by the malpractitioner, we need never fear erroneous mental work, but are free to direct our whole attention and effort to the enlargement of our consciousness of good by learning to read the verities of Truth, "God's thoughts as they exist in the spiritual realm of the real" (Science and Health, p. 337), given for our daily protection against malpractice.

What is the impression conveyed to others by our words? Is it that the only Mind is God, good, or is it that mortal mind is omnipresent, and has vague and mysterious intelligence and power to harm, and that God is only available as a protector when called to our aid? How does Christian Science teach us to regard mortal mind, so called? In Science and Health (p. 103) Mrs. Eddy says, "In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power;" and again she says, "The self-seeking pride of the evil thinker injures him when he would harm others" (Pamphlet: Personal Contagion and What Our Leader Says, p. 7). Surely, then, the impression imparted by our conversation, when it becomes necessary for us to refer at all to malicious mental work, should be the utter impotence of mortal mind to harm anything except itself; otherwise, we become assistants of the malpractitioner in upholding and spreading abroad his falsehood.

It is ours to face the fact that he who, even unconsciously or unintentionally, makes use of language which perpetuates the belief in a power for evil in mortal thought, is contributing to the spread of a falsehood. Let us therefore recognize that danger to our fellows from our thought lies, not so much in the fleeting impressions of a moment, as in the erroneous concepts of the Science of being which we may carelessly formulate and subsequently express. Let us carefully guard every thought and expression, so that each may do his part to prevent this danger, and thus be rightfully regarded as a reliable exponent of Christian Science.

KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting-table. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall.*

THE VISION OF ST. JOHN

ERNEST C. MOSES

NEAR the close of the first century of the Christian era, or, about sixty years after the great Teacher had passed from the view of men, the beloved disciple of Jesus was exiled to the island of Patmos in the Ægean sea, by Domitian, the Roman Emperor; and it was during this exile that John was vouchsafed the wonderful vision of the Apocalypse. The loving disciple who had leaned on the breast of his great Master had come close to the real inspiration of Truth under his intimate tutelage. He had visited Rome and other cities, had suffered much persecution and hardship for the sake of Christianity, and was finally brought to confinement on a point of the earth's surface so narrowly circumscribed that it could be said that materiality had indeed very largely faded from his consciousness. And yet the varied experiences of the Revelator and his temporary place of asylum all combined to render his consciousness fully prepared for the great work of receiving and transcribing the facts recorded in his book of Revelation.

Patmos was a rocky and barren island in the Ægean archipelago, lying between Greece and Asia Minor. It was only about fifteen miles in circumference, and because of its very desolate aspect was considered to be well adapted to the purpose of a prison to which political and other offenders against Rome could be banished. John's exile to this place seemed to be a very harsh expedient; but really it became for him a retreat of quietude and safety. That which sometimes seems to our blindfolded eyes to be injustice, may, by reversal of the material sense, be seen to be a means of progress which is related to issues of great importance and benefit to many people.

Thus the gentle disciple-prophet was in the right place to fulfil that duty which became his inheritance for the good of the human race. There was little in nature or in art to charm the senses and beguile the seer from the tasks connected with his transcendental vision, and his spiritual perception reached far above matter or material sense. The human senses of this prophet of reality were confined to such meager limitations that his enlightened consciousness

of Truth could look into the ever-present heavens and perceive their spiritual glories.

After several years of close association with Jesus, and after many years of constant meditation, evangelical work, and demonstration of the truth in healing both sin and sickness as his Master had taught him, the once impetuous disciple had become sufficiently spiritualized to perceive the deathless realities of Life and Love. Of all the followers of Jesus, he was best fitted to understand and declare the ultimate of all human prophecy. But centuries must intervene before John's vision could become clear to human consciousness, for his record of the experience on Patmos was destined to be one of the world's storm-centers of intellectual debate and carnal opposition.

During the third century, when the authenticity and value of the book of Revelation were brought into question, Dionysius of Alexandria declared that the book was not written by the apostle, but by John the presbyter; yet the philosopher nevertheless believed it to be a work of divine inspiration. Said he: "For my part, I dare not reject the book, since many of the brethren have it in high esteem; but allowing it to be above my understanding, I suppose it to contain throughout some latent and wonderful meaning; for though I do not understand it, I suspect there must be some profound sense in the words. . . . I esteem them too sublime to be comprehended." This was a just estimate from an intellectual standpoint, and it illustrates the inability of the human mind, unillumined by Truth, to fathom the latent spiritual significance of John's book. This respectful attitude has been characteristic of thousands, down through the seventeen centuries which followed, who have been the means of preserving the letter of John's record against the hostile attacks of those who were ignorant of the divine message enfolded therein. But few indeed have caught more than a transitory glimpse, now and then, of the beauty and grandeur of its thought.

The controversies which waged in the earlier centuries of the Christian era in regard to the authorship and authority of the book of Revelation did not weaken or destroy its substantial idealism. It was founded on the rock, and its structure was builded after a pattern that resisted all the shocks of human opinion and opposition. Those who opposed the canonical authority of John's Revelation were

especially active in their efforts to expurgate this book from the Holy Scriptures during the period known as the Reformation. Luther himself objected to its use, and often opposed the idea that the Apocalypse was inspired. The book seemingly presented nothing to his thought which was spiritually valuable. He declared that there were "various and abundant reasons" why he should regard the book as "neither apostolical nor prophetic." His main reason for objecting to the Revelation was because the apostles did not make use of visions, but confined their writings to "clear and plain language." Luther thought it was only "becoming the apostolic office to speak plainly, and without figure or vision respecting Christ and his acts." Luther also thought that John arrogated much to himself in obeying the injunction of the heavenly voice, by appending a threat against any man who might take from any of the statements of the book. Luther thought this made the Revelation more important than the Gospels,—an idea to which he could not be reconciled. "Besides," he wrote, "even if it were a blessed thing to believe what it contains, no man knows what that is."

Down through the centuries since Luther's time, this latter declaration has been accepted by many students of scholastic theology; and until recent years the spiritual import of the Apocalypse has been obscured because no writer came forward to interpret it in a way which would make the substance of John's vision available for the solution of human problems. Many attempts have been made to bring out the real meaning of John's final message to humanity, in commentaries which appeal mostly to the intellect, and therefore afford but very meager glimpses into the true meaning of his wonderful record. It is said that there are today over three hundred different works by various authors which aim to explain and clarify the language of the Apocalypse.

Christian Scientists, as a body, aver that until they had read and studied the meaning of John's vision as presented in the chapter "The Apocalypse" in "Science and Health with Key to the Scriptures" by Mrs. Eddy, they had no understanding of it which could be considered as truly helpful. Until the light of truth presented in this inspired work dispelled the darkness of mere intellectual belief, the Revelation was indeed a sealed book to them; it was espe-

cially mysterious because of the figures of speech employed by the Revelator to record the conditions of thought which floated across his spiritual vision as he looked away from all that was typified by the waste of waters which surrounded him.

Today, however, the students of the Bible and of Science and Health, including many clergymen,—graduates of divinity schools of this and other countries,—unite in declaring that to them the Revelation is no longer a mysterious record of a transcendental vision beyond the understanding of man. Through Mrs. Eddy's wonderful insight into the realm of true metaphysics, and her ability to reduce her understanding to terms which all may comprehend, students of Christian Science are daily gaining an understanding of the spiritual nature of John's vision which satisfies both the head and the heart. The higher views secured through the study of our text-book and the demonstration of the Principle therein revealed, are rich in encouragement and fruition. In place of the dim uncertainties and distracting speculations of former experiences, Bible students now find that John's vision is, in the light of Science, a constant incentive to strive after higher ideals of Christian living. Thus clarified, this wonderful vision is an encouragement to overcome the illegal demands of the old selfhood, by possessing that Mind which was the life-motive of Christ Jesus, and which was so liberally manifested through his favorite disciple.

In this glorious light it is seen that the divine purpose of the vision of the lone prisoner of Patmos is to promote the salvation of all mankind, that its true animus is to encourage and bless the sons and daughters of men, through spiritual understanding, as the first chapter of the book declares: "Blessed is he that readeth, and they that hear [understand] the words of this prophecy." The earnest students of Christian Science actually experience the fruition of the promise found in that wonderful twenty-second chapter, "Blessed are they that do his commandments, that they may have right to the tree of life." They learn that this divinely conferred right comes through consecration, humility, obedience, self-correction, and demonstration in healing sin and sickness here and now. To "enter in through the gates into the city" is not a transition to be hoped for in a dim and distant hereafter, but a transformation of con-

sciousness here below, and all who study the Revelation of John through the lens of Christian Science, find that the entire writings of the great disciple are a wonderful help in working out their individual problems, "here a little, and there a little," as spiritual sense unfolds.

Progress in the study of the Scriptures offers nothing to the student of Christian Science which is more gratifying and helpful than this wonderful illumination of the real spiritual nature of the apocalyptic vision. The Bible student of today who finds himself narrowly circumscribed on a Patmos of human experience, surrounded by a restless sea of adverse material conditions, finds ample encouragement in John's experience. Christian Science so clearly illumines the meaning of this vision that self-commiseration, pride of life, and rebellion against what seems to be human authority, fade away as the student looks into the heaven of reality, always near at hand. He even becomes joyfully grateful for "the afflictions of the gospel," through which he secures a foretaste of the goodness and glory of the divine Principle of John's vision,—infinite Love, "the same yesterday, and to day, and for ever."

OUR shortcomings as a nation have been aired so much of late it is strange no one has dilated upon the cause of most of them, *i.e.,* the imperfect test. We are always making allowance, even carrying it into our personal relations, and rather priding ourselves on "not expecting much of people." And yet, what man worth his salt, or woman worthy of her womanhood, would in the long run wish to be judged by anything short of the perfect test? Why, why this everlasting lowering of ideals to meet the limitations of the dishonestly unfit? Give them a chance to make good, by all means, but for the sake of the many who "would arrive," do not confuse the ultimate outcome, whether it be in church, university, workshop, or slaughter-house, by lowering the standard of perfection raised twenty centuries ago by One who considered it a condition of immortality.

C. S. Spencer, in *New York Times.*

THE CHRIST-COMING

S. A. TIRBUTT

THERE is in mortal consciousness a belief of fear, hence the cheering and heartening ring of the angelic message at the birth of Jesus: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Then came that wondrous burst of song from the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." As interpreted through Christian Science, these messages of love from the heavenly Father read: Fear not, a better day is at hand. There is no hate, no discord, no fear, for God, the infinite good, is omnipresent; His manifestations are everywhere. God is Love; therefore man, His idea, must be loving. There is infinite, eternal harmony; God in Christ has come to dwell with men. "Of him, and through him, and to him, are all things: to whom be glory for ever."

The birth of divine Love in the consciousness of man thus marks the true Christmas day,—the coming of the dayspring which is "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." It is worth while to ponder these things, for if we trust divine Love, it is certain we are of those who "hunger and thirst after righteousness," and that we shall be filled; and if we are filled with right thoughts, with love, it follows of necessity that our lives must have a marked effect in bringing peace and harmony into our surroundings.

When in Christian Science we first recognize Truth, when to our joyful consciousness is first revealed the Christ-idea, the real self, which is a son of God, a son of the Highest, we look upon it as the birth of a new idea; we term it the new birth, and on that day it is certain that unto us has been born a Saviour. In absolute Science there cannot be a birth of a new idea; for God is infinite Mind, and everything that exists must exist in that Mind, which always was and always will be; therefore His ideas are from everlasting to everlasting. In our human sense, however, it is not incorrect to refer to our new life in Christian Science as the birth of a new idea.

Naturally, this new idea at first appears to our consciousness in a crude and undeveloped form. When one first comes to Christian Science his understanding of God is not very clear, and his practical experience of Him is not very extensive; he is like a babe in its swaddling-clothes, and for some time he may be much in need of the help of more advanced Christian Scientists. At this stage of our life in Science it is of great help to us if we have a clear apprehension of the fact that we are really nothing more than little children in Christ, and of this fact we need not be ashamed; indeed, Jesus himself said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The practical nature of the apprehension of Truth in Christian Science is demonstrated in the most unmistakable manner, for those who have this knowledge can heal, and those who lack this knowledge cannot. Those who have understanding discern the ambush, the lurking enemy, the subtle and treacherous nature of mortal mind; and this discernment destroys error and heals; it is the power of right thought, the angels that come with healing in their wings and sing again the old song: Fear not, there is a Saviour, the Christ, the real man, God with us; there is dominion over error; there is freedom from our enemies, our mortal selves; we can, therefore, serve Him without fear; there is peace.

The power that heals is the power which reveals to us the nothingness of this insidious and assertedly powerful foe, whom we can and must destroy—utterly cast out. It is the power of Truth which destroys all error. Every kind of error is neither more nor less than a false consciousness of separation from God, and a sense of separation from God is a sense of discord, a want of harmony with the song of the angels. How shall we gain that consciousness of harmony with the heavenly host, with the thoughts of God, with the Mind of the Father? By the knowledge of Truth and Love, by laying hold upon the Word of Truth as revealed in Christian Science; by growing in grace and the knowledge of God; by resting in the Lord and waiting patiently for Him. As we grow into this understanding of God the truth will be seen that man is now the perfect image and likeness of God; that the true selfhood of each one of us is a perfect thought, therefore

a reflection of perfect Mind, His image and likeness, and forever in the bosom of the Father. With the dawning of this light in consciousness, we awaken to the joyful fact that unto us is born a Saviour, Christ the Lord.

The more advanced the Scientist, the more apparent will it be that he is living in the peace and joy and good will of an eternal Christ-coming. Thoughts of God are unfolding themselves continually to each one of us, whether he be the babe in swaddling-clothes or the advanced Scientist who is attaining to the fulness of the stature of Christ. This unfolding of the Christ-idea is a continual new birth; we catch fresh glimpses of the eternal glory, and every day becomes a day of gladness, a day of joy and light. From the nature of the divine Principle, there must ever continue to be born to our consciousness ideas of divine Mind, the children of the Highest, the offspring of God, and these will continue to appear until in our perfected consciousness mortality is swallowed up of Life.

Two members of The Mother Church in Boston were in Peking when the infuriated mob of Boxers were murdering missionaries, clamoring for their lives, and burning all copies of the "foreign religion book." But these dear ones judged that no mortal wrath could prevail against divine Love, that God would send His angel to shut the lions' mouths; which He did, and no manner of hurt was found upon them. Whether or not the "blood of the martyrs is the seed of the church," surely the seed of Truth has so rooted in that hitherto barren soil that three hundred and eighty thousand Bibles were sold in China during the first six months of 1909, and the total sales of Bibles in all countries is now said to be seventeen millions yearly. As Christian Science can only be acquired through a knowledge of the Scriptures, the text-book being based on them, this marvelous distribution of Bibles may be regarded as one of the greatest demonstrations of recent years.—*Dr. John Warner Keyes.*

THE LEADINGS OF TRUTH

CAPT. FAITHFULL CUMBERLEGE

IN the 3rd chapter of Genesis we read, "Now the serpent was more subtil than any beast of the field which the Lord God had made." In Science and Health (p. 529) we find the following comment on this Scriptural passage: "Whence comes a talking, lying serpent to tempt the children of divine Love? The serpent enters into the metaphor only as evil." In "Miscellaneous Writings" (p. 346), evil is defined as "but a belief that there is an opposite intelligence to God." From this belief has sprung the complicated materiality of erroneous thought, which Christian Scientists individually and the world collectively are learning to discard as unreal, with no foundation in Truth, nor any lasting value; while, on the other hand, it is found to ensure for mankind a terrible accompaniment in the shape of discord, disease, suffering, and death.

The extreme subtlety of this talking serpent, material consciousness, and its amazing hold on mankind, are quickly recognized by every student of Christian Science; so soon in fact as he begins to grasp the elementary facts of the Science of Mind, to recognize its simple logic, and to discern the way which leads to perfection of being, for he finds his efforts to "eschew evil, and do good," constantly hindered by insidious and hitherto unsuspected errors of thought, all tending to confuse effort and hinder progress, even to lead thought temporarily away from the straight and narrow path. The student becomes at the same time wide awake to the fact that the way of salvation is a process of mental regeneration wherein errors of belief disappear as Truth dawns in thought. Jesus said, "I am the way," but only in recent times has the full import of that statement been discovered, and given to us in "Science and Health with Key to the Scriptures." In this book Mrs. Eddy presents a clear, concise explanation of Principle and rule which supplants man-made theories with the facts of spiritual being, and enables all who will to demonstrate for themselves the practical adaptability of Jesus' teachings to the solution of every problem of human existence.

The starting-point of this "way" is found as one turns from the maze of sinful mortal beliefs which constitute mankind's sense of material existence. This is the accumu-

lation of thousands of years of erroneous statement and restatement of human misconceptions of being, having no origin but their father the devil,—"a liar, and the father of it." The goal to be reached is the kingdom of heaven, "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590). Between these two points lies every conceivable variation of human thought.

The passage of this way is a process of mental purification, which results in the gradual elimination of mortal errors of belief from the mind of the wayfarer. Proportionately as this clearance is accomplished, man's spiritual identity and nature dawn upon consciousness, and the true and inspiring ideas of Soul are cognized and bring with them into the daily life joy and peace, those fruits of Spirit which shine like solar rays through the disappearing mist to cheer the weary hope and enlighten the path. In this transformation of thought we put off the old man, the seeming material identity, the ugly characteristics of which—sin, disease, and death—have so long obscured from view man's eternal, spiritual, real entity as the expression of infinite good, individualized, but not in matter. The only reality of manhood is now and always has been a spiritual consciousness, a beautiful and joyful sense of infinite good, of boundless freedom and eternal life, and it will be revealed to us as we severally and collectively earn the reward of well-doing. This spiritual goal is not to be reached, however, without a greater effort than is expressed in a pious hope to get there some day. Each one of us has a cross to take up first, for the sins of mortals are terrible in belief, and much purification must be experienced before the regenerated consciousness can be counted worthy to enjoy the rapture of perfect being. Moreover, every forward footstep is opposed by the talking serpent, whose false suggestions would, if heeded, confuse thought and cause us to flounder in the mire until our efforts, inspired, directed, shielded, and supported by ever-present omnipotent Love, win our freedom, each victory cheering us on to take the next step.

Again and again, in her writings, does Mrs. Eddy warn us against the insidious suggestions of these false human beliefs which she terms collectively mortal mind, whose "tail drew the third part of the stars of heaven, and did

cast them to the earth." Then comes the natural question, How separate the true from the false, the tares from the wheat? What weapon have poor mortals that will help them to subvert the archdeceiver? For answer one has only to point to the words of Jesus, uttered nearly two thousand years ago, promising salvation and eternal life to all who would note his example and emulate his perfect trust in the Father as an ever-present help and guide. Of unintelligent and gross minds he said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin;" and now that his teaching has been interpreted by Mrs. Eddy to the quickened intelligence of today in all its scientific exactness, we have indeed no shadow of an excuse for failing to trust the all-knowing Mind to show us the right and direct us away from the wrong. Even the letter of divine Science enables us to apply this test to every problem that demands attention: What is the solution that most nearly corresponds to the harmony and rightness of scientific existence? If the test is faithfully applied, there should rarely be any doubt as to the correct answer. Then each problem will be found to be solved harmoniously in proportion as our subsequent actions approach the purely scientific.

Every time these tares, the falsities of mortal mind, are exposed, their seeming power to choke the wheat, to deceive the elect, is diminished and their ultimate destruction is hastened. Error being error, and therefore not true, has no reality, no origin, and therefore no existence of its own. It is a lie, and it can only appear to be by assuming borrowed plumes, the garb of Truth. It is not true, and therefore has not the power of Truth, and its seeming power is wielded only so long and so far as its deception is successful. When it is found out, which happens whenever Science strips it of its disguise, the truth is recognized and the lie ceases to be anything but what it really is—nothing.

Therein lies the need to expose error until all error has been uncovered and destroyed, and it is with that object that the writer seeks to draw attention to an enemy of progress. Christian Scientists not infrequently talk of awaiting the leadings of Truth. The attitude of patient attendance upon the divine leading is the only safe one, for "*humanum est errare*," and whenever mortal man tries to govern himself without the help of Principle or rule, he

succeeds only in making mistakes and he accomplishes nothing that is permanent. It is indeed well for the human race that it is learning through Christian Science that there is a divine Principle which is absolute and demonstrable by rule, and which can be depended upon to direct us aright under every condition or circumstance.

But error, the counterfeit presentment, quick upon the heels of Truth, has stolen this phrase, has adulterated it with its own finite and indolent nature, and uses it to its own ends. So, while reason bids mankind await the unfolding of the divine plan, that mortals may not step in where angels fear to tread, and while Love simultaneously pours forth its treasures of inspiration, confidence, and power to the attentive ear, mortal mind talks glibly of awaiting the leadings of Truth, and goes on waiting while these leadings are being continuously shouted into ears that will not hear and paraded before eyes that will not see. The result is natural to such perverseness. It receives not, because it asks amiss.

The more Truth unfolds in each one of us, the more is asked of us in demonstration, and the more we are called upon to recognize the leadings of Truth in the statement of divine logic. The student of Christian Science early reaches the standpoint whence he can discriminate between right and wrong, understandingly and scientifically, and what other leading than this does he need? To the Pharisees who asked a sign, Jesus said, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." The Pharisees were an intelligent class. They knew what was right according to their own standard, but they did not practise what they preached. They were to receive no sign but the sign of Jonas, the sign of suffering for their misdeeds. Jonas shirked his responsibilities, and he was punished accordingly.

Even so today the Christian Scientist needs no sign, for he has his knowledge of the law of eternal right always available as his guide, and woe must betide him if he fails to act up to his understanding. He does receive a sign, but it is the sign of the prophet Jonas. If they are wise, mortals do not ignore this sign, for a second experience is likely to be more painful than the first, and should never be needed by one who knows aught of the demands of Truth.

"WHILE HE MAY BE FOUND"

J. D. MC BETH, M.A.

IN the 55th chapter of Isaiah we read: "Seek ye the Lord while he may be found, call ye upon him while he is near." To the one who is beginning to understand something of the great truth of God's omnipresence, through the inspired pages of Science and Health, this passage may come with somewhat of surprise, and appear to contradict the very idea which Mrs. Eddy shows to be essential to the Science of Christianity; that is to say, if God is everywhere, can He ever be hidden from the seeking heart? Can divine Mind ever be afar off?

In the light of scientific truth we must answer "No." But the beliefs of mortals are not found in the realm of the true, and past experience does furnish recollection with times when we sought for God and did not find Him; when we called upon Him, but only the echo of a dispirited cry came back to the weary seeker. Yet again, such experiences stand out in sharp contrast to many quick deliverances from sudden and seemingly desperate trouble, deliverances for which the glow of undying gratitude is warm in our hearts,—some severe sickness mastered in a brief hour, acute pain instantaneously overcome, or some perplexing problem of life illuminated with the light of spiritual perception, and solved even as it appeared. It is plainly evident that on these occasions we did seek God while He was to be found.

What, then, was this time? It was at once—the moment the trouble appeared! We sought the ready aid of Truth before error had been allowed to loom large before our thought, ere we had dwelt on the possibilities of its development, its consequences, its past appearances, or considered what other people's thoughts might be of us, and speculated on our own ability to deal with the apparent difficulty. For every moment thus worse than wasted, the sufferer is carried swiftly on the current of material sense farther and farther from the healing presence of divine Truth and Love. When at last, with a consciousness thronged with false images, he turns to Truth, is it any wonder that he seems to find God inaccessible? Mentally he is indeed in a region

far off from Him, a region where fear and discouragement dim the atmosphere, where error seems very obstinate and palpably real.

The psalmist says that God is "a very present help in trouble." Note that the promise is not for hours or days after. Delay in applying the teachings of Christian Science entails the work necessary to eliminate from thought the seeming reality which the lapse of time bestows on evil "undenied and nurtured" (Science and Health, p. 448). The only course, then, for the student who has thus erred, is to retrace his steps, and work back to the spiritual vision of the eternal and ever-present.

Let one lesson of this sort suffice, and we shall avoid needless toil and trouble by refusing to contemplate, even for one instant, our problem from the standpoint of unaided human wisdom, *alias* material sense, or the sense of nothingness; but forthwith turn away from material evidence to the divine Principle that governs alike the universe and man. Here, in "the secret place of the most High," is found the divine power which breaks down the strongholds of evil. Thus armed, we come forth to speedy victory and sure deliverance.

[Written for the *Journal*]

HEAVEN

EVELYN GAGE KNIFFIN

HEAVEN is no distant walled abode,
  Reached with our closing breath;
We enter through the gate of Life,
  And not the gate of death:
'Tis where God is and sheds His care,—
And God is with us everywhere.

He dwelleth not above the stars,
  In regions far apart:
Heaven is not won by change of place,
  But by a change of heart.
We press not toward a distant goal,—
The gates of heaven are in the soul.

TESTIMONIES FROM THE FIELD

THAT the power of God, as taught and understood in Christian Science, heals the sick and reforms the sinner, I have abundant proof. Feeling that my experience may encourage others who may be suffering as I did, I feel impelled to relate it. I suffered from a rupture, and had worn a truss for fifteen years. I had been advised by the best of medical authority to avoid standing upon my feet without it, as otherwise fatal results might occur. One evening, after I had been reading in Science and Health, the text-book of Christian Science, I decided to lay off this support and apply the Science for myself. I found, however, that my action was rather premature, and that I had not sufficient understanding to escape the ensuing bad results, and was compelled to replace it to escape the most excruciating pain. I discovered, too, in reading this good book, that there is something more important than the healing of physical infirmity, namely, the attainment of a nobler and more spiritual manhood, which in itself would include physical healing. As I continued to read, I acquired a nameless longing for holiness, and I also read (on page 11), "If we desire holiness above all else, we shall sacrifice everything for it." At this point I determined to seek first the spiritual, and to think less of my material comfort. This somewhat less selfish motive, removing thought from the body, lifted me in a few months, where I was enabled to burn the truss and launch out fearlessly to gain entire freedom. I learned also that all sinful thoughts and habits must go the same way—be burned out of life, to make room for health and a higher manhood.

My healing was not rapid, though every step of the seven years which intervened between my first attempt and perfect recovery was fraught with hope, happy effort, and increasing harmony. Today I am as sound in every respect, physically, as a man could wish to be. All this I owe to Science and Health and its wonderful author. To God, and to her, His messenger to this age, I offer the thanks of a full heart.

Peter S. Temby, Milwaukee, Wis.

WHEN my attention was first called to Christian Science, I was a weak, sickly woman, both physically and mentally.

I had been an invalid for eighteen years, which condition was brought about from the birth of my children. I tried many physicians, but without any relief. After my trouble was of twelve years' standing, I had a surgical operation, which left me worse than ever before. I was laid up for seven months and always under the doctor's care, and during all this time I was never able to sit up without great distress, and if I attempted to walk I would not be able to sit up for weeks. About this time I consulted three of the prominent physicians of San Francisco. Two of them told me that I must have another operation to remove some of the diseased organs, the third one said that I never could endure another operation on account of my heart and the poor condition of my blood.

I was utterly discouraged and getting worse every day, but at last I met a lady who told me of what Christian Science had done for her and advised me to try it for myself. The very next day I called a Christian Science practitioner and began to take treatment, which worked wonders for me. My family noticed the improvement at once, and the same evening, when they heard me singing, wanted to know what was the matter with me, as I was in the habit of motioning my answers to their questions, to save me the pain of speaking. My headaches had been very severe, and I also suffered from attacks of gall-stones, which made my life wretched; but now, thanks to Christian Science, I am a well woman, and have been for five years. I can work and walk and do whatever I like without being weary.

I will also say that I was asked by the practitioner to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, but as I am German and had never read any English, I thought I could not read it. I, however, bought a copy of the book, and began to study it as best I could. I had no instruction, but kept on studying and reading until I had read the book from beginning to end seven times. I was like one who had found the living water of which Jesus tells us that one shall drink and never thirst, but it "shall be in him a well of water springing up into everlasting life."

Mrs. Anna Raithel, Santa Barbara, Cal.

[Translated from the German]

It is my heart's desire to give an expression of the gratitude which fills me for all that Christian Science has

done for me. In October, 1908, while in Braunschweig, I was taken ill with severe kidney trouble, which became most alarming. The family physician, as well as a specialist, declared that the conditions would probably necessitate an operation. The head physician of the hospital, who was present during the consultation, agreed with this statement, and so I was taken to the hospital early in December. Before a final decision could be arrived at regarding the operation to be performed,—the complications making the matter very difficult, together with the fact that I was greatly weakened physically through continuous illness,—suddenly another extremely painful trouble appeared in the shape of an abscess, which required an immediate operation. It was performed, but my strength was so reduced that the physicians declared with one accord that I could not possibly recover, and that death must be expected within a short time.

Then, in the hour of greatest need, help came through Christian Science. The blessings which this teaching has brought to others were not unknown to me, as my daughter, who now lives in America, had become an ardent adherent of Christian Science and had asked me repeatedly to accept its teaching; yet my attitude regarding it was one of skepticism. Now, while I was standing on the brink of the grave, this cablegram kept coming from America, "Try Christian Science." Help was asked for me here in Hannover, and I was ministered to with the greatest devotion. Although the physicians said that it might prove fatal to carry me from the hospital to my rooms, this was done in the beginning of January, 1909, without ill effects, under the protection of Christian Science. With one week's treatment the awful pain which had been torturing me constantly for three months, left me, and from that moment faith in the power of divine Truth was firmly established in me.

Today I am in perfect health physically and mentally, and I wish to give my heartfelt thanks to God, and also to Mrs. Eddy; furthermore, I wish to express my gratitude for the work which was so faithfully done for me. May Christian Science become to every one, as it has to me, a source of rich blessing.

Lieut. H. Glenck (retired), Bad Harzburg, Germany.

I HAD always been very delicate, and about ten years ago my health failed entirely. For five or six years I was practically helpless, owing to a weakness of the spine and a general breaking down of the nervous system. I was compelled to give up reading and all mental work, as well as all physical exercise. My arms were almost useless, and the weakness gradually spread over my entire body, until I was confined to my room all the time and to my bed most of the time. I also suffered great pain, so that I could find no rest in any way. Besides this, I suffered much from stomach trouble, and could eat only the lightest of foods. All of this time I had the best medical treatment available, but gradually grew worse, until the physician who was treating me told my husband that it was useless for him to spend money for medicine, as it would do me no good and that I would probably never be well again.

I had been advised to try Christian Science, but I had understood it was a religion, and as I was very skeptical in regard to religion—in fact thought I was an infidel—I did not see how Christian Science could possibly benefit me in any way. After I was convinced that there was no relief for me from any other source, and after I had been told by those whose word I could not doubt, that Christian Science would cure disease, regardless of one's own views on the subject, I decided to give it a trial. When the practitioner came I told her all I wanted was to get well, and that I did not care to hear anything about the religion. I began to take treatment at once, and for about a week I could see no improvement; but one day, to my great surprise, I found that I was walking about the room without any difficulty. I was able to stay up all day, and felt better than I had for years, but I could hardly believe I was really going to get well. In a few days the practitioner brought me "Unity of Good" by Mrs. Eddy, and asked me to try to read a little. When I did so I found I could read without any pain, and then I knew that I was healed.

I continued to improve rapidly from then on, and in three weeks from the time I had my first treatment I walked fifteen blocks with no bad effects, was doing all kinds of housework, could read for any length of time, and could eat all kinds of food. My healing occurred four years ago, and I have had no return of my former

troubles, and now we have a fine healthy boy two years old whose only medicine has been the truth. I am deeply grateful to God, and to our Leader, Mrs. Eddy, for the blessings we have received in Christian Science.

Mrs. Lydia Dunning, Paducah, Ky.

For fifteen years I was afflicted with stomach and bowel trouble, and in those fifteen years I tried every remedy I heard of, and every physician in my home town, besides several out of town; but all this did me no good. At last I heard of Christian Science, and I began to take treatment. In two months I was restored to health, and I have never taken a drop of medicine since. Words cannot express my gratitude to God for Christian Science.

J. M. Watson, Golconda, Ill.

Six years ago I was in a condition of utter hopelessness, —health, happiness, everything that endears life to us, had been lost. I had been a sufferer from physical anguish, the symptoms of which, being quite unusual, deprived reputable and worthy medical men of the power to diagnose or name. I underwent two surgical operations at the cost of great pain and expense; was most faithful to any and all conditions prescribed by *materia medica,*—electrical treatment, baths, massage, and the usual routine,—but was growing constantly less fit to take my place in active life. After about ten years of this suffering I began to despair mentally, and just when I was about to undergo the third and most serious operation, divine Love led me to the blessed truth taught by our beloved Leader, Mrs. Eddy, through which I was freed absolutely from the torment of physical agony.

I thought I was thankful for this healing, but I found that even with health I was still not happy; and now I know why. I was hungry—starving mentally and spiritually. I longed for something, I knew not what, but as I studied the Bible and our text-book the answer came. It was not at once, however, for I had to strive, and often I felt a sense of discouragement which said, "This is not for you;" but with honest endeavor I found what I wanted,—God,— and when we find God as revealed by the study of Christian Science, we find the peace of mind which passes all understanding. There is a never-ending prayer of thanks-

giving in my heart for the merciful, loving, and just God it is now my privilege to know, and the deepest reverence and love for our self-sacrificing and Christlike Leader.

Mrs. Elizabeth Riordan, St. Louis, Mo.

For a number of years my wife had been suffering from a complication of diseases, and physicians had never been able to afford her more than temporary relief. By the advice of friends I decided to investigate Christian Science, in the hope of finding therein some relief for her ailments. I bought a copy of "Science and Health with Key to the Scriptures," in order to get some idea of the fundamentals of the Science before recommending it to my wife, and I had not read the book half through when I realized that I had found the truth. I applied to a practitioner, and she called upon my wife, who was then at a hospital. At first my wife refused to take treatment from the practitioner, believing that Christian Science could not possibly succeed where *materia medica* had so repeatedly failed; but she finally consented to return home and take treatment. The treatment was not, however, effective till she consented to stop the use of drugs; then her condition steadily improved, and she now is able to attend to all her household duties and looks better than she has done in years.

I had sought the aid of Christian Science for my wife's benefit, without thought of its application to myself, but in the fall of 1908 I began to study it in earnest, convinced that it contained a complete statement of the truth of being. I resolved, with divine help, to conform my thoughts and acts to its requirements, and I immediately received benefits. I had worn a truss for double hernia for thirty-five years, and for eight years had worn spectacles for an affection of the eyes. I discarded both of these material aids; and though at first there was a strong sense of pain and discomfort, this soon disappeared. In my occupation as a metal worker I have to handle heavy objects and move quickly, but I suffer no inconvenience and the hernia has completely disappeared. Before the demonstration over imperfect sight I had to use a powerful eye-glass to read my drawings, but I now read them without artificial aid. I also have been able to overcome the tobacco habit, to which I had been addicted for many years.

Words fail to express my deep sense of gratitude to God, and to His messenger to this age, Mrs. Eddy. While the physical benefits we have received are above all estimation, much greater is the light that has come into our lives, making all things new.

Jos. T. Hilzinger, San Francisco, Cal.

My heart overflows with gratitude for the blessings which Christian Science daily brings to me. Five years ago I was helpless and hopeless, and in my extremity turned to this truth for relief. Today I am restored to a life of usefulness and have a growing knowledge of God.

I was a great sufferer from colds and throat trouble in a severe form, and was healed of these ills in a few weeks' treatment. A bowel disorder and rheumatism were two more ailments from which I suffered, and I was in a very discouraged state when I turned to Christian Science for help. I had doctored with several physicians, one telling me that the bowel trouble was mental; but he did not tell me how I could be healed, nor could I understand this, as it was supposed to be an inherited condition. As time went on I grew worse, until every part of my body was affected and I was a great sufferer. I had an intense fear of being an invalid, knowing that if the disease were not soon checked it would be necessary for me to be wheeled in a chair. Conditions were already such that a portion of the time it was necessary for me to be assisted in walking, or in rising from a chair, etc.

My healing in Christian Science seemed slow, but after constant work on my part, and encouragement and help from a faithful practitioner for four years and a half, I can truthfully say that I am healed. During this time I took class instruction, and soon after returning home, these words of Jesus the Christ, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," were verified in my experience. My father began to study Christian Science when I did, and was greatly benefited. He had been a member of an honored body of Christians for many years, and was a member of the official board at the time he withdrew, that both of us might unite with the Church of Christ, Scientist, where we then lived. A great trial came to my father, which resulted in a helpless physical

condition, but through Christian Science treatment he was perfectly healed.

The study of Christian Science has enabled both of us to gain a better understanding of the Bible than we ever had before. My one great desire now is to express my gratitude in deeds as well as in words, for our Master said, "Wherefore by their fruits ye shall know them." I am grateful not only for our own healing, but also that I have gained understanding enough of this truth to be able to help others. I am thankful to our heavenly Father that there is one among us today, pure and good enough, and who has lived so close to God, that she could deliver to mankind His message called Christian Science.

Miss Lula Gertrude Heinz, Seattle, Wash.

OVER four years ago I was an invalid, my back being so weak that I could not walk any distance, nor even sit up long at a time. I had gone through two surgical operations within eight months, by one of the best specialists in the state, but after the last operation I continued to grow worse. My eyes were also very weak. I wore glasses constantly for three years, and the optician who examined my eyes said that I ought to have stronger lenses.

At this time Christian Science was brought to my notice, and I wrote to a practitioner in a city near by for help. She advised me to purchase a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, saying that people with worse diseases than mine had been healed by reading this book. I never shall forget the afternoon that I received it. I could not imagine what this book contained which could relieve me of my constant pain, and my eyes were too weak to read much for myself, so my husband read to me that night and the next day, which was Sunday. Monday he had to go to his business, and while I was lying on the bed the thought came to me to try to read a little for myself. I got the book and turned to the chapter, "Science, Theology, Medicine," and began to read. I do not know how long I read, but I do know that I put into practice what I understood, and that after the second day's reading I never had to ask my husband, or any one else, to read to me, for I could read any length of time without injury to my eyes.

This was my first demonstration, or answer to prayer as

we understand in Christian Science. In about a week, I took all my medicine (which was no small amount) and threw some of it away and burned the rest. The next week I discharged my cook, and while I was not completely healed, I was so much better that I felt able to do my work. After I had studied about two months for myself, I wrote to the practitioner who had advised me to study Science and Health, asking her to help me, which she did. Since that time, now over four years, I have not worn glasses or taken any material remedies, and have been in better health than for many years.

My husband was so impressed with my healing that he began to study the Christian Science literature and accepted it for the beauty and practicability of its teachings. Since then he too has been healed of many ills. Later we moved to another town, and at this place I met another practitioner, who has helped me in many ways, both physically and in aiding me to gain more understanding of Christian Science. Wounds from accidents, besides biliousness and other diseases, have been destroyed through the understanding which Christian Science gives.

I must not close without bearing testimony to the spiritual uplifting, the peace of mind that it has been my privilege to enjoy through the study of our text-book. I am indeed grateful for all the help given me, and thankful to God for leading me into this wonderful path of Truth.

Mrs. May Gibbs, Dallas, Texas.

[Translated from the German]

Two and a half years ago our then ten-year-old boy fell and injured his knee while at play. A hard swelling formed, and we called a physician, who stated that the knee-joint was seriously affected. He prescribed accordingly, and said that the boy should stay in bed from six to eight weeks. As there was no improvement after two days, he wanted to perform an operation, to which, however, I did not consent. I then called upon a Christian Science practitioner and asked for treatment for the boy, and the result was wonderful, for after the first treatment he was able to get up and walk about in the room, and after two more treatments he was completely freed.

This is only a small proof of God's ever-present help, but it would take too much space to tell about the manifold

blessings which we have received through Christian Science. I am grateful to God with all my heart, also to our beloved Leader, Mrs. Eddy, who through her selflessness and love has again revealed the truth.

Frau Helene Ries, Dresden, Germany.

WITH a heart full of gratitude, I desire to bear testimony to the healing efficacy of Christian Science. In September, 1907, I became quite ill, and during my sickness I was under the care of four good physicians, but they gave me no encouragement that I would ever get well. The last one advised me to leave my home at Mechanicsburg, O., and go to my mother's home, near Dayton, O., where she could care for me, remarking, "I can see that you are failing from day to day." The physicians stated that I had a growth just below the liver, besides an affection of the liver. I also had female trouble in its worst form, spinal disease, a bad eruption over a portion of the body, bowel trouble, etc. I had suffered extremely for six years, and before beginning Christian Science treatment I was taking medicine every fifteen minutes, and for six months lived on a milk diet. I also had a severe affection of the eyes, which prevented me from reading or writing for six weeks—this latter ailment was healed in three treatments in Christian Science.

I had treatment in Christian Science six weeks before I could see any perceptible change for the better, except with the eyes. I seemed, if anything, to grow weaker, scarcely able to turn in bed, and I was greatly reduced in weight. In due time I began to improve, could eat without suffering, gained rapidly in strength and flesh, and I am now well and have been enjoying good health for some time. I am glad to say that Christian Science healed me. Recently I met a gentleman who had not seen me since my recovery, and he failed to recognize me. When informed of my name he remarked, "I thought you were dead long ago!" Another friend remarked, "I never expected to see you again alive." Thanks to God, also to Mrs. Eddy, Christian Science has lifted me almost from the grave, and restored me to my family, well and strong and able to care for them. It not only has healed me, but it has given me a better understanding of the Bible; it has

increased my faith in God, and awakened a greater desire to walk in the footsteps of Christ Jesus.

I have two small children, and have witnessed many beautiful proofs of the efficacy of the truth to meet the different ailments of children. My little boy, three years old, met with an accident, falling to the floor and striking on his head. We had Christian Science treatment for him, and he fell asleep. In about two and a half hours he awoke, saying, "Mamma, my headache is all gone. God healed me." He has never had any trouble since. My children have implicit faith that God will make them well, and this is due to the teachings of Christian Science. I would like to say to those who have not yet experienced the healing power of divine Truth, that the darkest hour just precedes the dawn. We should be patient, not discouraged, but leave all to God and be at peace. These words are from one who has passed through bitter waters, and been lifted out of the "valley of the shadow of death" through Christian Science.

Mrs. Bessie McConnehea, Mechanicsburg, O.

I BECAME interested in Christian Science through the relief given my wife, although until that time I had never even considered it. I then commenced the study of Science and Health, and attended Christian Science services. I am in the wholesale ice business, and a short time after commencing the study of Christian Science, one day a workman let a cake of ice slip from the hook, the hook cutting my right hand. The hand commenced to swell and soon the entire arm became affected. I kept at work all day, but when I reached home at night I was in a high fever. My wife asked if I would have a doctor or Christian Science treatment, and when I said Christian Science, she telephoned to a practitioner for help. I soon fell asleep, and when I wakened the pain was almost entirely gone and the swelling could not be seen except in the hand. The next morning the healing was almost perfect, so that I went to business; and with one more treatment I was perfectly and completely healed.

Some time afterward, I was struck one day between the knee and ankle with a cake of ice, and the pain was intense at first; but I declared the truth as given in the "scientific statement of being" (Science and Health, p. 468),

and the pain was entirely overcome. I am grateful for the help that Christian Science gives in so many ways, but it seems to me that the best part of it is that one receives so much light in overcoming the errors of every-day business life. I find that everything in my business goes along much more smoothly than before.

William H. Garrett, Somerville, Mass.

For the benefit of those who think it impossible to be healed of disease by reading Christian Science, I wish to state my experience. It is almost eight years since my attention was first called to this subject, and then I made light of it. A friend told me of cases healed through Christian Science, and hearing of other instances of healing I began to get interested.

I had been troubled for a number of years with a disease, and had consulted a number of reputable physicians without any permanent benefit. Spells of intense suffering would come at night every few months. One evening I felt that I was in for another night of suffering, and concluded I would try what I had learned of Christian Science. I began to read a copy of the *Journal* (all the Christian Science literature I had, for up to that time I had never seen Science and Health, the Christian Science text-book). I read long after the family had retired, falling asleep in my chair and sleeping for about a half hour. When I awoke the misery was still there, but no worse. I retired and began to declare the truth the best I knew how. Finally I fell asleep and did not waken until morning, when the misery was all gone. I told my wife what I had done, and said to her, "I know that I will never be troubled with those spells again;" and I never have been in eight years. This was my first proof of Christian Science. Since then I have been completely healed, in one or two treatments, of an obstinate bowel trouble, of almost a lifetime. Headaches of a very severe nature are a thing of the past and I suffer with them no more. My wife has been greatly benefited through Christian Science, and we have also witnessed many proofs of healing with our children through this truth.

Could any one be less than thankful to God, and to Mrs. Eddy, through whom we have been able to learn such a glorious truth?—*Edwin Eikenbery, Camden, O.*

In the spring of 1907 I was confined to my bed for six weeks with what was called a diseased ovary. Our family physician, after consulting with another doctor, decided to send me to a hospital. With that intention I left home, but on my way I employed still another physician, who upon examination agreed practically with what the others had said. He proceeded to make arrangements for me; but the place was already full, so I was obliged to wait until there should be a vacancy.

One day, while I was waiting for a call, I remarked to my sister, at whose house I was staying, "Why do I not try Christian Science?" At that time I knew there was such treatment, nothing further. My sister replied that she would ask a friend to tell us her experience. The lady referred to came, and because of what I learned from her I decided to give Christian Science a trial. I therefore sent word to the doctor that I had given up going to the hospital. I then put aside all material remedies, went up and down stairs (something I had not been allowed to do for weeks), went back home, and by the time I had taken Christian Science treatment four weeks I was free from that awful pain from which I had suffered so long.

I shall be very glad to answer any questions concerning the healing, for I thank God and am grateful to our dear Leader, Mrs. Eddy, for all that has been done for me. I have had many demonstrations of the power of divine Love since I came to know a little of Christian Science.

Mrs. Arthur E. Chadbourne, West Seboois, Me.

[Translated from the German]

I, too, wish to express my thankfulness to infinite Love for what I have experienced through Christian Science. Three years ago last October a physician declared me to be suffering from lung trouble, and also a tubercular affection of the bowels. This was a great grief for me and my family, and I applied to six other physicians in the hope that one of them would contradict this assertion; but, unhappily, they all confirmed it. In October I entered a sanitarium for such cases, but returned home at Christmas, as my savings were exhausted. I again visited my former doctor, who said that I must go to Davos if I were not soon better. At this time of greatest need and anxiety I heard of Christian Science, and eagerly applied

to a Christian Science practitioner. The truth was declared for me, and I tried earnestly to gain understanding. In three weeks I felt so strong that I could resume my heavy work in an art-joinery, and I experienced one blessing after another. I learned that in God there is no poverty, no want, and my wages were repeatedly raised voluntarily.

Infinite Love has continued to be my "shield and buckler." One day, after I had pushed a heavy load up hill, I came home greatly heated, and in the night to my dismay I found that I could not raise my arm. We sent for the Christian Science practitioner, being in great anxiety. She assured us that error has no power; that God is the only power, the only cause, the only creator, and that man is His image and likeness; therefore there can be but one Truth, if God is All-in-all. Within a quarter of an hour I joyfully raised my arm, and with a thankful heart wiped away my tears of joy. The next day I went to work again as usual. Since my healing I have gained thirty-five pounds in weight.

After God, I thank our inspired Leader, Mrs. Eddy, who had the courage to bring the teachings of our Saviour, Christ Jesus, before the whole world and to prove them. Christian Science brings us help in every time of need.

Johannes Rosenfelder, Stuttgart, Germany.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TO suppose, as many seem to, that Christian Science is a sort of family cure-all,—like the old-time household panacea,—to be taken in frequent or large doses when pain is experienced, and to be put on the shelf when the pain is banished, is a serious mistake, and it is incumbent upon Christian Scientists to prove by their daily living that this concept of their faith is most certainly not the one held by them. Through faithful study of their text-book, "Science and Health with Key to the Scriptures," they have learned that to be "every whit whole" means not only to be well physically, but also to be well spiritually and morally. They have also learned that they are to demonstrate to all with whom they come in contact that Christian Science not only makes them sound of body but sound in mind, that their every thought, word, and deed must be actuated by and permeated with the spirit of its teachings; and this is the great task to which all worthy Christian Scientists are addressing themselves.

While it is true that the record of Jesus' ministry is largely given over to his healing work among those who sought him for the physical benefits which they wished him to bestow upon them,—that which to them seemed the greater need, and was therefore their chief consideration,—it is also true that others sought him to learn of the pure, holy, and Christian living which he himself was exemplifying from day to day. To many who were healed by him, it is recorded that he gave the advice to sin no more; while to the multitude who sat with him on the hillside he unfolded the broader precepts, "Love thy neighbor as thyself," and, "Seek ye first the kingdom of God, and his righteousness."

To be Christian Scientists through and through, we must

ever be putting into effect, to our highest understanding, the teachings and precepts of our Master, and the faithful accomplishment of this duty will leave no interim in which Christian Science can be shelved and its demands laid aside for the time when our physical needs shall assert themselves to the exclusion of our pleasures and our comfort. The time for Christians to be Christians is continuous, and Mrs. Eddy early recognized this, as is shown in her definition of obedience: "Never absent from your post, never off guard, never ill-humored, never unready to work for God" (Miscellaneous Writings, p. 116).

One of the claims that the atheist and non-church-goer has always made in derision of the religionist is, that his religion is put on and put off with his Sunday clothes, and unfortunately there has been far too much foundation for this claim. Mrs. Eddy, in defining God as ever operative divine Principle, and man as the idea of Principle, has taught us that these relations "are indestructible in Science; and Science knows no lapse from nor return to harmony" (Science and Health, p. 471); and that Christianity and all it demands from humanity cannot be laid aside and taken up at will. In the home, in our business and social life, we are always to "stand fast in the faith."

Not a few of the testimonies received at this office for publication contain the statement that attention was first attracted to Christian Science by the consistent life and bearing of some Christian Scientist; and this goes to show that practice and profession combined are convincing, while profession without practice is of no avail. What would be thought of the lighthouse-keeper who lighted his lamp only when he himself needed its rays to guide him? What should be thought of the Christian Scientist who puts into practice what he knows of Christian Science only when he himself is in pain? He who declared that they who do his commandments are "the light of the world," also said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As Christian Scientists, worthy of the Leader who has again made plain to us the way of life, let us so live "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

ARCHIBALD MCLELLAN.

OF all the many perplexing problems with which humanity is brought face to face, one of the most puzzling is its own seemingly inexplicable nature. It is perfectly clear, to all who think, that opposites cannot dwell together, and yet from his cradle to his grave that which is regarded by the many as man is, and ever has been, a bundle of arrant contradictions. He has shown himself capable of the nobleness and affection of a saint, and the meanness and malice of a devil. His breadth and generosity have been matched by his narrowness and bigotry, his genuineness and piety by his hypocrisy and cant, his wisdom and prudence by his folly and indiscretion, his tenderness and patience by his irritability and selfish complaint.

When one remembers that these antipodal characteristics are found not only in the *genus homo,* but (more or less markedly) in the make-up of every individual, and that the resulting sense of things enters into all history and literature, all philosophy and creeds, every product of human thought, it is not difficult to perceive that this fact alone would account in large part for the confusions and conflicts of the world, the apparent insolubility of the riddle of mortal life.

Moreover, our thought of man has always shaped in no small degree our thought of God. This is disclosed not only in the theology of unchristian peoples like the Babylonians, the Egyptians, the Greeks, etc., whose gods were little more than men and women of colossal mold and jealously assertive power, but it entered more or less into the deific concepts of the Hebrew race, was embodied in their religious literature, and has greatly influenced most of those who have held this literature in veneration. These incongruous ideas about the Supreme Being have, in turn, always reacted unfavorably upon human ideals and conduct, and thus affected every movement and shaped in some degree every judgment and every doing of men.

It has thus come about that failure to analyze human sense, and to pass intelligent judgment upon the content of consciousness, has immediately to do with some of the most serious aspects of the human problem. Take, for instance, the asserted lack of confidence in men and all that this means to business life and methods, and hence to the moral status of the people. He who declares that as the

result of experience he can no longer trust his fellows, is practically saying that he cannot trust himself, and this skepticism as to genuineness of character conduces to that state of apathetic hopelessness as to the possibility of bettering human conditions, which is frequently met with among even professed Christian men, and which is likely to beget indifference to all altruistic endeavor. Nevertheless it is to be seen that those who identify man with the selfish and ignoble traits and tricks of the ofttime human exhibit, can reach no other legitimate conclusion than that the outlook for changing his leopard-spots is exceedingly unpromising.

It is just here that "hard-headed common sense" has felt compelled to break with the theology which teaches that this man of flesh is God's man, though in an abnormal state, and that his sinful selfhood is to be transformed into a pure spiritual being; it simply balks at the suggestion that such wretched material can be made into anything worth while. The recognition of all these things enables one to realize something of the greatness of the need of that discriminating analysis of consciousness, and of the establishment of that right idea of man as God's image and wholly separate from materiality and sin, which Christian Science has effected and is commending to the world's attention.

He who has learned to separate between false belief and spiritual perception, between the man of material sense and the man of God, will find it possible to accept the fact of the utter depravity of mortal-mindedness without losing his confidence in humanity, because he recognizes the divinity and sovereign power of the right idea which is dawning in consciousness, and of which it has been said, and is being demonstrated in Christian Science, that one shall chase a thousand and two put ten thousand to flight.

When one begins to identify the true selfhood as unfallen, as the Christ-man through whom God is at work in us, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," then he begins to understand the possibility of betterment for the race, of our successfully resisting, with the word of Truth, every suggestion of the mortal selfhood, every temptation to believe in and accept the law of material

sense, even as did the Master. He will, moreover, not only have hope and courage for himself and for others, but he will have that divine compassion which understandingly sees the brother's need, and reaches out a truly helping hand.

As Mrs. Eddy has so interestingly said, "The divinity of the Christ was made manifest in the humanity of Jesus." "Through the magnitude of his human life, he demonstrated the divine Life" (Science and Health, pp. 25, 54), and the rule in us of the Mind that was in him,—this and this alone will enable us to emulate his example of efficient brotherliness. This alone can awaken and direct an intelligent and truly helpful sympathy, a sympathy which does not intensify the claims of false sense, after the manner of the world, by consenting to their reality and lawfulness, by contributing to the increase of self-pity, but which lovingly persists in knowing and declaring the truth about man, in separating him in thought from all participation in materiality, and which thus rebukes those mortal insistencies that when yielded to father every phase of human suffering. Having a scientific apprehension of the nature and source of mankind's nobler capabilities, and of the fallacy and powerlessness of every assertion of intelligence or power apart from God, the Christian Scientist can say with one who wrote far better than he knew, "I see the marks of God . . . in a liberal intellect, in magnanimity, in unconquerable rectitude, in a philanthropy which forgives every wrong, and which never despairs of the cause of Christ and human virtue. . . . These are marks of a divine origin and the pledges of a celestial inheritance."

The prevailing concept and theological teaching which declares that matter and material law pertain to God's man, warrants no such encomium or prophetic assurance, and the contrast between the world's pessimism and Christ Jesus' inspiring and impelling hope for humanity, is seen again in the confidence with which the true Christian Scientist can and does address himself to the undertaking in which the Master wrought so gloriously, the task of healing those who have been classified by mortal sense as incurably sick or sinful.

JOHN B. WILLIS.

IN Christian Science great emphasis is laid upon the office of the Holy Comforter, whose ministry was foretold by Christ Jesus as the necessary fulfilment of his own redemptive work. The 14th, 15th, and 16th chapters of John's Gospel are wonderfully rich in promises of the future unfoldment of the saving ministry of Truth inaugurated by the great Teacher and committed to his students, also, to quote himself, to them "which shall believe on me through their word." If, in connection with the chapters designated, the student of Christian Science will read our Leader's wonderfully illuminating statements on the baptism of the Holy Ghost, as given in "Miscellaneous Writings" (p. 204), he will find how the children of God are today guided "into all truth," even as the Master promised.

It is highly interesting, as well as instructive, to remember that, although the apostles received Jesus' personal instruction, and witnessed his marvelous demonstrations of the truth which he taught, they often failed to rise to the occasion and give him the support which he had every right to expect. They had seen him raise the widow's son at Nain, and awaken Jairus' daughter from the dream of death, and yet when they received word that their friend Lazarus had died, they seemed to accept this as the fate which awaited them all. Not so the Master, who had said, "I go, that I may awake him out of sleep." We also read that they failed to watch for the "one hour" when faithfulness was most needed, and, worst of all, they refused to believe in his victory over death and the grave, for which he had sought to prepare them, when he said at the last supper, "After I am risen again, I will go before you into Galilee."

Soon after the disciples had become followers of Christ Jesus, he told them that when they were delivered up to the rulers, as offenders against the law, they need not be troubled as to what they should say, because in that very hour the right words should be given them; indeed he said, "For it is not ye that speak, but the Holy Ghost." Later, he said to them (John xvi. 12), "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." We find that the terms "Holy Ghost," "the Comforter," and "the Spirit of truth," are used interchangeably

in these chapters to indicate to human consciousness the manifestation of God as divine Principle.

In "Science and Health with Key to the Scriptures" (p. 588) Mrs. Eddy gives this definition of Holy Ghost: "Divine Science; the development of eternal Life, Truth, and Love." By the student of Christian Science this is easily understood. In the early days of Christianity, when this divine influence was looked for and responded to, not only were the sick healed by the apostles (who had at length come to understand), but the dead were raised, the divine Life being reflected by these men so that they no longer were in bondage to doubt and fear, but alive to the truth of being. Thus we find that they looked for and received divine guidance in all the experiences of daily life, as when Peter and Cornelius were led to each other, even the street and the house where Peter lodged being made known to Cornelius through spiritual illumination.

In explaining the baptism of the Holy Ghost, Mrs. Eddy says (Miscellaneous Writings, p. 204), "By purifying human thought, this state of mind permeates with increased harmony all the minutiæ of human affairs. It brings with it wonderful foresight, wisdom, and power." Jesus said that when the Comforter, the Holy Ghost, is come, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." This is a wonderful promise, and it is being gloriously fulfilled in the healing work of Christian Science. Many who knew little about the Scriptures find, after they begin to study our text-book, that the Master's words and works are their most precious possession,—that these no longer belong to a bygone age, but are as truly available and applicable at the present hour, when the Spirit is being poured out from on high, as in Jesus' day.

In reading the 5th chapter of the first epistle of John, some students of the Bible find their thought confused by theological dogma when they come to the 7th verse, which seems to give forth an anthropomorphic concept of Deity. An inquiry brought out the fact that this verse does not appear in the German Bible, and further inquiry showed that it is not given in the authorized English and American revision of the Bible, the reason being that none of the earlier manuscripts have this passage. It is therefore apparent that it is an addition by some later scribe, but even

so, when spiritually understood, it points to the truth taught by Christ Jesus, and is beautifully explained in our text-book (p. 331), where we read that the "trinity in unity" is represented by "God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in Science the threefold, essential nature of the infinite." We thus see that Christian Science brings out the spiritual sense of the Scriptures with its healing and saving power, and so doing it witnesses to the ever-presence of the Holy Ghost, whose divine influence proves the perpetual unity of Father and Son,—of God, and man in His likeness. Well might St. John say here, "He that hath the Son hath life; and he that hath not the Son of God hath not life"!

The Master said that the world's hatred would fall upon those who denied sense evidence and the authority of material law, so called; but what of it? The Comforter testifies perpetually to the presence and power of Christ, Truth, and tells us that the Father loves us and waits for us to ask more, and still more, that our joy may be full. This we may prove daily in Christian Science, if only we "abide" in the Christ, and are willing to share the "tribulation" which Jesus said his followers would have "in the world." Today the Comforter brings to our remembrance the Master's triumphant words, "Be of good cheer; I have overcome the world."

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

" For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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SATISFIED

MARY BAKER EDDY

It matters not what be thy lot,
So Love doth guide;
For storm or shine, pure peace is thine,
Whate'er betide.

And of these stones, or tyrants' thrones,
God able is
To raise up seed—in thought and deed—
To faithful His.

Aye, darkling sense, arise, go hence!
Our God is good.
False fears are foes—Truth tatters those,
When understood.

Love looseth thee, and lifteth me,
Ayont hate's thrall:
There Life is light, and wisdom might,
And God is All.

The centuries break, the earth-bound wake,
God's glorified!
Who doth His will—His likeness still—
Is satisfied.

Written January, 1900.

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THE OMNIPOTENT

JUDGE SEPTIMUS J. HANNA

NO religious writer, ancient or modern, whose writings have been preserved or are generally well known, ever dwelt upon God as omnipotence with the unvarying insistence which characterizes the writings of Mrs. Eddy. Not only does she distinctly define this omnipotence in varying forms of direct expression, but every line of her sayings breathes forth the spirit of omnipotence. This is true especially of the text-book, "Science and Health with Key to the Scriptures."

The word omnipotence is strictly synonymous with the more commonly used word almighty. In orthodox theological literature the term God Almighty or Almighty God is a usual one. In Christian Science literature omnipotence is used largely in lieu of almighty. These terms being synonymous, they should convey exactly the same conception and perception of Deity. It is evident, however, that they do not express the same meaning to all peoples and to all individuals. To the believer in gods many neither the word almighty nor omnipotence probably conveys any particular meaning. Whether or not the different sects of Christianity get a common idea of Deity from the word almighty is no doubt a question. To what extent individuals composing these varied sects are in agreement as to the character and attributes of God is a matter of speculation. A consensus of belief in this respect would be interesting. Yet it may fairly be assumed that if most individuals were asked if they believe in an almighty God or an omnipotent Being, the answer would be a unanimous Yes.

What, then, is a true interpretation of the term omnipotent or almighty God? In what sense is God almighty or in what sense is He omnipotent? Viewed from the standpoint of limited mortal vision, it is difficult to conceive how, if God is omnipotent or almighty Being, there can exist in this world, or anywhere in His universe, anything that is wrong, sinful, unjust, impure, unholy, or unlike Himself. How, it is asked, can God be all-powerful, and at the same time all-loving, all-just, and all-merciful, in view of the suffering, misery, poverty, sickness, and untimely death which are evident on all sides? Christian Scientists are often asked these very questions, and they are reasonable,

fair, and pertinent questions, honestly asked. Intelligent beings, endowed with capacity to think, have a right to think upon such things and to ask such questions. They have a right, moreover, to have these questions satisfactorily answered, if this be possible.

Such queries are too often answered evasively. They are sometimes answered by a mere negation, by the hackneyed saying that as finite beings we are not to know of such deep things. Such answers are uninstructive and unsatisfying. They are the tares of negation rather than the wheat of helpful affirmation. A growing skepticism as to the existence of God results from such teaching, or lack of teaching. Many honest hearts are thus turned in discouragement from the search for Truth or the desire to know God. If God be conceived of as the fixed and unalterable Principle which governs and controls the universe and all things therein by a law as fixed and unalterable as Himself, there is a certain starting-point from which as certain deductions may be made. This is the uncompromising premise of Christian Science concerning God. God as creative and ever-controlling Principle is Mrs. Eddy's absolute standard of Deity. This divine Principle is omnipotent, but this omnipotence is not an abstract power, existing wholly apart from the created or the creature, neither does Christian Science teach that Principle is merged in the creation.

Is God all-powerful in and of Himself? It may be of interest to note the teaching of others in this respect. The Westminster Confession of Faith thus declares: "God hath all life, glory, goodness, blessedness in and of Himself, and is alone in and unto Himself all sufficient." If this declaration stood alone we would be compelled to conclude that the framers of the Confession believed in a God who existed independently of all things else; but this qualifying clause immediately follows: "He is the alone fountain of all being, of whom, through whom, and to whom are all things." The latter language clearly implies the coexistence of His creation with God, although He is the fountain or source of all. This concept of God is reasonable and consistent if it be reasonably and consistently adhered to.

It is not easy to see how such omnipotent power could ever be separated from anything "of whom, through whom, and to whom" it belonged. To separate a thing from a

cause or source or fountain of whom, through whom, and to whom it had ever belonged, would be to destroy the integrity of that cause or source or fountain. Yet the Westminster Confession a little farther along makes it verbally possible for man to become eternally separated from God. Moreover, it expressly declares that the great majority of mankind shall be so separated by the decree of God made before man was. This is either inconsistent with the preceding definition of God or else we must conclude that man is not of the things referred to in that definition. In this view man would be not only apart from God, but apart from all other things in the universe. In any case the severance of creator and created would, under the verbal declarations mentioned, be a possibility. Verbal assertion is not always fact. Too often it is the reverse of fact.

We turn again to the Christian Science concept of God as omnipotence. A single definition such as the following, correctly understood, conveys the "fulness of the Godhead bodily": "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587). Yet, even with this all-comprehensive definition of God, we may inquire, Is God all-knowing, all-seeing, all-acting, all-wise, all-loving, etc., "in and of Himself"? That is, does He exist independently of the "things" in His universe? According to Christian Science teaching He does not so exist. We now quote from our text-book another definition of God: "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (*Ibid.*, p. 465).

The eternal coexistence and inseparability of God and man is here clearly set forth, and this conception is again tersely expressed thus: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle" (*Ibid.*, p. 303). Here, then, is an inseparable oneness, or unison of Principle and idea, God and man,—that is, the real or spiritual man. The question, "Is God omnipotent independently of man?" is distinctly answered in the negative. There is not only a beautiful but an

absolutely necessary relation between Father and child, such as Jesus frequently speaks of and illustrates, notably in the parable of the prodigal son.

If we apply the foregoing to the healing of sickness, what must be our conclusion? Is it correct to say that God alone does the healing? Would the healing, or any healing, be accomplished if there were no cooperation with God on the part of the healer? If there was no necessity for such cooperation, then Christian Science practitioners would be a superfluity. All the responsibility, therefore, does not rest with God. There is a measure, and a large measure, of responsibility on the part of the Christian Scientist who undertakes to become the healing agent or instrument. God works through His ideas and His instruments. There must be a fitness of the instruments. They must be at-one with their divine Principle, for only in proportion as this is true can healing be done. This oneness is spiritual understanding. Spiritual understanding, therefore, constitutes the measure of healing ability or power.

How vitally necessary, then, is this oneness, this unity, this spiritual understanding; and what a mighty privilege this cooperation with the infinite and eternal One! Could greater privilege be conferred on man? Christian Scientists should more and more deeply appreciate the inestimable prerogative which is theirs if they are, and ever remain, true to their teaching and profession. The failure to understand this mutuality of God as divine Principle and man as the idea of divine Principle logically explains why wrong conditions seem to exist in the world.

Why, then, it may be asked, do such wrong conditions exist? We answer that they do not exist, in the realm of divine Truth—God's realm. They exist only in the false human belief and the action resulting therefrom. This false belief and action are due, not to divine law, but to failure to understand and obey that law, and these conditions must be destroyed through compliance with the divine requirements. The fact that Jesus came to destroy all sin, sickness, and death is plain evidence that these, with all of their consequences, are not of God and that He is not responsible for them.

Could God "in and of Himself," that is, independently of His idea, or instrumentality, work out the salvation or redemption of mankind, there would be nothing for men to

do. Believing this, men could idle away their time in sin and slothfulness, and think that, ultimately, they would share all the joys and blessings of the saved and redeemed. This was not Jesus' teaching. It is not the teaching of Scripture, old or new. Absolute obedience to the "statutes and commandments" is a condition precedent to the benefits and blessings stored up in the reservoir of infinite Love. Sooner or later, nevertheless, all must come into this obedience. This is of the very essence of infinite Love.

Jesus was always about his Father's business. That is, he was always cooperating with God, the eternal good, doing his part toward establishing in the world those right conditions which would work out the divine desire and purpose. He is our elder brother. When all shall become brethren, as he taught and prayed they might, then the divine desire and purpose will have been accomplished, and God's kingdom will have come upon earth as it is in heaven.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 4, 1910. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 18, 1910.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 3, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

[Written for the *Journal*]

"CLOTHED UPON"

J. LILIAN VANDEVERE

SOME one had said that I was in the wrong;
Some one had but advised with kind intent,
Yet this correction hurt and rankled long;
I could not take the help as it was meant.
Then came another friend with earnest eyes,
And I must tell her how the words had stung.
I questioned much, and many eager "whys"
Came tripping o'er my too impetuous tongue.
"Put on the coat," she said in homely phrase,
"And if it does not fit—why, well and good."
We parted, each to go in differing ways,
And I was pondering, as she meant I should.
That night, when came a moment all my own,
And no inquiring eye was there to note,
I thought, with just a little inward groan,
Perhaps I might as well try on that coat.

It fitted! I was shamed to find it out;
But it was true, and I could not deny
'Twas made for me—there was no chance to doubt.
It suited me; there was no need to try
A ruse that said, Perhaps it is too small,
Or not your style, or may be it was made
For some one else. The cut, the size, and all
Were mine exactly, even to the shade.
"The coat is mine," at last I humbly cried;
"And if it is, I need not be afraid
To wear it." Then how earnestly I tried
To do this with a courage undismayed.

I could not bear to face my fellow-men
With this rough garment—but I must be strong,
And after trial came an hour when
Some passed me in the busy, jostling throng
And said, "O see the garment that she wears!"
I thought my uncouth garb attracted them,
But lo—my valiant efforts and my prayers
Had changed it all! From neck to broidered hem
I was enfolded in a mantle fine.
With catching breath I murmured, "I am free!
The coat is all outgrown and this is mine—
The pure white robe of true humility."

THE SECOND COMING

SUE HARPER MIMS

THE angels' question upon the occasion of our Lord's ascension, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," rebukes human unfaith today respecting the coming of the Comforter whom Christ Jesus said he would send. To the faithful students of Christian Science nothing is more conspicuous and astonishing than the sudden illumination of the Bible that follows even a slight understanding of Truth as it has been revealed to them. This sacred volume, which with many had been read in rather a perfunctory way as a religious duty, and with a somewhat blind acceptance of its value, suddenly becomes (now that the "Key" is found which unlocks its treasures) the most valuable and interesting volume in the world. It becomes the history of the unfolding in individual and universal consciousness of a knowledge of God, of Him whom to know aright, as Jesus taught, "is life eternal."

To an awakened consciousness Christ Jesus stands out in such a transcendent light and splendor of achievement as the great example for all humanity, that every so-called hero of history pales into insignificance in comparison; while the wonder is that all mortals are called to love, admire, and emulate his glorious character and his mighty works. "He that believeth on me [or understands me], the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Could any event on earth today be of such importance as an explication of this life?

We are often interested yet disappointed in the many elaborate but vague explanations of what and who is that Comforter whom Jesus said he would send from the Father. Trinitarians even declare his masculinity as one of the trinity, because Jesus used the words, "When he is come." Jesus' words of definition are both direct and explicit as to the Comforter and his mission. He says: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Then he adds: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." "He shall glorify me: for he shall receive of mine, and shall show it unto you. . . . These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father."

We thus have the Comforter and the mission of the Comforter clearly stated—as the impersonal spirit of Truth, leading into all truth, testifying of and glorifying Jesus and his wondrous works, enabling his followers, in a degree at least, to fulfil his gracious command and promise, "He that believeth on me, the works that I do shall he do also." There are thousands, yea, many thousands on earth today who bear testimony in redeemed lives that Christian Science, as divinely revealed through Mrs. Eddy, fulfils these conditions and promises, for Science and Health gives them an inspired and illumined sense of that life, and thus enables Christ Jesus' disciples today to comprehend his triumphant career. This glorifies him as nothing else can, for they are able to fulfil his commands to "heal the sick, cleanse the lepers, raise the dead, cast out devils;" it leads to the understanding, to the practical knowledge of the omnipresence and omnipotence of the divine idea, the manifestation of God, thus leading into all Truth.

Speaking of the beautiful incident of the pentecostal glory which fell on the disciples when they were of one accord in the temple, Mrs. Eddy says: "Heretofore they [the disciples] had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost,—that influx of divine Science which so illumined the pentecostal day and is now repeating its ancient history" (Science and Health, p. 43).

It is interesting to note, in St. Luke's account of Jesus' last talk with his disciples, his words respecting the prophecies regarding himself. Luke says: "Then opened he their understanding, that they might understand the scriptures, and . . . while he blessed them, he was parted from them, and carried up into heaven." Here a question that greatly concerns us arises, to wit, How was Jesus parted from them? Was his being carried into heaven a

physical uplifting into a localized heaven? Can "flesh and blood" inherit the kingdom of heaven?

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other," says Paul. Is it not more normal and natural to understand that his disappearance was due to his ascending thought, to the realization of his spiritual individuality and eternal substance, which removed him from the touch of the personal senses of the disciples? He had been gradually demonstrating this true individuality and substance by walking over the waves, passing through closed doors, and hiding himself from mortal vision. The realization of his spiritual identity surely explains the final disappearance of the personal Jesus and the coming of the spiritual idea to "dawn in faith and glow full-orbed in spiritual understanding" (Science and Health, p. 298), and it was this that led the disciples to return to Jerusalem "with great joy: . . . praising and blessing God."

The healing Christ came into Mrs. Eddy's experience in an hour of supreme need, when every earthly hope turned her to the Bible as offering the only salvation from anguish and even death itself. Impelled by a passionate longing, a divine aspiration to give to a suffering world this wonderful revelation of divine power, she writes of this experience: "I then withdrew from society about three years, to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity. The Bible was my text-book. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing,—in a word, Christian Science" (Retrospection and Introspection, p. 24).

This glorious revelation and apprehension of the Science of Christ, and God's spiritual laws, governing, redeeming, healing, and blessing humanity, Mrs. Eddy, under divine guidance, has crystallized in "Science and Health with Key to the Scriptures." What is Science? Truth understood and demonstrated, and this influx of divine understanding and spiritual apprehension of the Christ-power, here and

now, is working a mighty revolution in human affairs. Silent as a sunbeam, yet with the very potency of God, it is breaking the fetters of sin and disease. Those to whom this radiant knowledge has come, in freedom from sickness and sin, are enabled, as were the disciples after this illumination had come to them, to rejoice, as described in the 16th chapter of Mark: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

As we contemplate our beloved Leader, living in the "silent sanctuary" of spiritual isolation, walking in the straight and narrow way that alone leads up the ascending heights of spiritual attainment, and bearing witness of the Christ by steadfastly pointing to Christ Jesus, the great Exemplar, we feel that we owe no apology to the world for the love, reverence, and gratitude for her heroism, fidelity, obedience, patience, and long-suffering. We rejoice in knowing that she will reap the rich rewards of her righteousness, and that her joy is full as she sees the fruitage of a life dedicated to God and the weal of humanity. Words are feeble and futile as we touch this theme.

[Written for the *Journal*]

"THE BEAUTIFUL IN NATURE"

BEN. HAWORTH-BOOTH

THE quest of beauty, and the keen desire
To hold her captive and to gain her throne,
Long time had filled me with a quenchless fire
To make her sweet perfections all mine own.
Long did I dream, by beauty's spell beguiled;
I saw the substance and satiety
Of all completeness, wholly reconciled
By nature's king, in nature's harmony:
I deemed that he who drinks the draught of song,
Sung by the woods and waves and hills untrod,
And sings in tune thereto, to him belong
The things of beauty, and of beauty's God.
The like is he who makes the marble live,
The poet, and the painter, and the child
Who loves the lowly daisies, and would grieve
To bruise one sylvan sister of the wild:

But when I knew the wonders I admired
Are phantoms all, unperfect and unblest—
That beauty's self, that all my soul desired,
Evasive soars above my vain request
In heaven's high palaces—I fain would wing
Thither my thoughtful flight, for I would know
Beauty's immortal harmony to sing,
And hear her rhythmic ocean throb and flow
In utterance all sweet-toned, and there partake
Of her sweet presence, and the breaths inhale
Of lotus, hourly culled for her sweet sake
With love's anemone, beneath the Pleiads pale.

The stars, the poetry of heaven, reveal
A wealth of beauty, wonderful beyond
The wings of earthly thought—and yet I feel
The foolishness of him who would despond!
Are they not fashioned of the self-same Mind
That forms the roses? and the tale they tell
Is it not wafted on the odorous wind
From bird to joyful bird, from blade to bell?
Beauty of earth, or song of star sublime
Are echo or reflection incomplete
Of God's great thought upon the thought of time—
Perfection's unsubstantial counterfeit.
O fable false, and faithless, heartless dream!
O deep deception of a beauteous earth!
O base presentment of a glorious theme,
That in high heaven attains a glorious birth!
What can they teach me? They can lead me higher
To bow in praiseful wonderment apart
To Him, the source of every pure desire—
To beauty's Lord to lift my tuneful heart:
To heed His call, to take His impartation
Of life and truth, of love and loveliness,
To be a child of His divine creation,
To right the wrongful, and to stay distress:
And when I see the beautiful, to know
How glorious is His light, if this be but the glow.

THE DEMANDS OF CHRISTIAN SCIENCE

CLARENCE W. CHADWICK

THE exponent of a demonstrable religion must keep constantly in touch with its moral and spiritual demands and strive to obey them, if he would ever merit the benediction, "Well done, good and faithful servant." The fruit of the Spirit never matures on the plane of blind belief; it must ripen into enlightened faith and understanding before it can be garnered in demonstration. The followers of Christ Jesus in any age must ever be mindful of advanced steps to be taken in the realm of thought. The law of infinite progression makes unceasing demands upon human consciousness while this consciousness is learning how to surrender to the divine, and sooner or later must it learn that "eternal vigilance is the price of liberty."

Mental laziness is one of humanity's besetting sins. It is the inevitable result of obeying the demands of the so-called corporeal senses, and Christian Science has come to sound the key-note of freedom from this bondage of sense existence, to awaken thought from the dream of mortality and to establish the reign of righteousness or spiritual reality. It has come to reiterate and emphasize the demands of Soul in contradistinction to the dictation of sense. It begins with the Mosaic Decalogue, laying special stress upon the First Commandment as being the most comprehensive of all: "Thou shalt have no other gods before me." All righteous activity, health, happiness, and success is made dependent upon intelligent obedience to this one great commandment.

Never before in the history of the world has this commandment meant more to the professing Christian than it does today, interpreted in the light of Science. To the student of Christian Science the keeping of this one commandment means the keeping of the other nine. To "have no other gods before me" involves the complete subjugation of sense testimony. It means the demonstration of Mind in the overcoming of all that is unlike God, good. It means proof along all lines of human activity, and not mere profession.

To have one God, one must strive to have no other sense of good, no other sense of Truth and Life, than what the Master had. One's whole thought, ambition, desire, faith,

hope, and understanding must be centered in the "one good," and in order to become thus rooted and grounded in Spirit, the student of Christian Science must find out what stands in his way. Primarily it is the universally accepted theory of life and intelligence in matter, and he begins at once to sap this unchristian belief by declaring it unreal and mythological because not created by Spirit, God. He finds out that the supposed partnership between mind and matter does not constitute the reality and truth of man's existence, and that all belief in it must be forsaken and overcome if he would ever understand God aright and be able to obey the First Commandment.

Spirit cannot become All-in-all to him who holds to the belief of life in matter. The indulgence of any habit that is not essential to the maintenance of human health and life tends to lessen one's hold upon things spiritual and eternal. Waiting on time and human belief to do away with carnal or sensual desires and practices will not solve the problem of self-denial and subjugation. Our Leader tells us that "there is a cross to be taken up before we can enjoy the fruition of our hope and faith" (Science and Health, p. 9). Evil must be combated and renounced before it loses its hold upon human thought. Leaving it alone to wear itself out involves no self-renunciation, no obedience to the demands of Soul.

Christian Science says: "Rise in the strength of Spirit to resist all that is unlike good" (*Ibid.*, p. 393). Obedience to this demand will effectually silence the argument that some errors should be grappled with in the present, while others can just as well be left for a more convenient season. If the gardener leaves one little fox out of three to continue his gnawing at the vines, he is liable to awaken some morning to discover with regret the havoc that has been wrought. He may make a dozen excuses for not having detected the one little fox that did the mischief, but none of these can restore the blighted vine. So it is on the moral plane; the failure to detect and uproot some one particular trait or habit, the indulgence of which is supposed to bring pleasure or satisfaction to human sense, too often leads to physical and moral complications. And why? Because the indulgence of any unclean or demoralizing thought, desire, or habit is direct disobedience to the First Commandment, and disobedience to God's law was never known to bring peace, pleasure, health, or happiness to any one.

Christian Science is an exact Science, as much so as is the science of numbers, permitting no error in premise or conclusion. It therefore follows that the student whose growth is normal and not stunted, is the one who does not ignore any error in thought or act because it may seem to be of less importance than some other errors. As in mathematics, so in religion, the slightest mistake must be recognized and corrected before normal conditions can be attained. Procrastination in dealing with so-called non-essentials fails to comply with the demands of Christian Science, with the divine law which says, "Be ye therefore perfect." Every delay in taking an advanced step only tends to clog the wheels of progress and to open the door for criticism and censure from those who have not accepted Christian Science but who know what it demands of its followers.

The argument that it must needs take a long time to overcome certain Adamic traits and habits is usually accompanied by the disinclination to part company with such errors. Where there is the righteous desire and determination to be freed from "all that is unlike good," the way usually opens for a speedy release from bondage. By way of illustration: a gentleman called upon a Christian Science practitioner, stating that he was in the depths of moral disgrace and did not know how to escape, but that he desired above all things else to be healed of his troubles. Christian Science was explained to him and he left with the determination to do his part. Some ten days later he wrote to the practitioner, expressing his gratitude for being healed of sin, and also of the tobacco habit, which had been indulged nearly every minute of the day for years. He had no silent treatment; he simply applied Christian Science, as presented to him, to correct his bad habits.

At another time a lady called upon a practitioner for advice. In the course of conversation she spoke of having an uncontrollable temper, which had not been healed in Science. The practitioner told her that this error could be corrected speedily, if she would take her stand on the side of Spirit and instantly declare the truth in the hour of temptation. Some two weeks later she stated that there had been no return of her trouble even under trying circumstances. She was simply aroused to the necessity of handling the error instead of ignoring and indulging it. Another party, a slave to the tobacco habit, with no conscious desire

to be free from the habit, was so aroused to the demands of Christian Science through reading an article in the *Christian Science Sentinel,* that he immediately destroyed his pipes and tobacco, and some five weeks later stated that he had since had no desire to use the weed. Still another had a similar experience from reading the *Sentinel,* and at once discontinued his smoking, after having tried to "taper off" without resisting the temptation to indulge a false appetite. The moment he took his stand on the side of reality and resisted intelligently the belief of pleasure and satisfaction in matter, he was healed. Such experiences are constantly taking place, to prove the practicability of Christian Science when explained to "a willing mind."

[Written for the *Journal*]

"SHOW US THE FATHER"

W. C. HENDERSON

THE doubting grope to God with footsteps slow,
The path is stony, and the thistles grow.
With bleeding feet they stumble as they go,
And longing cry, O Father, help us know!

. . . . . .

A bird is singing sweetly overhead;
A blossom nestles in its dewy bed;
A hungering heart with living bread is fed;
A child's pure faith that asks but to be led.

A sunrise rolling back the dismal night;
A mountain-peak in glimmering robes of light;
A crystal stream amid the fields of white;
A truth revealed, a fancied wrong set right.

A loving handclasp for a brother weak;
A healing word whene'er Love bids us speak;
A still small voice that bids us, patient, seek
God's mercy-seat with upward longings, meek.

. . . . . .

And now the door to God is open wide!
No footsore pilgrim e'er will be denied;
But, cleansed from stain, with joy may step inside,
Where, if he will, he may for aye abide.

A STUDY OF LIGHT

MARY BROOKINS

MORTAL thought is oftentimes startled nowadays to find how ignorant it is, and how indifferent to its ignorance regarding the essentials of being. There are many marvels constantly passing like a panorama before human sight, as inexplicable from its point of view as any of the so-called miracles of ancient times, but these every-day wonders are of such frequent occurrence and of such familiar aspect that people seldom question, much less attempt to explain their meaning. Who can tell just how or why the seed, apparently as inert, as lifeless as a grain of sand, when dropped into the earth, so soon begins to feel, to move, to act? How is it that there, alone in the dark, it bursts its shell and sends its shoot upward through the soil and on beyond the surface in direct opposition to the law of gravitation? Who can explain why its leaves are green? Why its blossoms should be blue, while that of its neighbor, growing out of the same soil and surrounded by the same atmosphere, is, perchance, red?

This is recognized as an age of unwonted activity. "Investigation" and "progress" are watchwords heard all along the line of the onward way; and while many wonderful discoveries and many useful inventions have been brought forward, yet our time is distinguished even more by a strong sense of the infinite possibilities to be revealed. In the eternal unfolding of Truth the first divine injunction is, "Let there be light:" and the desire and effort of the advancing thought is for more and more light. If, then, light is so indispensable to the knowledge of Truth, how essential that we know something positive and reliable concerning its nature and operation. It is generally conceded that all knowledge or science worthy of the name is founded upon the truth. Human opinion has no weight whatever, either in establishing or in refuting scientific knowledge. Underlying and pervading every truly scientific statement is a definite Principle, fixed, immovable, and eternal, and this Principle must be allowed to testify of its own.

Since all truth is divine, not human, Principle and its workings become known through revelation rather than through human reasoning. Just as soon as divine revelation is recognized and accepted for what it really is, it is

found to agree exactly with all proper reasoning and to bring the knowledge that endures. The fallacy of seeking knowledge from aught but a spiritual basis could not be better illustrated than by noting the past attempts to define and explain light. Some two hundred years ago, the great philosopher, Newton, advanced a theory to the effect that light consists of myriads of material particles thrown off from luminous bodies, and traveling through space with inconceivable speed. This explanation was for a time generally accepted as fact; but was finally wholly abandoned and superseded by another quite different hypothesis, which declared light to be the setting in motion of wavelike vibrations in the invisible ether which, according to material science, pervades space. This latter conjecture still obtains to a great extent, though of late it, too, has had to divide the honors with yet another theory, which declares light to be wholly the result of electrical vibrations.

So each of these definitions of light has in its turn given place to another, and the great distinguishing point of difference is, that each succeeding one has had less materiality than its predecessor. It is perfectly safe to predict that this last explanation will have its day and then be superseded by another. For it will be found that electricity is not the final and perfect representative or vehicle of heat, light, and power, but that it also is too material for the advancing thought,—and will be cast aside like any other outgrown toy. It is well to note right here that the same process of outgrowing and discarding materiality is going on with every definition and explanation that rests upon a material basis, and these changes are being made manifest in the improved outward appliances that express them. In illustration, one need only observe the modern modes of travel, the later means of transmitting messages, the more refined methods of treating disease. In all the various planes of human consciousness, the growing conception of good is freeing itself from error by shaking off by degrees the shackles of matter.

What has become of all those rejected theories and the practices growing out of them? Are they to be found anywhere serving the purposes of good? They are simply like the child's erroneous problem that has been erased from the slate to make way for another and better attempt at a proper solution. If anything at all has been

accomplished, it is simply that a step has been taken toward proving that all theories of being, in order to be enduring and to bring out right results, must rest upon Spirit, upon Mind alone. Thus, through repeated disappointments, through failure and insufficiency, error would eventually accomplish its own destruction. It is, however, apparent that this is a long and laborious way of working out the problem of being, and that it is attended in belief by much suffering, many delays. Why, then, travel this toilsome, painful way, instead of coming directly to the true source of all knowledge, and being at peace?

What would be thought of one who, having essayed to study light, should go into his room, close the doors, windows, and shutters, draw down the shades, wrap himself in blankets, and then proceed with his investigation? Since we may read in all the signs of the times that the truth is wholly spiritual, why not seek it in the realm of Spirit, and not mystify and hinder ourselves by looking for it in materiality, which has no principle, hence no power nor place? Let us fling wide open all the windows and doors of consciousness, that the radiant light of Truth may come in and make its abode with us. In more than mere form or figure of speech the revelation of Truth is often spoken of in Bible language as the appearing of "a great light." This is clearly a scientific statement of fact, for Truth is, itself, not one of the lights of the world but the real and only Light, so far beyond and above the comprehension of mortal thought, indeed, that in comparison our present sense of material light would be as darkness. "That was the true Light, which lighteth every man that cometh into the world." Thus does Scriptural language designate the luminous presence of Life, Truth, and Love.

It is claimed that all the artificial lights now in vogue are but various phases of sunlight which has thus been stored up for the time of need; but in the last analysis matter disappears and it is found that the sunlight too is artificial, counterfeiting the one divine light of intelligence, of Truth. Said the prophet Isaiah: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." In his description of the holy city the Revelator said: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory

of the Lord did lighten it, and the Lamb is the light thereof." The Lamb is the spiritual idea of Love; so the true idea of Love's infinity and omnipotence lightens the whole city, and dispels the dark shades of ignorance, superstition, fear, sin, disease, and death. Here we have a definition of light that will never need to be revised, that will never be outgrown. Its very infinity places it beyond the reach of change or diminution, and announces it as the absolute good or God,—the vital, unchangeable, immortal Principle of being. It shows God to be supreme Spirit, the Life itself whose name or character is Love. In this true sense of being is immortality brought to light, and mortality—death—is swallowed up of Life.

The great truth that Spirit is the only Mind and substance of man, annuls all impurity of thought, word, and act. The knowledge that divine Love is his only intelligence, his only motive power, abolishes envy, hatred, pride, and all malicious thought, for Truth can and must be demonstrated so far as it is understood. "He that saith that he is in the light, and hateth his brother, is in darkness even until now." "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth." To walk means to progress. To walk in darkness, then, is to attempt to progress in mistaken material ways. If we say we have discerned and accepted a higher order of Truth's revealing, and still cling to and support the old, mistaken beliefs and practices, we are in a false position and are consequently standing in our own light and hindering our own progress. We cannot place the same reliance on material things, make the same concessions that society demands, or hold to and support the outgrown creeds and doctrines of a misconception of God, and at the same time advance most rapidly in spiritual understanding. As we put far from us the false beliefs of pleasure and of pain in the material sense, our mental atmosphere becomes clearer, so that we may discern not only God's infinite demands upon man, but also man's infinite ability in Mind to measure up to the standard of the divine.

If one does not at first discern the light in its fulness, he must follow his very highest conception of it, until that leads him higher. Jesus once said of John the Baptist, who was the representative of moral purity: "He was a burning and a shining light: and ye were willing for a season to

rejoice in his light." If the moral law expresses one's highest sense of right, let him obey that implicitly until he reaches a higher standpoint. The Jesus-thought in human consciousness, standing just at the border-line, so to speak, between the real and the unreal, knows that there is nothing in the vain shadows of personal possession, or prestige, or power, to exalt mankind or to make them either good or happy, but discerns man's true dominion in Mind alone. Then the Christ-idea illumines and leads the way, through humility, obedience, purity, and love, up to the divine inheritance of absolute good.

Through the teachings of Christian Science, revealed to this age by our revered Leader, Mrs. Eddy, we hear again this "more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." The "day" that is thus dawning upon the consciousness of each and every one is that which is defined in Science and Health (p. 584) as "the irradiance of Life; light,"—never kindled and never growing dim, but simply appearing in fuller glory, as the mists of error pass away.

MAKING a life is a larger thing than making a living. Many a man has made a good living who has made a poor life. Some men have made splendid lives who have made very moderate or even scanty livings. Such was Goldsmith's village preacher, who was "passing rich on forty pounds a year." Such was the citizen of Germany, and of the world, who earned hardly three hundred dollars in any single year of his journey here; yet few men have ever had more out of life than Martin Luther. It behooves us, therefore, to consider how we may add to our making of a living the making of a life. So to make a living as to make also the capability of enjoying a living, of using a living after we have made it; so to make a living as also to make a character, a faith, a hope, a soul—this is to add to the making of our living the making of a life.—*Anon.*

THE LAW AND THE GOSPEL

RICHARD P. VERRALL

FRANCIS WHARTON, the distinguished American jurist and writer on ecclesiastical and international law, in his Law Lexicon divides the law into two main branches, namely, the "laws between man and God" and "laws between man and man." In classifying the Decalogue under these two headings we find that the first four commandments deal with the relations between man and God, while the remaining six cover the relations between man and man. Jesus evidently recognized this dual nature of the law when, in answering the question of the Jewish lawyer respecting the greatest commandment, he said: "Thou shalt love the Lord thy God with all thy heart, and . . . thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

In studying the Mosaic law in this twofold aspect, we find that on the one hand it stands for an absolute monarchy or divine theocracy, and on the other hand for an ideal commonwealth or spiritual democracy. The harmonious conjunction of these generally considered opposite and incompatible systems in a perfect unity of Principle and practice furnishes a field of study that is at once interesting and instructive. When Moses came down from the mountain, after having received the law from God on Sinai, he wrote down all the words of the Lord in the book of the covenant; and when he had read them in the audience of the people, they answered with one voice and said, "All that the Lord hath said will we do, and be obedient."

In the light of the Hebrew Scriptures it is apparent that the Decalogue as authorized by God and proclaimed by Moses constituted in effect a theocratic democracy, for it was spontaneously adopted with one voice by the people. It provided for a form of government in which the legislative power was derived from God, the judicial power was exercised by divinely appointed judges, and the executive power was vested in the people. The spirit of the law, like the gospel which followed it, was that of peace on earth and good will toward men. The preparation of a willing and obedient state of consciousness in the

people seems therefore to have been the chief consideration of both Moses and Jesus. Speaking of this state of mind as a sanctuary, in which He might dwell, God further said, "There I will meet with thee, and I will commune with thee . . . of all things which I will give thee in commandment." The construction of the ark of the covenant, with all its appointments, was but an outward and visible sign of an inward and spiritual idea. It stood for that consecrated state of mind, or holy of holies, into which the pure in heart alone can enter to commune with God, and from whence the covenants of God shall be given out continually to meet the growing requirements of advancing understanding.

To what extent the Israelites made good their promise to be obedient and to do all that the Lord had said, is known to every thoughtful student of the Bible. The reason that the period of the judges was not a more perfect success was certainly not the fault of the system of government nor its method of administration; it was entirely due to the errors of the people, who were continually straying after other gods. When the elders of Israel came unto Samuel and besought him to make them a king who should judge them, like other nations, such a course was displeasing to Samuel; but the Lord said to Samuel, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." The evil consequences which would inevitably result from their sinful desire to be like the other nations were faithfully set forth by Samuel in his eloquent appeal to dissuade the people from rebelling against the Lord. In the closing words of his address he warned them that the day would surely come when they would cry in vain to the Lord because of the king they were seeking; but the people refused to obey the voice of Samuel, and demanded that he choose a king to rule over them. And when God bade him hearken to their request, he remonstrated no more, but gave them Saul for a ruler.

In reviewing the history of Saul's misguided reign we find that the cause of all his trouble was summed up in the words of Samuel, "Rebellion is as the sin of witchcraft." Saul was governed by the belief that obedience to the word of God was bondage and that the gratification of

his human will was freedom, a belief which ultimated in a state of complete self-deception. The story of the Hebrew people illustrates the fact that the only true government is the divine self-government,—not a government by self-will, but a submission of self-will to the will of God, constituting each individual a law unto himself. A governor therefore must be one who has first learned to govern himself according to Principle, and obedience to the one Mind as the only source of power must ultimate in the true commonwealth of Israel, or the kingdom of God on earth. King David, although by comparison to his predecessor a man after God's own heart, was manifestly not the ideal king, but only foreshadowed him. His son Solomon also, who so excelled in wisdom all the men of his time, was not The Prince of Peace, as his name implies. but only prefigured him.

In his prophecy foretelling the coming of Christ's kingdom, Isaiah says, "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." The fact that this kingdom was not outwardly established at the time of Jesus was evidently due to the lack of spiritual understanding on the part of the people. St. John, however, half a century later, beheld a vision of its ultimate fulfilment, and described the second coming of Christ as the birth of "a man child, who was to rule all nations." Having associated the idea of the coming of the Messiah with the restoration of a material kingdom at Jerusalem, it is perfectly natural that even his disciples were disappointed with the outcome of his earthly mission. When conversing with their risen Lord on the way to Emmaus, Cleopas, as the spokesman for the twelve, said, concerning Jesus, "We trusted that it had been he which should have redeemed Israel." This uncovered the fact that the disciples were still too much bound by material sense to discern the spiritual kingdom which Jesus had already established by his victory over sin, disease, and death.

If the disciples who came in direct contact with the great Teacher and received his personal admonition and instruction then failed to form a correct estimate of the real scope of his mission, it is hardly surprising that Chris-

tendom to this day has been unable to grasp the true import of the law and the gospel. When Jesus said that his kingdom was not of this world he evidently implied that his kingdom was not material but spiritual. In order to establish his kingdom on the earth, therefore, we must spiritualize thought, and we must demonstrate the meaning of those comforting words of the Master when he said, "Behold, the kingdom of God is within you."

Looking back over the pages of history in the light thrown upon them by Christian Science, we find many remarkable evidences of a growing perception that the only ideal human government is that based upon the idea of theocratic democracy. When George Buchanan, one of the most accomplished scholars and thinkers of the sixteenth century, became a convert to the Reformation, he not only perceived the dawn of a new religious era but he likewise foresaw the downfall of the "divine right of kings." In his "De Jure Regni," dedicated to James VI. of Scotland in 1579, he said, "The will of the people is the only legitimate source of power. It originates from a natural, instinctive perception of the principle that men, to have government, must have a governor; and the same principle gives them the right to say who shall govern them." His dictum that "kings exist by the will of the people" would have cost him his head had he not been a favorite at the court of King James.

Public opinion, however, was not yet ready to accept and adopt the progressive ideas that Buchanan had advanced, and two years after his death all the obtainable pamphlets containing the foregoing utterances were publicly burned by an act of Parliament. But the basic law of man's individual freedom and fundamental rights as a son of God still survived, and a few years later the very same ideas were embodied in the original constitution signed by the Pilgrims on the shores of New England. The closing paragraph of this notable document reads as follows: "In the name of God, Amen. We whose names are underwritten, by these presents solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and form such just and equal laws, ordinances, acts,

constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony, under which we promise all due submission and obedience." The form of government thus outlined embodies the fundamental idea of theocratic democracy, and it illustrates the fact that when human government begins with the right relations between man and God, it covers the true relations between man and man.

Following in the line of spiritual development, "The Unanimous Declaration of the Thirteen States of America," with which all are familiar, is but a more elaborate and detailed expression of the same general idea. Mrs. Eddy paraphrases the clause referring to the rights of citizens as follows: "God has endowed man with inalienable rights, among which are self government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106). The first amendment to the Constitution of the United States, which provides against the enactment by Congress of any laws "respecting an establishment of religion, or prohibiting the free exercise thereof," also appears to have been especially designed for the protection of the spiritual idea, in its gradual unfoldment throughout all ages to come.

In pointing out the inseparable relationship between individual self-government and political liberty in his now famous temperance address, delivered in 1842 at Springfield, Ill., Abraham Lincoln said, "How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species! . . . Happy day, when, all appetite controlled, all passion subdued, all matter subjugated, Mind—all-conquering Mind —shall live and move, the monarch of the world! Glorious consummation! Hail, fall of fury! Reign of reason, all hail!"

The historical events surrounding the origin, growth, and gradual acceptation of the idea of liberty which has found outward expression in the United States of America, like the chronicles of the Hebrew people, serve to illustrate and prefigure the final perception of the union of all the states of consciousness comprising the one infinite intelligence constituting man in the likeness of his Maker. According to Christian Science, man must eventually be

revealed, clothed and in his right mind, discharging his proper functions in the great theocratic democracy, wherein there are no class distinctions, no rich and no poor, and all God's children are created equal. As in the case of human organization, in which success depends upon the perfection of the individual unit and the obedience of these units to constituted authority, likewise in Christian Science each Christian Scientist must demonstrate that man is perfect, even as his Father in heaven is perfect; then shall all men dwell together in unity and the long talked of brotherhood of man will be realized.

Thus profiting by the experiences of human history, we find that the vesting of despotic power in one or more individuals who hold office by heredity is not productive of a government which will secure the best conditions of national prosperity. It has been shown also that representative government, even when made up of the best human beings and conducted under the most favorable circumstances possible, is likewise incapable of fulfilling the conditions of an ideal republic. Although these conclusions are manifestly true, they should in no way be construed as deprecating political reforms and improvements in our present institutions of government, but should serve as an incentive to still higher attainment.

"Democracy," as defined by Webster, is "a form of government in which the power resides ultimately in the whole people." According to this definition, therefore, a franchise which limits the body politic to some of the men and none of the women in a community is not pure democracy, but only a government by a part of the people. Again, if the suffrage be extended to all the people, and some were to vote one way and some another, the government would not even then be controlled by the whole people, but only by a majority. Thus, to have a government by the whole people, all class distinctions and all differences of opinion must be swept away, and all men must become obedient to the one intelligence, which is no respecter of persons, and which will eventually "unite all interests in the one divinity" (Science and Health, p. 571).

It is axiomatic that two wrongs can never make a right, and it is equally self-evident that until the right relations between man and God are established no form of government can ever produce ideal relations between man and

man. To meet the problem of human government, therefore, in the only way that gives promise of solution, is to accept the teachings of Christ Jesus, respecting God and man in His image, each correcting, first of all, his own point of view before attempting to work out the salvation of others; and this is the attitude and aim of every true Christian Scientist. Every one can thus contribute a note to the universal symphony, and by attuning this note to the true pitch, according to the Science of Christ, Truth, he may swell the chorus of the invisible choir as "they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

By recognizing Mind as God and man as the perfect reflection of this infinite Mind, we cannot escape the conclusion that the kingdom of God is, in the truest sense of the term, a theocratic democracy. Thus the spiritual form of government which Christian Science sets forth, when compared with the commandments and precepts of Moses and Jesus, is found not to disagree, but to accord fully with both the letter and the spirit of the law and the gospel.

CORRECTION

We have been advised that the opening statement of the note on page 398 of the September *Journal,* relative to the Boxer rebellion in Peking, is incorrect, in that there was at the time referred to only one member of The Mother Church in the city instead of two. We are sure that Dr. Keyes will regret, as do we, that he had been misinformed in the matter.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

ATTEMPTING THE IMPOSSIBLE

ROBERT NALL

IN nothing was Jesus more emphatic than his insistence that men should seek the highest good and should make the kingdom of God the ruling passion of their lives. He not only taught this, but he lived it, and thus became the Wayshower whose words and deeds, when enshrined in men's hearts, bring forth the fruits of righteousness. Patient study of the Master's teaching and example can leave no doubt as to what the noblest life-purpose should be, yet humanity generally is actuated by a distorted sense of proportion with regard to those things which bring peace and happiness.

So it was in the days of Jesus' ministry. With that wonderful perception which enabled him to penetrate into the very hearts of the people around him, he saw that among them were those who in their saner, calmer moments recognized what their duty to God and their neighbor was, and knew that that duty was imperative if they would find the kingdom of God; yet who were so absorbed in materiality as to blunt noble aspiration and restrain pure desire. They were not irreligious; many of them were overreligious, and made such an inordinate display of their religion as to provoke stern denunciation from him who detected the false motive at the back of these public observances. And so he plainly told them that they were trying to do what is impossible. "No man," said he, "can serve two masters: . . . Ye cannot serve God and mammon;" and the lesson has lost none of its freshness by reason of the passing of centuries. Truth is truth always, and truth's teaching possesses an inherent potency that can never lose vitality.

But in studying the lessons that Jesus sought to implant in the hearts of humanity, we may be in danger of placing upon them unwarranted limitations. We may be drawing distinctions which are not justified and interpretations which will not bear examination. We may hold that when Jesus spoke of "mammon" he was thinking only of his wealthy hearers, those who were rich in this world's goods and at the same time sought to make believe they were also rich in piety and devotion to God; but he knew that among those who were trying the dual servitude which he declared

was impossible, were the poor (materially) as well as the rich. To what extent do men in these days adopt a similar attitude? How far do Christian Scientists recognize that true progress and demonstration over error depend upon the "single eye," that healthy condition of thought and purpose which makes us receptive to spiritual light?

We need to guard against the danger of attaching undue importance to much that is trivial and temporal, and of elevating to a high pinnacle in our daily work much that in the last analysis will be worthless. Or we may be making concessions and compromises which, viewed in the light of unerring divine Principle, we would have difficulty in justifying. We are all students, however long, as marked by years, we may have been "in Science," and our Leader has told us that "if the student goes away to practise Truth's teaching only in part, dividing his interests between God and mammon and substituting his own views for Truth, he will inevitably reap the error he sows" (Science and Health, p. 462). If we remember that "mammon" in its broadest sense means worldliness, giving rein to the desires of the carnal mind, and cultivating the material senses to the neglect of spiritual growth, we shall see more clearly not only what Jesus meant, but what our Leader seeks to inculcate in this passage just quoted.

Probably to most people there comes intermittently a realization, like a shaft of heavenly light into the dark recesses of the consciousness, that much of our "toiling and rowing" must fail because of our divided interests and purposes. At such times we should agree with Thomas à Kempis, that "it is simply a proof of supreme folly to devote ourselves wholly to that with which our supreme good has no connection." But is it less supreme folly if our profession of devotion to God, our desire to be loyal to Truth and to follow the example of our Master, is half-hearted and soulless? "I am really doing the best I know how," said a Science student recently; "but the more I try, the more I seem to be going back." A question or two elicited the fact that the study of the Lesson-Sermons had been given up because time enough could not be found, and that there was a diminished interest in the literature and in the church gatherings, arising, as was admitted, by reason that other interests were occupying the thought and gradually attaining dominance.

The knowledge or understanding of God, bringing harmony of body and mind, which is what Christian Science means to the earnest seeker, is too exalted, too sacred, to be trifled with. It rightly demands all. Our Leader tells us that "it is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error" (*Ibid.*, p. 167). Those who do this must not be surprised, therefore, if they find themselves retrogressing instead of progressing in the spiritual course. Stagnation is unknown in the universe, it finds no place either in the individual or the human race; hence the imperative call for the student who, if he would, cannot lightly cast aside the question, What is earthly existence for? who is able to take a firm, definite stand and resolve that the too popular desire to be conformed to this world shall not divert him from the pursuit of that "first thing" to be set before us, namely, "the kingdom of God, and his righteousness."

It is easier to drift with the stream than to pull against it, but drifting in this connection is moral ineptitude. The excuses offered by those bidden to the "great supper," used as an illustration by our Master, are typical of the material concepts of humanity. These excuses are not indicative of what is known as wickedness, but rather of unconcern; the so-called business of family ties and other matters were more insistent. It is not that men generally have any deliberate intention of ignoring or absolutely rejecting the claims of the real or higher nature, but rather that for the present these shall be subordinated by other pursuits and taken up perhaps in the near future. To such men, Christian Science comes, when it does come, with a clear call. It makes them ask, What are the mainsprings of true living? What indeed is life in its highest sense? The awakened conscience is at last aroused to a sense of danger. Now is the time for a searching examination into the soul's desires and aspirations.

The first lesson in one's higher education having been taken, that lesson which Christ Jesus sought to impress upon mankind in those three years of strenuous working and teaching recorded in the Gospels, the learner begins to apprehend, if but faintly, the truth that we cannot fulfil two paramount life-missions. He may then perceive that there is surely a fallacy in the rather glib saying that it is

every one's duty to "make the best of both worlds." He will advance the more rapidly in spiritual regeneration when he understands and accepts the clear teaching of Christian Science regarding the inherent unity or oneness of God's creation. That there is but one world, the spiritual; but one God, who is Spirit, Life, Truth, Love; but one Mind, the infinite Principle of the universe—this is a divine revelation which, once enshrined in the heart, will be the pearl of greatest price to the seeker after the highest good.

But, it may be asked, is it not right that men should be concerned about material things,—"What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Are there not a hundred matters around us in which it is perfectly legitimate that men should take an interest? That is so. Trade and commerce, science and art, the cultivation of the soil, the development of the natural resources of the earth in every direction,—these are pursuits that need to be followed with zeal and earnestness. Jesus himself recognized the material need of his disciples and the people of his day on many occasions. The belief that he condemned the acquisition and possession of earthly treasure is a strange misinterpretation of his teachings. What he emphasized was the sinfulness of making the pursuit of material wealth the supreme purpose of life. In never-to-be-forgotten words he pictured the terrible foolishness of those who in a spirit of self-indulgence and avarice devoted their time and their talents to the laying up of earthly treasure and refused to be "rich toward God."

To know the kingdom of God, to enter into that kingdom, to experience the blessedness which belongs to it, and to which every man is heir because he is as a spiritual being a child of God,—this was the great theme of his sublime discourses and a primary object of his demonstration of the power of God in his healing works. This, too, is re-emphasized in clearest tones in our text-book, "Science and Health with Key to the Scriptures." But what Jesus made of primary importance, mortal mind persists in making secondary. Such a fatal reversal of truth is part of the error which Christian Science destroys. With a persistence worthy of a better cause, mortal mind maintains that man is material, not spiritual. Yet, if this be true, whence all these longings for rest and peace which never find any

satisfaction in materiality? Do we not know, with all the saints of all time, that there is no rest apart from God, our Life; and that men in bondage to carnal desire and earthly concepts are following a will-o'-the-wisp when they expect that at the same time they can satisfy the cravings of the soul? We learn in Christian Science that the law of divine Mind alone can end mankind's enslavement, and he who would know the true value and purpose of existence must recognize the supremacy of the spiritual in everything, and act accordingly.

[Written for the *Journal*]

THE HOLY DAY

THEODORE C. WILLIAMS

By law from Sinai's clouded steep
A toiling world was blest;
And still the listening nations keep
The day of sacred rest.
Renewed to peace and power and joy,
Man's soul is free this day;
Nor task nor care our minds employ;
We need but love and pray.

Let wheel and anvil silent stand,
Leave furrow, field, and mart,
Give rest to weary head and hand,
And lift to heaven the heart.
Be life upborne by light and love
As tides enlarge the sea;
Let grief and sin see God above
And all men brothers be.

Man may not live by bread alone,
Him angel hands sustain;
But gifts from heaven are not our own
Till God within us reign.
So on this holy day of days,
With free, fraternal mind,
We bring thee, Lord, our hymn of praise
And leave the world behind.

THE TEXT-BOOK

MAUDE M. GREENE

ONE sometimes wonders if Christian Scientists have any conception of what it means to have a text-book of Christian Science. As librarian in a Christian Science reading-room I have been deeply impressed with the value of this possession. A text-book must be an authority upon the subject of which it treats; it must stand as the very best statement of the subject in the light of the present knowledge of that subject. A text-book is a statement of facts regarding a given subject, and its wording must be concise, exact.

I am here reminded of my own early experiences and struggles in Christian Science, and I pause to offer a humble and heartfelt contrition for those early ignorant and presumptuous criticisms of "Science and Health with Key to the Scriptures." When they come to my thought, tears of shame and regret fill my eyes and I can only breathe a prayer for forgiveness because of my ignorance. I now rejoice that the opportunity has come to me to atone in some measure for that ignorance and ingratitude. In these early days, a kind friend to whom I went,—mostly to argue, I fear,—would invariably say, in answer to my questions, "She [Mrs. Eddy] says" so and so; or "it says" so and so, referring to Science and Health. I took great umbrage at this use of personal pronouns, and would usually respond, "Oh, if 'she' or 'it' says so, I suppose that settles it;" though making the mental reservation that it might settle it for him, but not for me. When he saw that these terms offended,—patient man that he was,—he began to say, "The text-book" says thus and thus. This term arrested my attention and satisfied my critical attitude somewhat, since I knew that a text-book is a legitimate means for the presentation and study of any subject, and surely Christian Science might have one as well as any other science. This thought of Science and Health as a text-book has stayed with me all these years, and never have I realized the value and importance of such a book so thoroughly as in my experience in connection with a Christian Science reading-room.

To the reading-rooms come all sorts and conditions of thought, all the varying mentalities, the differing states and

stages of consciousness, and no one can have a keener appreciation of what it signifies to have an authorized text-book of Christian Science than the people who have the care and responsibility of these rooms. What a relief, when asked to "explain" some teaching of Christian Science, to be able to say,—"Here is Science and Health; it is the authoritative statement of Christian Science, and it will answer your questions." Or, when a beginner asks, "What shall I read?" to reply, "Read the text-book;" knowing the while that you are offering them pure and unadulterated Science, not some one's opinions or comments upon that Science.

How often I have recognized a mentality like the one I used to call my own, and while I have blushed to hear the very same criticisms which I used to make and think were my own, I know I have learned through my own stripes to be more patient and forbearing with this kind of a questioner, and I always mentally rejoice that opportunity to try to atone has come to me. Sometimes the opportunity comes to say that text-books upon material science soon get out of date, since they deal with phenomena which are as yet not fully understood, and that the only unchanging Science must be that which deals with unchanging things, namely, Spirit and its manifestations. If this text-book seems peculiar, it is because it must present spiritual truths in material language, and to people who have never discerned or even thought about the spiritual facts of which it tells. To the difficulties attending this effort to convey the truth of Christian Science to common thought, Mrs. Eddy makes frequent reference.

Sometimes I feel justified in referring to an experience of my own when I was confronted with the problem of having no vocabulary through which to communicate the vision I had beheld; and to suggest that some such experience brings one to the realization of what our Leader has done for humanity. At one time she stood absolutely alone; there was no one ready to meet her in the understanding of her message. She conveyed this spiritual revelation to a world which was steeped in materialism, saturated with church creeds and doctrines, and not at all prepared for or responsive to her message. Generations of education had conduced to a most absolute faith in the reality of matter, and to a very feeble, uncertain hope in

spirit, somewhere, sometime, after matter had yielded up identity and life. One can say, Small wonder that the book is not always readily understood. To those who say, "I cannot understand it," I have said, "Remember the Master's words, 'Seek, and ye shall find; knock, and it shall be opened unto you.'"

We have our church periodicals, and they are of inestimable value; we have lectures and articles upon the subject of Christian Science, upon its different phases and applications; but what would all these be without the text-book? The reason for cautioning those who essay to write upon some phase of Christian Science against a too abundant use of quotations from Science and Health, is apparent. After one has talked and written and amplified and repeated, he is sure to find all that he has said crystallized in a few of Mrs. Eddy's terse words, and all that any one can ever hope to do is to take the thoughts expressed in our text-book and clothe them in his own less adequate but more common speech. All honor and gratitude to her through whom we have received not a treatise, not a thesis, but a text-book, a "Key to the Scriptures," which is to many even as the pillar of cloud by day and of fire by night was to the Israelites in their journey from sense to Soul.

We are proclaimed, even against our wills—
If we are silent, then our silence speaks—
Children from tumbling on the summer hills
Come home with roses rooted in their cheeks.
I think no man can make his lie hold good,—
One way or other, truth is understood.

The selfishness that with our lives has grown,
Though outward grace its full expression bar,
Will crop out here and there, like belts of stone
From shallow soil, discovering what we are.
The thing most specious cannot stead the true,—
Who would appear clean, must be clean all through.

Alice Cary.

THE DIVINE PRESENCE

VIOLET KER SEYMER

ONE of the first effects that Christian Science has upon the learner is to lead him to declare with Jacob, "Surely the Lord is in this place; and I knew it not." When first taking up this study, the average learner grasps the truth by degrees, "here a little, and there a little." He believes that God is "a very present help in trouble," and that although sickness and discord seem to be everywhere, God also is here and more powerful than any form of evil. The student derives much comfort, courage, and practical benefit from this first degree of comprehension, this first footstep toward the land of Spirit. Then, as thought travels on and discovers more of the Science of being, he perceives with mingled awe and joy unspeakable that God, Spirit, alone is present, and that sickness, matter, sin, and death are all of them to be regarded as chimerical nightmares, possessing neither substance, time, place, nor power.

The more clearly this fact is understood, the more rapidly will it be demonstrated by the individual Christian Scientist, who "has enlisted to lessen evil, disease, and death" (Science and Health, p. 450) by regarding them as phenomena rather than fact, as unreality rather than reality. The partial realization that good is everywhere present, brings with it the dawning conviction that evil can be nowhere present. The remedy for the fear of evil is to learn and to live more of good. In every department of life knowledge is the remedy for ignorance, and as humanity seeks the genuine education offered to it by Christian Science, the glorious fact of the ever-presence of Life, Truth, and Love obliterates by sure degrees the dark consequences of the former belief in evil. Provided we always remind ourselves of the promise, "My presence shall go with thee, and I will give thee rest," there need be no more struggle than when darkness gives place to dawn at the turn of day. When the "seven days" of realization of God's creation are fulfilled, the very belief in evil "shall not be remembered, nor come into mind."

The divine presence is a healing presence. It is the presence of Truth *versus* false belief, Love *versus* fear, peace *versus* pain, joy *versus* sorrow, possession *versus* dispossession, substance *versus* shadow. Matter is in itself a

false belief about substance, and a convenient medium of expression for mortal mind, whose insensate accomplice it represents. Can a lie be said to be "present"? Can ignorance be said to be "present"? No, and consequently the supposed results of the lie and of ignorance are not, strictly speaking, "present"; they are only false beliefs about reality, and false beliefs have no presence. Reality is present, but unreality is not, and since good is ever and everywhere present, evil is ever and everywhere absent. Hence we go on to discover that the divine presence is the infinite and only spiritually-discernible presence, in which we "live, and move, and have our being," and it is a healing presence only in the sense that heavenly inspiration shows us there is really no evil to heal and no matter to be made sick or sinful.

Does it not become evident, therefore, that God can know naught of evil or false belief, since God is Truth? In Christian Science there is no such thing as being "outside the pale," and every invalid, every criminal in his cell, if indeed he had any true existence, would be just as much in the actual presence of God as any saint. What then veils the fact of that omnipresence? Nothing but the belief in evil and the indulgence of the baneful belief. Although it is scientifically true that the truth of being can never be excluded by falsity, the mortal who persistently identifies himself with sin shares the fate of Cain, who for the time being "went out from the presence of the Lord, and dwelt in the land of Nod," or dreamland. Hitherto, evil has seemingly crushed humanity; henceforward, humanity will crush out what is called evil by means of genuine, spiritual Science, as restated by Mrs. Eddy, in joyful token of "Immanuel," or, "God with us."

Sometimes the indulgence of evil is wilful and sometimes it is involuntary. The evil which mortals commit involuntarily Jesus said would be beaten only with "few stripes," and the general experience in Christian Science is that the remedy for the ignorance is also found to be the remedy for the "stripes." Therefore the Master said: "Ye shall know the truth, and the truth shall make you free." Resistance to Truth is unquestionably the most fatal form of evil belief, but the irresistible Christ is conquering it hourly. Jesus rebuked a ritualistic and corporeal sense of God when he said to the woman of Samaria: "Believe me, the hour

cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father;" and he went on to explain that the only way to worship God is "in spirit and in truth." The other method seemed almost like worshiping Jerusalem or the mountain, in fact worshiping the place of worship. We do not have to cross the road, nor go to a friend, nor even leave the room, in order to be in the presence of Him "who forgiveth all thine iniquities; who healeth all thy diseases."

To Christ Jesus this omnipresence of his Father, divine Mind, was so real that the phenomena of sickness and sin did not deceive him, for he could prove the unreality of both, and he was constantly doing this. He was incessant in his reflection of the divine Mind and its many attributes, and since there is no lengthened process about real reflection, which is spontaneous and perpetual, we find herein the explanation of the Master's instantaneous healing. To spiritual sense there is never any evil, and so it becomes natural to say with David, "Even the night shall be light about me." Because the human consciousness of Jesus was so illumined by the steadfast brightness of the Christ, evil was to him nothing more than a transparent imposture. Jesus beheld, but did not believe, the various manifestations of evil which appeared to surround him, but which in reality were but the counterfeits of the all-surrounding Truth. The Christ could not behold those claims of evil, any more than light can be aware of the darkness which its presence dispels.

Mortals need to grow more spiritual-minded in order that they may apprehend God's nearness, benefit by it, and learn to rely upon it. Jesus benefited so much because he relied so much. He taught his disciples a lesson in reliance when he sent them forth without money, food, or extra clothing: they were to heal the sick by spiritual means, and then trust for the supply of their temporal needs, since "the laborer is worthy of his hire." In a way this was also a lesson in gratitude to the beneficiaries of the disciples. To the five physical senses Spirit never appears present, whereas to spiritual sense Spirit is never absent. So it is that Christ Jesus, who had the Spirit without measure, felt the presence and power of God with him by the seashore, in the seeming presence of the sick, among the hungry multitude, on the stormy lake, in the courts of the Pharisees, and beside the

grave of his friend Lazarus. Whereas others believed themselves environed by matter, famine, crime, disease, insanity, death, Jesus walked serene in the calm and perfect world of Spirit. So real to him was this wisdom, which, though it was present for all, he alone beheld, that he brought divine and eternal facts into immediate manifestation in what are regarded as his miracles. This so-called physical healing is referred to in "Rudimental Divine Science" (p. 2) as but "the bugle-call to thought and action, in the higher range of infinite goodness."

Since God is in every place, then evil, as an entity, is not in any place. Mrs. Eddy writes: "Evil is neither quality nor quantity; it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it" (Messages to The Mother Church, p. 48). Hatred, fear, selfishness, etc., are not then qualities, but only mistaken beliefs, powerless to hold the enlightened human thought any longer. And if evil is not a quantity, can it be present at all? A mountain, or else an atom, are both of them quantities, as we may admit for the moment, but if evil, taken materially, is not so much as a tiny speck visible under a microscope, then there is absolutely nothing that is susceptible of multiplication or development as disease. However diligently, for instance, one sought to multiply a zero, would it lead to the production of even a fraction of a figure? Taken mentally, evil is not quantity either, and has never come into being, since "infinite Mind creates and governs all, from the mental molecule to infinity" (Science and Health, p. 507). There is not one fraction of sin in creation as God sees it, and fear, the monster-belief, cannot remain in the consciousness of one who is reflecting faithfully its solvent, divine Love.

Earnestly seeking to realize the truth of these arguments, the divine presence does become more real to us, more understandable, and more evident in our daily lives. We commence to lay hold of the heavenly fact that in God alone does all creation live and move and breathe, and "the fulness of him that filleth all in all" begins to fill our individual consciousness, thus expelling its erroneous beliefs and fears. Evil gives way only to genuine goodness and scientific knowledge, hence purity and inspiration are the factors in Christian Science practice. St. Paul spoke out of his own experience when he enumerated all the claims of evil, of

which not one had the ability to separate him "from the love of God, which is in Christ Jesus." Love must, however, be reflected in love, and it rests with each student of this Science to banish through the knowledge of Truth all seeming impediments to righteousness, and honestly strive to become one of the "partakers of the divine nature," So doing, he will in time demonstrate the grand verity of his own spiritual being and the ever-presence of divine Mind.

All men in truth are brothers—equal in the sight of God—and woe to him who, convention-bred-to-bone, suffers superficiality to cloud the sky of human intercourse; who allows a feeling of innate superiority, begotten of finery of manners, or social eminence, or pride of intellect, to interrupt the gentle flow of friendship. To wish everything to be done for us, or to exact the homage of those with whom we have to do by force of personal charm, is to enthrone selfishness in the guise of love, "hiding grossness with fair ornament." The true spirit is seen in him who, in each thought and word and deed, evinces calm and careful consideration for every right and feeling of his fellow-man. He who all the time thinks of God first, of his neighbor next, and of himself last,—he is a true Christian.

To abide and grow in grace one needs to be truly grateful for each favor, be it great or small; nor stint the praise so prized of all true hearts for golden deeds, vying with his brother in kindliness, gentleness, and loving service alone. If all were to make this code of conduct their guiding star in the walk and talk of life, the harsh, grating voice of discord would be forever hushed and universal harmony be realized. Then would the course of friendship, the mingling of men, be a thing of joy forever,—of beauty, grace, and charm,—and human intercourse, like the gentle ripplings of the evening breeze, give forth only sweet strains of peace and love.

Harry Franklin Porter.

"SALTED WITH FIRE"

JULIA S. KINNEY

CHRIST JESUS laid great stress upon the necessity of constantly meeting and overcoming error of every kind. He repeatedly told his followers that they would be tried and tested continually concerning their knowledge and understanding of Truth and their ability to put these into practice. In the last part of the 9th chapter of Mark's Gospel we read that he called his twelve disciples to him and talked to them concerning ambition and strife. During this conversation, in response to a question put to him by one of the disciples, he warned them that every one would be "salted with fire," and that every sacrifice would be salted with salt. He closed this conversation by bidding them to have salt in themselves and to be at peace one with another.

The need for this admonition of Jesus arose from the fact that the disciples had been disputing among themselves as to who should be greatest, and Jesus, discerning their thoughts of strife and contention, rebuked them by declaring that whoever would be first,—that is, whoever was holding thoughts of self, pride, and ambition,—should be last, because, when tried, he would find that these evil thoughts, being without Principle or God, could not protect him in his time of need; hence through his experiences he must learn to begin at the beginning and strive to put out of his consciousness all that was unlike God.

Jesus had previously told his disciples that they were "the salt of the earth," and this because he had revealed to them the truth about God and man's relation to God,—even the right way to think and to live. He also reminded them that they must use their understanding in putting out all evil thinking and wrong concepts, and hold in their consciousness only thoughts of purity, honesty, peace, and love, or the salt would lose its saltness,—their power to heal and help humanity be forfeited; hence his words, "Have salt in yourselves, and have peace one with another." If one should make a mistake, even this would not be an excuse for another to hold a thought of hate or malice toward him; for if every one is to be salted with fire, the one who made the mistake surely and certainly must see his mistake sometime, somewhere, and correct it. Jesus did not say that if one is

found committing some error another should kindle a fire under him; he simply said, "Have peace one with another," for he knew that the more persistently they held to thoughts of love and peace, the sooner would all error be impersonalized, uncovered, and destroyed.

Christ Jesus' repeated reference to salt on the above-mentioned occasion evidently had a deep significance. Salt has always been an emblem of fidelity and intimate friendship, and to this day the Arabs regard as their friend him who has eaten salt with them. Standing as it has for domestic sanctity, salt, when religiously applied, early became symbolical of the most sacred and binding obligations. Then may Jesus not have desired to remind his disciples that they had partaken together of spiritual understanding, the salt of the earth, and that if they were to go forth into the world to do good they must be true, loving, and kind,—faithful one to another? The same error that would separate them, causing strife and contention, would prevent them from healing and redeeming mankind.

It would be well for Christian Scientists to remember that they meet together in their churches and societies to partake of this salt, or spiritual knowledge, and that they too should feel bound to regard the sacredness of this fact and should keep aglow in their hearts a sense of love one for another, and of peace. They can do this without fear of encouraging or increasing error thereby, for the fact still remains true that every one shall be salted with fire; hence the wrong-doer will suffer for his wrong-doing, even though all others should maintain toward him an attitude of love and kindness. The sun shines on the evil and on the good, and the rain falls on the just and on the unjust. The little ray of sunlight does not ask, "Shall I shine on this one?" or say, "I do not believe such a one to be worthy of my beautiful light;" but, instead, reflecting the nature of its source, it casts light on all who are within its sphere. It does not take a seer to foretell that the millennium will be at hand when each one, realizing the divine source of man's being, shall strive to reflect as much as possible of the nature and character of divine Love at all times and under all circumstances.

Christian Scientists need to consider this truth for their own safety, for in times of trial righteousness and peace are the only sure protection. God's ideas are forever pro-

tected by Him. Honesty, a spiritual quality, for instance, is never sick, never suffers or dies; the flames cannot consume it, neither can the waves wash it away. When mortals make honesty more of a reality in their thoughts and deeds, make it of more vital importance to themselves than the condition of their stomach, lungs, or heart, then, when tried,—even when "salted with fire,"—they will be protected and preserved by God, for it is written, "He shall give his angels charge over thee."

The definition of angels, as given in Science and Health (p. 581) is, "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Trusting to God and His angels to defend him against sin, sickness, and death, against all injustice, dishonesty, poverty, want, and woe, the Christian Scientist is not only safe, but he must inevitably rise to a high place, a pure consciousness that heals the sick instantaneously, which is the only position worthy of striving to attain.

Scientists today have a beautiful example in their Leader, who so faithfully and earnestly follows the path which Jesus marked out. All through her writings she emphasizes the necessity of exercising loving-kindness toward all, and, concerning the attitude Scientists should bear one toward another, she says, in "No and Yes" (p. 8), "Avoid voicing error." Then, after advising students to rebuke one another in love, and counseling each to work out his own salvation, she says, "We can rejoice that every germ of goodness will at last struggle into freedom and greatness, and every sin will so punish itself that it will bow down to the commandments of Christ,—Truth and Love." By example as well as precept she is teaching us the necessity of being long-suffering, faithful, charitable, true, to all; and the very least evidence of gratitude that can be consistently rendered by all Christian Scientists is a ready, cheerful, and loving obedience to the Christly admonition to "have peace one with another."

You have some chance of finding your ideal outside of yourself when you have, as much as possible, accomplished it within yourself.—*Maurice Maeterlinck.*

TESTIMONIES FROM THE FIELD

WITH a heart filled with gratitude for the blessings received through Christian Science, I desire to testify to the healing power of Truth. For seven years previous to March, 1907, I had been residing in Johannesburg, South Africa, and during those years had suffered acutely from what was said to be organic disease of the heart. There is no need to describe the sufferings I endured during those long weary years, but I can briefly state that they were most distressing, and I passed through the hands of fifteen or sixteen doctors. All their good efforts on my behalf, however, proved nugatory, and, ultimately, in March, 1907, *materia medica* admitted defeat and pronounced the verdict that there was no cure for me and very little if any hope of my living much longer. Throughout these dark days I was looking to God for the Christ-cure, but found it not. Being a church-member, I used to read the Bible and was a frequent communicant, but was taught that it was God's will I should suffer, and that I must bow to His will!

Acting on the advice of my doctor, I left Johannesburg and visited Cape Town, *via* Durban, it being thought that on reaching the sea level I should be a little better. During my journey, and on my way back to Johannesburg, I had many bad attacks, being picked up unconscious on several occasions. Although I had been warned not to return to the Transvaal, because of the altitude, I was forced to do so, as my finances had disappeared and it was necessary for me to resume business. On my return I was a veritable wreck—without any hope in *materia medica* and very little in God. My course seemed nearly run, but again it was proved that "man's extremity is God's opportunity," for a kind friend, seeing the condition I was in, lovingly told me of Christian Science, stating that God would heal me, even as He had healed this friend's wife. His calm assurance, coupled with the fact that I knew him as an able business man, at once appealed to me, and as a result I saw a practitioner. At that interview I heard more of this healing truth, and procured a copy of Science and Health the following day, having decided to "work out" my own salvation.

Need I say how those first words in the preface of the text-book, "To those leaning on the sustaining infinite, to-day is big with blessings," appealed to me, and acted as oil on the troubled waters? Little did I know then the magnitude of the blessings I should receive! At that time I was depending on a drug which I inhaled when the all too frequent attacks occurred. Within three days I was able to rely solely upon God, and discarded the drug. Through the study of Science and Health, in conjunction with the Bible, I was healed within three months, and have not had the slightest return of the disease, enjoying perfect health ever since. Through the daily study of the Lesson-Sermon, besides attending the Sunday services and testimony meetings, I was brought nearer and nearer to God, and would here like to express my gratitude to the members of First Church of Christ, Scientist, Johannesburg, for their loving help to me in the study of the text-book. From the foregoing it will be seen that my healing came through attaining, if only to a small extent, an understanding of the omnipotence and omnipresence of God, which understanding Christian Science has given me.

Truly has our dear Leader's text-book been a "Key" to me, opening up the Bible in an entirely new light and thereby causing "the former things" to pass away and making all things new. From a life which was utter darkness, Christian Science has brought me to the knowledge of a God who is Love, a God who is Life, and this knowledge is bringing nothing but sweetness and joy into my life. Through the small understanding I have already gained of this healing truth, I have had countless proofs of the power and presence of God, good, and have been able to act as a channel through which Truth could heal others. In November, 1908, I was granted the privilege of becoming a member of The Mother Church, and having now settled down in Swansea, South Wales, the further privilege has been granted me of being elected Second Reader to the Christian Science Society recently formed here.

Great as has been the physical healing, the spiritual uplift I have received through Christian Science is infinitely greater. I have been born again, and the Comforter has come to me, leading me "into all truth," as Christ Jesus said. I cannot express in words my feelings of gratitude toward our beloved Leader, the one who has been such a

benefactor to the human race, and through whose teachings I have been brought to touch the hem of Christ's garment and be healed. My gratitude can best be shown in the sincerity of my efforts to live the life worthy of one of her followers in this grand march from sense to Soul, daily endeavoring to "receive the divine Principle in the understanding, and live it in daily life" (Science and Health, p. 283). I should also like to express my gratitude for our periodicals, which always contain such beautiful articles, ever bringing some special message "with healing in its wings." I can truly say, in the words of the psalmist, "For thou, Lord, hast made me glad through thy work: . . . how great are thy works."

Roy G. Goss, West Cross, Glamorgan, South Wales, England.

It is over six years since I became interested in Christian Science, and it is impossible for me to tell of all the benefits received since I came into this understanding of Truth. I had never heard of Christian Science until a dear friend asked why I did not try it. I was said to have a clot on the brain, from which I was suffering untold agonies, and through this suffering it was feared that I would lose my mind; but when Christian Science was presented to me, I asked for treatment at once, and was healed in three weeks. Besides the first-mentioned ill, I had heart trouble of twenty-one years' standing, also rheumatism and neuralgia, and I could eat nothing without being in great pain. After the practitioner told me that God had given man dominion over everything, I went home and ate naturally, and never from that day to this have I experienced any discomfort. I was also healed of other troubles.

Before coming into Science, my youngest daughter, then nine years of age, was told by an oculist that she was going to lose her sight, that cataracts were growing over both eyes. In the mean time, I was healed in Science, but not thinking that it could heal her, we kept on using material remedies, and when I again took her to the oculist, he said she was no better. Then I was awakened. I knew that if God could heal me, He certainly could heal her, and I went back home rejoicing, knowing positively that she could be healed. I used to get up at four o'clock and devote two hours to the study of "Science and Health with Key to the

Scriptures" by Mrs. Eddy, knowing that the truth was in this book, and that if I was faithful my daughter would be healed. This I never doubted, and she was healed, though she never was treated for her eyes; the healing came from the reading of the above-mentioned book. After she had been reading faithfully for six months, I took her back to the same oculist to have her eyes examined, and he pronounced her healed. That was over six years ago, and since that time she has not had the slightest return of the trouble. She is perfectly healed.

My husband also was healed of cataracts over the eyes. He was examined by two oculists, and they told him he would have to wait from two to five years before they could be removed. In the mean time he would have to be totally blind. Instead, Christian Science came to the rescue, and he was healed in twenty weeks. Words are inadequate to express his feeling of gratitude at that time, which was over five years ago, and his eyes have been normal ever since. My son was healed of poisoning in two weeks, also of a bad sprain in three days.

For all these proofs of Truth's power to heal I am very thankful, but more so for the helpful understanding of God and the Bible. Science and Health is indeed the "Key to the Scriptures." It unfolds all the hidden treasures in the Bible, and makes us better physically, mentally, and spiritually. I have not as yet overcome all things that are unlike God, but I humbly pray that I may grow more worthy to follow our Leader, and have that Mind in me "which was also in Christ Jesus." Myself and family are indeed very grateful for this great revelation of Truth.

Mrs. Victoria C. Pratt, Antigo, Wis.

On first coming into Christian Science, I used to hunt eagerly through the testimonies for cases like my own, and it is with the hope that this account may help all sufferers from so-called organic heart disease, that I give my experience. A little over two years ago it seemed that I had come nearly to the end of hope. I had never been in robust health, and several years ago my case was finally diagnosed by a leading specialist of this city as an organic affection of the heart. This condition affected seemingly my whole body. I suffered from long-standing and grievous bowel trouble, also an affection of the bladder, and more lately

was seized at night with acute attacks of illness. I had various other ailments, all due, I was told, to bad circulation. I took medicine copiously, dieted as I was directed by one physician, and used exercise and hygiene according to the rules of another. I tried in every way I knew to better my condition, and all the time drove myself to do my many duties, for I could not bear to give up; but it seemed that I was coming to the end, for in June, 1908, I was so weak that I had to be taken out in a chair for fresh air. The doctors had told me that my trouble was absolutely incurable, but that with care I might live on indefinitely.

Christian Science had been suggested to me in three different instances, but I was in that state which I find prevalent among some of my acquaintances. "I know all about Christian Science," I would declare calmly, "and I cannot believe in it." What I knew about it, I have since found out, was only the erroneous and malicious reports published in various magazines and newspapers concerning it, and it was one of these that kept me out of this great happiness for two years. At last, however, I heard an indisputable account of a case of tubercular disease which had been healed by Christian Science. I could hardly believe it, but later on I heard of other cases of healing which could not be denied; so, on the grudging basis that it could not hurt me if it did not help me, I sought a practitioner, and told her at the start that if one must have faith in Science to be helped, I might as well not begin.

From this point I find it hard to write dispassionately of what occurred. The healing of a minor ailment I felt to be nothing more or less than a miracle; but I was cognizant that here was a great, good law, and I went after it with all my might. I had my ups and downs, for I could not accept statements without a struggle, but must see the why and wherefore, the in and out of everything, and reason must be convinced before the allegiance necessary to successful self-treatment could be avowed. Although in some ways my healing might have been deemed slow, to me it was all so good and glorious that it seemed sometimes that the happiness I had found must be almost wrong. I asked the practitioner if there was such a thing as being too happy, and she assured me there was not. This came first when I found God to be good. It then seemed that all the chains were broken from my spirit, for that was

the concept of God I had always loved and longed for; and while I had always loved God, still it hurt my thought of Him to believe that He was the author of sorrow and suffering. Then to know and believe and prove that I was going to be well! To be like other people, able to walk and run and do all the things I had so sorrowfully renounced—well, I know what a condemned prisoner experiences when he is not only reprieved but set free!

Many who witnessed my recovery said that it would not last; but it has lasted and become permanent. I have been doing all the forbidden things,—such as running and romping with my children; digging and delving in garden work; also tennis, swimming, and horseback-riding,—and thriving on it. The organs of my body are now sound and healthy. In the first six months I gained twenty pounds in weight; my capacity for mental and physical work is seemingly endless, and my endurance is wonderful even to myself. After having to wear glasses for ten years for all close work, with a few weeks' treatment in Christian Science my eyes were entirely healed, and I laid the glasses aside with the greatest pleasure. My work all day is writing or reading, and I have better eyesight than I ever had before. Taken altogether, I am an entirely rejuvenated woman: redeemed is the word I use when thinking about it now,—redeemed and walking around, rejoicing in God's goodness. My physician told me last winter that my seeming improvement was doubtless due to an abnormal condition of the heart, which gave me this temporary relief and comfort, but in the spring he told me that he had come to the conclusion that I had never had organic heart disease, for if I had, I could not have gotten well. To this I answered, "Yet I was dying with the belief of it."

Although my physical recovery now seems to me not nearly so important as the spiritual help which Christian Science has given me, I write at length upon it, so that others may gain a clear idea of all that it brought to me in this way; but I must also speak a little of the other side, since after I came to know the true nature of Christian Science it seemed as if I had found what I had been seeking for all my life, yet without knowing of my search,—a religion which satisfies the reason and spiritualizes thought, which builds from the inside out, and which feeds "the famished affections" (Science and Health, p. 17) of those

who seek high and low for that precious sense of God which is the only genuine remedy for earth's delusions. Christian Science is a real, vital, intrinsically true and useful religion, of the exact type of which the whole world stands in need today, a religion of essential truth.

When I would pay a slight tribute to Mrs. Eddy, the one who discovered this great truth, and who has made it practical for every-day needs, I can speak but haltingly; for mere words can scarcely convey the respect I feel for her, nor can they express the humility with which I offer her a few blossoms of love and reverence.

Mrs. Louise Satterthwaite, Philadelphia, Pa.

About three years ago I was a very sick man. I was so exhausted that I could hardly venture away from home. I went to four different physicians,—one sending me to another,—and one of them told me that I could not live. Another said he would have to operate, but could give me no hope of recovery. He said that the disease was of a malignant nature. After several months of experiment with these physicians, and receiving no benefit from them, I thought the only help would be in God. I called on a Christian Science practitioner, and told him I did not know why I should not be healed in one treatment, just as Jesus healed the sick. The practitioner said that with God all things are possible, and gave me a treatment. I was relieved immediately, and on the third day I went to the practitioner, told him that I was well, and paid him one dollar for the treatment which he had given me. I have been well ever since, and I wish to express my thanks to God for this great truth which has been revealed through Mrs. Eddy. It gives me great pleasure to give this testimony, as I have been a different man since that time and have had no sickness to contend with; for which I am very grateful.

A. H. Hartman, Milwaukee, Wis.

I had a very bad attack of rheumatism in the summer of 1908 and was unable to move without severe pain. A Christian Science practitioner was called over the telephone about the middle of the forenoon, and she began to give me absent treatment. I improved rapidly after the first treatment and before night was entirely healed. The demonstration was so complete that I have not had an attack since.—*Sutton F. Cottrell, Sacramento, Cal.*

To show our gratitude for what Christian Science has done for us, and possibly to benefit some one who is wandering in the shadows of despair and who needs the "great Physician," we send this testimony in proof of God's care of those who trust Him aright. Some seven years ago, our little boy, then three months old, was ruptured. About four years before this time a neighbor in Des Moines, Ia., had called our attention to Christian Science and had lent us some reading matter, including Science and Health; but we did not understand it, although the seed was sown, and when the above-mentioned accident happened we asked and received absent treatment of a kind practitioner, an earnest worker in Christ's vineyard, about three thousand miles away. Under her knowledge of Truth the child was healed, and here let us add that the practitioner kept on for years with kindly help and guidance, sending us reading matter and also a copy of Science and Health.

About two years ago the same child swallowed a bean, which passed into the windpipe, and caused great suffering. At times he was unconscious, with high fever. The doctors here told us that nothing could be done except to perform a dangerous operation. We then asked treatment of a Christian Scientist living here in Lacombe; not a regular practitioner, but one whom we knew lived and loved the truth. After the child received Christian Science treatment the bean caused him no inconvenience, and it was expelled one day while he was at play, without any distress.

Even after this experience, although we had read the Lesson-Sermons and studied Science and Health we did not clearly understand the one perfect Principle. We did not know that God is All-in-all, and there is in reality no evil, so we were unprepared for our last and greatest trial. In August, 1908, the same child had an attack of stomach trouble and immediately showed signs of epilepsy. The attacks grew harder and more frequent. He was under the care of two physicians of this town, who told us the child could not live and that if he did he would always be so afflicted. He grew steadily worse, and had as many as nine attacks in two hours. This continued for four months. He lost all control of his limbs, could barely swallow, and could not speak. These were indeed dark hours to us, but "man's extremity is God's opportunity."

We again turned to Christian Science, and after a few treatments we could see a marked change in the child. In the place of pallid and wasted features, they took on a more healthful look, and in about two months the error was met and the disease vanished into its native nothingness. He regained the use of his limbs and also his voice, and today is a picture of health and a living witness of the power of Truth. We are indeed thankful for all these blessings, but the knowledge that we are indeed the children of God is still more to be thankful for; to know that we are not in bondage to any phase of error, but made free in Christ, Truth. This knowledge lifts mortals out of materiality into a new life of spiritual awakening. If this should meet the eye of any one who is skeptical, we can say that we have found the truths of the Bible, when spiritually discerned, to be a specific for all human ills.

Before closing we want to pay our tribute of thanks to God, and also to our Leader, Mrs. Eddy, as it is only through her teachings and her interpretation of the Bible and of Christ Jesus' works that we are able to taste of these blessings. Our greatest desire now is to live this truth and grow in grace.

Lewis Madison, Stella Madison, Lacombe, Alta., Canada.

[Translated from the German]

For many years I had suffered from a stomach ailment, which returned at regular intervals, and in 1908 it was more severe than ever before. I could retain no food whatever, and suffered terribly day and night; but I was to experience that "man's extremity is God's opportunity." At that time I knew absolutely nothing of Christian Science and its healing ministry, but my attention was called to this wonderful curative method through an acquaintance to whom I spoke about my trouble, and who himself had for years sought deliverance from many ills through medical treatment without receiving it, and was then healed in Christian Science.

I at once accepted this help from God, and treatment was given absently most of the time, as I felt too miserable to go to the practitioner. He came to see me several times, however, and treated me. At first I improved but slowly; but in comparison with the suffering I had gone through formerly, the healing was accomplished in a comparatively

short time. Thanks be to God, I have not been reminded of this trouble since, and when other ailments try to assert themselves I am able to overcome them easily with God's help and through the understanding of the truth. I am also very grateful for the almost instantaneous help afforded to dear relatives of mine, who improved after the first treatment, although both of them had been taken seriously ill.

I herewith express my deepfelt gratitude to God, and to our beloved Leader, Mrs. Eddy, who has shown us the sure way to the understanding of divine Truth.

Frau Luise Mueller, Zurich, Switzerland.

THAT the application of Christian Science heals all manner of diseases is a fact to which many people are daily testifying. The writer considers it a privilege to tell of one of the many instances in which this Science has been a help to him, and hopes that the following brief account may be the means of leading others to learn the value of the truth as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

At one time, I was afflicted with carious bone, the disease occurring in a portion of the jaw as a result of an improperly filled tooth. The doctor who had the case in hand decided that the decayed portion of bone should be removed in order to prevent spread of the disease. I knew something of Christian Science, and while attending a Wednesday evening meeting heard the following passage read from Science and Health (p. 162): "Christian Science acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness." I went from that meeting resolved to postpone the operation advised by the physician, and to put the case into the hands of a Christian Science practitioner. I did so; and about three weeks later was rejoiced to find that all symptoms of the disease had disappeared and that the bone had become sound and whole. There has been no return of the disease since this healing, which took place over three years ago.

Those who have been made free from physical ailments through Christian Science are indeed grateful for these blessings. But it is for the spiritual uplift this Science brings that they are thankful beyond expression. Its teachings lift men from moral darkness into light; help them to

be honest, kind, and pure; enable them to know "the one true God," which Jesus said "is life eternal." No one who has caught a glimpse of the significance of Christian Science can be unmindful of the great work of its Founder, nor can he help saying from the bottom of his heart, "God bless Mrs. Eddy."—*C. W. Dodge, Jr., Denver, Col.*

OVER eleven years ago I was healed by Christian Science, in one treatment, of a very bad skin disease. My face had a dreadful appearance, but in the morning after the treatment it was as that of a little child. I was told that I would have the disease every year, but what God heals never comes back. The grandest part of the healing is the spiritual uplift. I am grateful for the many blessings I have received in Christian Science,—for Science and Health, the *Quarterly,* and *Sentinel.*

Mrs. Mary A. Wortman, Helena, Mont.

I WOULD like to express my gratitude for what Christian Science has done for me. For four or five years I was troubled with a stomach disorder which was getting worse every day, no matter what I ate. I tried medicines of various kinds, but none relieved me, and I used to walk my room for hours at night in pain. It ended in a serious illness. All that a doctor could do for me was done, but I got no better. I became so weak that I could scarcely get up and down stairs. Christian Science had been offered me, but I had refused it until I got into the terrible state of weakness mentioned; then, when it was again offered me, I accepted it. The first treatment was given late at night, and the next day I could scarcely realize that I was the same person, the relief from pain and distress was so great; and from that time I have been able to eat and drink anything put before me. Life is now quite different to me. Instead of dreading my meals and dreading bedtime, I eat heartily and sleep well.

In other ways I have benefited most wonderfully by Christian Science, for which I cannot express sufficiently my gratitude to God, and to Mrs. Eddy.

Rosa N. Collis, Upper Clapton, London, England.

Two years ago I was a very unhappy woman. For fifteen years I had known little but sickness and death,—long

and terrible suffering for those I loved best, and some taking away so sudden and fearful that the old belief that it was all God's will and doing sorely taxed one's faith in a loving Father. I could see nothing before me but a continuance of those conditions, when Christian Science broke the gloom and so flooded every crevice with divine light that I have been transformed,—made over into a new woman, as it were. Truth has lifted every burden. I can now know our Father as tender and true and loving, not stern and terrible.

My husband, whom I had expected to be taken from me at any moment with organic heart disease of more than twenty years' standing, is now well. My little girl, whose lungs were thought to be in a hopeless condition, is also well, strong, and free. My son, who had worn glasses seven years for a condition of the eyes which caused severe headaches, and who was subject to frequent attacks of stomach difficulty, has been entirely healed. He laid aside his glasses after the first treatment in Christian Science and has had no occasion to wear them since. Aside from this, violent headaches, with which I had suffered from childhood, lasting for two weeks sometimes, and many times in a slow, dull way for as long as a month, have been quite overcome. In my family, Christian Science has cured within the last six months lung trouble and many minor ills, as well as the results of accidents. Like Christian in "Pilgrim's Progress," I at last reached the cross and my burden was dropped, leaving me free to go the rest of the way rejoicing.

For Mrs. Eddy my reverence and affection are too great to be voiced. Actions speak louder than words, and I shall endeavor to live up to the standard which though high is surely attainable.

Mrs. Pearl Hester Bate, New Orleans, La.

CHRISTIAN SCIENCE has proved such a blessing to me that I am writing this testimony in the hope that it may help and encourage some one who is seeking the truth. When the Christian Science text-book, "Science and Health with Key to the Scriptures," was lent to me, I did not read it with any idea of its healing me; but I was so impressed with what I read that I immediately began to put its teachings into practice, with the result that my whole outlook on life

has been changed. I had never been really strong, and I seemed to contract every disease with which humanity is afflicted. I suffered with a weak back all my life, and had to lie down for some time daily; but now my back never aches and is quite cured. I am stronger than I have ever been, and have never required or taken medicine since I began to read the book.

Christian Science has also cured me of worrying and of a very hasty temper. I find it of the greatest help with the children, as it makes their lives happy and has given them a freedom once never dreamed possible. A short time ago my two children, aged seven and five years, were taken very ill, and I telephoned to a practitioner for treatment. This was readily given, but to comply with the law, she advised me to call in a doctor. We did so, and on his arrival he found the temperature in each case to be very high. He declared that they had all the symptoms of a fever, and told me to get a nurse at once; but I waited until the next morning, and then they were so much better I could hardly keep them in bed. The third day the doctor pronounced them well (they had taken no medicine), and they then got up, went out of doors, and have been perfectly well ever since. The Christian Science practitioner gave them absent treatment, and it was a beautiful proof to us of the ever-presence of the Christ.

My husband also is deriving much benefit from the study of Christian Science, and we are rejoicing daily and feel full of gratitude to Mrs. Eddy for the freedom that has come and is still coming to our home. We have never been so happy, and I can truly say of "the cares that infest the day," with the American poet, that they "fold their tents like the Arabs, and as silently steal away."

M. Dickinson, Bowdon, near Manchester, England.

[Translated from the German]

I TOO feel that it is my duty to express my gratitude for the numberless blessings which I have received through Christian Science, at a time when I was suffering mentally and physically. Two years ago I had a severe attack of illness, with very bad after effects. When I thought I was healed, acute lung trouble set in; but this was not the worst part, for soon after I was healed of this, a stubborn liver complaint appeared, and also gout. We went from one

physician to another, and thus I had five very noted and good physicians, and also two professors, who really tried their very best to help me, but without success. Other methods were tried also, and although I did get relief, yet I could not recover the health for which I longed. According to the statement of the last physician, an operation was the only means by which I could be helped; but he informed me at the same time that it was a matter of life and death, as I was extremely weak.

Thus I stood nearly on the brink of the grave and was willing to submit patiently to all that might come. There were hours when I really looked forward with joy to the deliverance from this torture, for there seemed to be nothing more for me to look forward to but death, as no human being could afford me help. During all this great suffering I still trusted in our loving Father in heaven, and thought that if it were God's will, I could recover after all; and I was rewarded for my trust in our all-gracious God.

My attention was called to Christian Science by a dear acquaintance who is a Christian Scientist, and it came into my life like a sunbeam breaking through dark clouds. At first I was inclined to doubt whether there could be any help for me; but my interest was roused, and I got a few copies of *Der Herold* from this gentleman, to read, which gave me new hope, so that I decided to turn to Christian Science. A practitioner called, and kindly explained things that heretofore had been unknown to me, and what a wonderful, to me almost inconceivable, experience I had after the first few treatments! I felt a peculiar stirring up of the system, and I sent word to the practitioner about this experience. She gave me courage and strength by saying that things would surely turn for the better, and she spoke in a tone of full confidence. The cough grew less every day, and the pain in the bowels gradually lessened; the abdomen, which had been very much bloated because of the enlargement of the liver, became normal, and the gout in the arms also gradually disappeared. Before coming to Christian Science I could not lift my arms without excruciating pain; but now, thanks be to God, I am able to use them again as before.

I feel that I can hardly express in words my gratitude to our all-gracious God, and also to our dear Leader, Mrs. Eddy, who has shown us the way to Truth so plainly.

Frau Anna Meier, Zurich, Switzerland.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

TAKE NOTICE

THE article on the Church Manual by Blanche Hersey Hogue, in the *Sentinel* of Sept. 10, is practical and scientific, and I recommend its careful study to all Christian Scientists.

MARY BAKER EDDY.

INSTRUCTION BY MRS. EDDY

WE are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow.

"Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel,* so that all may know it."

MRS. EDDY'S REPLY

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you

declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing toward it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,—far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

MARY BAKER EDDY.

AN AMENDED BY-LAW

ARTICLE VIII.

PRACTITIONERS AND PATIENTS.—Sec. 22. Members of this church shall hold in sacred confidence all private communications made to them by their patients; also such information as may come to them by reason of their relation of practitioner to patient. A failure to do this shall subject the offender to church discipline.

A member of The Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice, on penalty of discipline and liability to have his name removed from membership. Also, he shall reasonably reduce his price in chronic cases of recovery, and in cases where he has not effected a cure. A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good.

THROUGHOUT the Scriptures,—from the days when Abram entreated Lot, "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren,"—we find command after command that brethren shall dwell together in peace and harmony. So clearly and emphatically are these commands given that it seems strange they have not been more carefully heeded by all who have taken upon themselves the name Christian, and especially by those who are banded together in church organization, and therefore stand before the world as professed followers of Christ in truth and deed.

Jesus said to the lawyer who sought to gain from him an expression of opinion as to which was the most important commandment of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The inference is plain from this statement that the Master regarded love to God and one's fellow as the prime essential to a rightly ordered life, and that he who fulfilled this greatest command was not likely to fail in obedience to the lesser ones.

It is related of St. John that when he had attained a great age, when after his arduous experience he might honorably have rested from his labors in behalf of the church, he still caused himself to be carried into the assemblies. It was noted by the younger members that on such occasions the apostle continually repeated the words, "Little children, love one another;" and when they questioned him in regard to this statement and his reason for continually dwelling upon it, he is said to have thus answered them: "Because it is the command of the Lord, and enough is done if this is done."

It does not matter whether this particular incident be legend or fact, there can be no question as to the absolute Christianity of the words attributed to the great evangelist, that they voiced the spirit of the teachings of the Master whom he so truly loved and faithfully followed, nor of their appropriateness and applicability on every occasion when those who likewise profess to be followers of Christ are assembled together in church fellowship, or are in communication with each other,—that in all their dealings they are to "be kindly affectioned one to another with brotherly love; in honor preferring one another." Paul's counsel to the Hebrews is along the same line: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Christian Scientists not only have all these admonitions brought home to them in their study of the Scriptures, but they find them included and reiterated in the teachings of Science and Health and the other writings of our Leader.

The first demand, indeed, of Christian Science is obedience to the "great commandment," and we have the emphatic declaration that in proportion as we come to understand that "all men have one Mind, one God and Father, one Life, Truth, and Love, . . . the true brotherhood of man will be established" (Science and Health, p. 467).

There is no occasion, therefore, for Christian Scientists to fall into temptation, as others may have done, in connection with the problems which confront them from time to time in their local church affairs. One cannot conceive of a situation which may not be met in the light of this inspiring passage on page 454 of the text-book: "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work.'"

Unfortunately, this very demand for patient waiting seems slow work to mortals at times, yet it is the necessary preparation for the overcoming of many of the troubles which appear to beset us; and when this patient waiting is accompanied by loving forbearance and gentle helpfulness, instead of rancor and recrimination, patience will indeed "have her perfect work." It is at such times that we need to remember the apostolic injunction that "as touching brotherly love . . . ye yourselves are taught of God to love one another."

ARCHIBALD MCLELLAN.

WHATEVER their station or circumstance, mortals are ever seeking a larger freedom, and practically all the efforts and activities of the human race are in the line of endeavor to find escape from some sense of limitation or incapacity. This innate and universal longing for liberty upon the part of all noble souls, argues for its legitimacy. It has recently been well said that "the democratic spirit finds the authority of religion . . . in the soul's own recognition of its . . . divinely bestowed privilege," and with equal fitness it may be said that humanity's desire and persistent struggle for a fuller freedom gives ground

and justification for the assumption that this is its legitimate goal, its true belonging.

Happily, some of the grosser forms of enslavement known to the past have disappeared from most civilized countries; nevertheless, the intellectual and commercial advance of the race has never brought genuine emancipation. The form and type of subjection may change, but the enslavement remains the same. This may be illustrated in the economic world. The vassalage, the absolute subjection of the many to the few which characterized the feudalism of the middle ages, has passed away, but in many countries there remains a legalized monopoly of natural resources which still continues the practical enslavement of very many of the people. The condition of great numbers of the involuntary poor in every Christian country today is well-nigh as pitiful as any presented in the so-called "dark ages," and when one thinks further of the fetters of sin and sickness, ignorance and fear, self-depreciation and squalor, in the wretchedness of which the old and the young, the innocent and the guilty are alike submerged, especially in all our great centers of population,—when these obtrusive aspects of human life are disclosed, the compass and extent of present mortal serfdom begins to be seen, and in one's heart of hearts he cries out with the prophet of old, "O Lord, how long!"

Over against the gigantic belief of error's enslavement, Christian Science proclaims the fact of God's will that all men should be free. The divinely beneficent purpose expressed in the declaration, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," is restated in varying form upon well-nigh every page of the Scripture, and Christ Jesus' oft-repeated explanation of the end for which he had come was that men might have more abundant life, that they might come into their inheritance of the liberty of the children of God. He taught, moreover, that this universal emancipation is to be brought about by learning to know the truth, that the attainment of true freedom is to be a matter of growth in wisdom, the unfoldment of spiritual verities in human consciousness.

This simple teaching was startlingly new to many who heard it in the long ago, and it seems new to many today, for the reason that while men have always been accustomed to think of salvation as a gift from God, as the result of the

Saviour's death, or as the reward of faith, they have not been taught to think of it as the natural fruitage of the understanding and utilization of divine law, even as the determination of an eclipse is the result of an understanding of mathematics. That this is true, however, is seen the moment we grasp the fact, made more clear in Christian Science, that the belief of some falsity lies behind every sin, every evil habit and impulse, every type of mental degradation and its consequent enslavement.

Before Eve partook of the forbidden fruit she was led to believe the lie—that it would have the effect of making her wise; and a little thought will make it manifest that the belief of a kindred falsity lies behind every sinful choice and impulse. To all those, therefore, who recognize that sickness, suffering, and death, all disharmony, results from sin, it will be apparent that our Lord gave an epitome of the whole philosophy of human redemption when he said, "Ye shall know the truth, and the truth shall make you free," *i.e.,* righteousness springs from right-wis-ness, right knowing. This philosophy of the plan of salvation may seem strange to those who have never really grasped our Lord's teaching that it is ours to understand and utilize the law of God, of good, even as did he. Jesus always spoke of the things of Spirit in that simple, straightforward way which would indicate that he expected his truth-seeking followers to understand him, and he surely could not have said that they should know the freedom-bringing truth if such knowledge had not been possible.

Moreover, the fact of man's likeness to God involves his community of thought with God, and in so far, therefore, as we have the Mind of Christ, it is natural that we should receive and assimilate the divine ideas, that revelation should continue. Said a great teacher, "If I can hear the patriarchs, surely I can reply to them." It is here that we may perceive the deeper, truer meaning which Christian Science attaches to faith. This is confidence in Christ Jesus as the great Teacher, and it is very much more; it is that apprehension of truth as he apprehended it, which will enable us to work out our life problem as he worked out his, and this is entirely in harmony with St. Paul's thought when he said, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

That these deep truths of God cannot be mysteries in the sense that they are unintelligible or unapprehensible to men, is made the more manifest when we remember that truth, and truth alone, is rational; that is, capable of explication and demonstration. Falsity is not intelligible because it is not logically related to Principle, not expressive of or amenable to law. All truth is one, and error has no part or place in it. We may believe an untruth, but we cannot know it, since it has no substance to be embraced or assimilated in consciousness. Yet again, the knowing of the truth is imperative, because Truth alone can destroy the falsity of error. There is "none other name under heaven given among men, whereby we must be saved." If we could not know the truth of being, we certainly could not escape from the falsities of our erroneous beliefs. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him;" hence, that which cannot know God cannot be saved.

In thus reemphasizing the significance of truth-knowing to human redemption, Christian Science allies itself with and really embodies all reform, for it is manifest that every advance, improvement, or redemption of human conditions and thought is, in the last analysis, but an escape from the dominion of some false belief through the appearing of the right idea, the coming of Christ. The call of progress has ever been the call of Truth, "Awake thou that sleepest," and this is the call of Christian Science. Its larger meaning is apprehended only as we estimate what the awakening of thought brings to any man in the way of self-comprehension, the more intelligent criticism of experience, the more discriminating determination of values, the sundering of the shackles of prejudice and of educational and social mesmerism, the assertion of rights, and of ability to do and to be. In an important sense the awakened man is already a saved man, for God and His Christ is pledged to aid him every step of his truth-loving, truth-seeking way, and he cannot fail of his endeavor. To be made sure that one can know divine Truth, and to go on to prove the practical serviceability of this knowing,—this is to begin to live rejoicingly, it is to triumph with Christ.

The passive sense of religion as a ground of assurance that one may be saved, gives place to the active sense of the Christ-life as a continuous overcoming and ascension. This

is the beginning of that larger sense of freedom to which we are called in Christian Science. It is a realization of the availability of the light of Truth, that God, the infinite intelligence, is our teacher, and that as we open the windows of honest aspiration the Christ will be born in us, divine Truth will appear in consciousness, dispelling error and thus saving us from error's every penalty.

What a glad, what a splendid thing to be free! Not to-morrow but today, to escape this long-time limitation of faith to a future tense, to enter at once into the joy of our Lord! To this joyous acceptance of the eternal sovereignty of the right idea, this realization with the seer that "we lie in the lap of an immense intelligence which makes us the organs of its activity, the receivers of its truth,"—to this all men are called in Christian Science, both the spirit and the aim of which are embodied in those clarion words of our Leader: "Citizens of the world, accept 'the glorious liberty of the children of God,' and be free! This is your divine right" (Science and Health, p. 227).

JOHN B. WILLIS.

ONE of the most remarkable statements to be found in any of St. Paul's epistles is that in which he says to the Corinthians, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." He was addressing a people who had in many instances accepted Christianity readily, but who still wished to adhere to their old belief in worldly pleasures, and to judge the truth itself by mere intellectual standards. The apostle admits that the preaching of "Christ crucified" was to the Greeks "foolishness," yet he went on with this preaching and the attendant demonstration of spiritual power, because, as he tells us, "the foolishness of God is wiser than men; and the weakness of God is stronger than men." He tells us that he did not come to them (as he might so easily have done) with eloquence or enticing words, but instead declared to them the things of Spirit, although he was fully aware that "the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned."

It may be well to ask here what Paul meant in saying that he determined not to know anything "save Jesus Christ, and him crucified." In the early days of Jesus' ministry

the learned and the rich had listened to his teachings, although they were ashamed to admit that they were his disciples. Among these was Nicodemus, who at first came to Jesus at night, for fear of public opinion; also Joseph of Arimathea. These men doubtless followed with interest the career of the great Teacher up to its culmination on Calvary, but so far as we can learn they did not declare for his teaching until the crucifixion decided for them, as it did for the Roman centurion, that "this was the Son of God."

Here we must remember that they did not wait for the resurrection to assure them of the complete triumph of Truth's representative, but when the cause of Truth seemed committed to ignominy, Joseph, the "rich man," the "honorable counselor," came boldly to Pilate and declared his fealty to the one who for his devotion to Truth had been condemned to death. Nicodemus, too, came forward, bringing costly spices, worth a king's ransom, that he might do honor to the one who had told him that only as a man is born of Spirit can he enter the kingdom of God.

We can scarcely think that these men were led to avow their loyalty to Christ Jesus by the mere fact that he had been crucified for his adherence to the truth which he had taught. It would seem that a deeper explanation must be sought. They had without doubt followed closely his wonderful life and works. They must have known of his healing of thousands of sufferers, including the blind who received their sight and the deaf their hearing, as also the lepers who were cleansed. Besides this, they must have known of the raising of the widow's son, of Jairus' daughter, and also of Lazarus. But it did not seem that even this tremendous weight of evidence was sufficient to convince them that Jesus was the promised Messiah, until the majesty of Truth was reflected by him at that travesty of a trial, when the basest falsehood and the most cruel mockery assailed him and when the boldest of his disciples was led to deny that he knew him. With calm dignity the Master met his fate,—"When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously;" so Peter tells us in his first epistle. In John's Gospel we read of the Master's brief defense before Pilate: "To this end was I born, and for this cause came I into the world, that I should bear

witness unto the truth;" then on the cross, "Father, forgive them; for they know not what they do."

This proved to Joseph and Nicodemus beyond all question that the spirit of Truth and Love which had inspired Jesus' healing work was sufficient to lift him above every thought of self or of possible failure. He lived for the cause of Truth and he knew Truth to be immortal, and this was made clear to his followers as one by one the light came to them. It was this which made Paul say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" and which made him declare, in the face of the "divisions" and "contentions" at Corinth, "I determined not to know any thing among you, save Jesus Christ, and him crucified." In later editions of our text-book, thought is lifted up to the higher signification of this text when we read, "Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified" (p. 200). What is so glorious as the self-renunciation which forgets all but the triumph of Truth and Love and the healing of humanity?

Our revered Leader speaks of Jesus and Paul as "colossal characters" (Miscellaneous Writings, p. 360), and in the same book, on page 228, she says, "To be a great man or woman, to have a name whose odor fills the world with its fragrance, is to bear with patience the buffetings of envy or malice—even while seeking to raise those barren natures to a capacity for a higher life." She has shown us that this is possible, and it remains for us to assume Paul's attitude and refuse to know anything but the all-conquering power of Truth and Love which enables us to bear the cross and to reach our own resurrection, to rise above all the beliefs of mortal discord, while we sing with the poet,—

In the cross of Christ I glory,
Towering o'er the wrecks of time.

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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FULFILLING THE LAW

W. D. MC CRACKAN, M.A.

FOR more than forty years Christian Science has been waging unremitting and successful warfare against the belief in sin, sickness, and death. Since Mrs. Eddy's discovery of the truth Jesus came to declare, Christian Science has been proving the omnipotence of God in human affairs. It has preached the gospel to those who were ready and willing to listen. It has revived the drooping faith of multitudes in Christianity itself; given back the Bible to doubting ones; explained the so-called miracles as natural demonstrations of the power of good over evil. It has solved the so-called mystery of evil, as having substance and power, by showing that it is not God-created, hence not real. It has been a comfort to the bereaved by teaching them that true life and substance are eternal and indestructible.

All this has been done according to law. The success of Christian Science in overcoming sin, sickness, and death is due to the fact that it fulfils the law of God, that it applies this law to every-day affairs, finds it available on every day of the week and in every trouble which comes to harass mankind. In this connection it is well to consider that the term law means something which is not physical but metaphysical, something which cannot be apprehended by the physical senses, but can only be thought of. No one has ever seen or heard a law, only the consequences of law on physical conditions can ever be ascertained by the physical senses. The method of Christian Science in applying the law of God is purely metaphysical, nevertheless it effects physical healing as well as mental and moral cures.

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The interpretation which Christian Science gives to the Scriptures is metaphysical, so is its explanation of the commandments in the Old Testament and of the promises in the New; for example, that magnificent law of the Christian religion entitled the First Commandment, which lies at the very basis of all success in Christian life and conduct,—"Thou shalt have no other gods before me." Mrs. Eddy, the Discoverer and Founder of Christian Science and the author of its text-book, "Science and Health with Key to the Scriptures," thus comments upon or interprets this fundamental commandment (p. 467): "This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual."

Thus metaphysically interpreted, it is seen that the First Commandment demands more than is commonly supposed. It means no less than the fullest recognition of God as Spirit and of His man and His universe as spiritual. It means one God,—one omnipotent power,—not merely a superior power battling with many other secondary powers, even if generally victorious over them, but one only real power, all other supposed powers or influences being unreal, deceptive appearances,—falsities. It will readily be seen that such an interpretation of the First Commandment far transcends the commonly accepted view. It is the fulfilling of the law in regard to this commandment. It is the metaphysical interpretation of the law.

By way of practical application to every-day affairs of the First Commandment as metaphysically interpreted by Christian Science, suppose that a body of people should acknowledge God to be the only real power, and this power to be infinite, to be in control of man, to supply all his needs. It is evident that all incentive to disagreement or jealousy, to mutual distrust or fear, would tend to disappear. If God is the only power, if He represents an infinite source of supply accessible to all, impartial to all, then the motive for fear of loss or lack, for theft, greed, etc., must be wanting and crime must decrease. When the First Commandment is understood in its full metaphysical import, the brotherhood of man under the common fatherhood of God will make its appearance in the hearts and minds of men and women, and this recognition will translate itself into acts, and so eventually bring about collective peace

and justice, based upon an individual consciousness of God the Father-Mother. Between the members of a community thoroughly alive to the meaning of the First Commandment strife will certainly cease, as step by step its members learn to put that commandment into practice. Wars between nations will find no justification when each nation learns to correct its own shortcomings and all nations in honor prefer one another. Thus the whole teaching and practice of Christian Science is virtually a fulfilment of the law of God.

Christian Science starts with God as the only Principle and creator of all that really exists. It teaches that God, being wholly good, is not the author of evil; that evil is not a created entity at all; that it has no origin and no divine sanction. The Christian who appreciates God's allness need have no respect for evil and can speak to it as one having authority. When we consider the heroic efforts made by good men and women in all ages to overcome evil, and note their many disappointments and failures, it becomes evident that a false concept as to the nature of evil has been at work hampering their noble purpose. It has been generally assumed that evil is as actual as good, and that it is even more deserving of attention; that it has all the qualities and characteristics of a hard and fast, stern and terrible reality. This view of evil has done much to neutralize the best efforts of the best people to destroy it. Such an estimate of evil tends to lower one's trust in God, to weaken the arm which should wield the sword of Spirit, and to block the fulfilment of God's law.

The success of Christian Science in overcoming evil is due to the fact that it obeys and fulfils the law of God; that it teaches on the one hand complete trust in the power of God, and on the other hand an utter repudiation of the pretenses of evil. This point of view is scientific, and is provable in healing the sick as well as reforming the sinner. Christian Science goes to the root of sin and sickness and does not stop at effects. It wastes no time in manipulating or doctoring results, but promptly destroys the mental cause, and thus the evil effects naturally disappear. In order that the healing of the sick shall be both Christian and scientific, it is necessary for us to follow the example set by the Founder of the Christian religion. Such a method must be according to law, and wholly metaphysical

and spiritual. It must regard man as a thinking being and not as a material organism. It must correct the false thinking of the sick person with the understanding of the truth of being. It must rely upon Spirit, Mind, not upon matter. It must not place man in subjection to so-called material laws, but recognize him as superior to them and subject only to the law of God. Lastly, it must not regard him as subject to the human will, to that mortal or carnal mind which is the seat of the very evils that need to be destroyed.

"But," says one, "what warrant can be found in the Scriptures for the healing of sin and sickness as now taught and demonstrated by Christian Science?" In answer it may be said that in the first place the Bible from cover to cover is full of illustrations of the manner in which the law of God, Spirit, has been successfully invoked to destroy the evil effects of so-called material laws. The tendency among Christians has been to look upon these demonstrations of God's power as due to special interpositions of Providence, as exceptional occurrences, preternatural or supernatural, contrary to law. The name miracle has been given to such occurrences, and because they have not been understood modern Christians have assumed that the age of miracles, so called, is passed.

Christian Science shows this assumption to be without any basis whatever. Spirit is as powerful now as in the time of the patriarchs and prophets, and of Jesus and his disciples and apostles. God is as ready to answer prayer today, when mankind complies with His law, as He was in Bible times. The application of God's law to harmonize human affairs is no more miraculous today than it was then, and it is no more contrary to divine law now than it was then. The age of spiritual healing is not passed, and thanks to the discovery of Christian Science this true healing is becoming daily better understood and more generally practised.

In vain my host at banquet free
Gives far-fetched fruit and wine:
If soul to soul he meets not me,
On beggar's crust I dine.

Theodore C. Williams.

NAME AND NATURE

JEANIE C. E. ANDREWS

NO Bible student can fail to have been struck by the many prophecies and promises, contingent upon the due honoring of the name of God, to be found both in the Old and New Testaments; and in the Psalms of David and the book of Isaiah we read of a longing and desire to know this name. Now a mere name or designation is in itself powerless to procure good, or to arouse this longing, and so we are led to search for some deeper and wider meaning. What does the word "name" imply to the ordinary human being? Webster defines it in part thus: "That by which any person or thing is called; . . . reputation, character, quality; . . . a power inherent in the person named." Now reputation, character, quality, form the essential nature of the individual, and in our daily experience we find this constantly admitted.

Involuntarily, when we hear a family name, we form an idea of the probable character, quality, nature to be looked for. This is very noticeable in any large public school; how often one hears such remarks as this: "What is the new fellow's name?" "S——." "All of the S——'s are workers, all of the S——'s are cricketers, sportsmen, idlers, etc." In a still greater degree we find this connection of name and nature apparent in our thought of races; in fact, any name, when spoken, seems immediately to convey a sense of type, quality, and nature, and almost invariably means far more than a mere designation.

The latter part of Webster's definition, "a power inherent in the person named," has also a practical illustration in human affairs. The belief in it has led mortals to ask permission to use another's name, in order through its merits to gain favorable consideration, some special advantage, some measure of confidence and vicarious respect, to which their own attainment has not entitled them. We see, then, that in human affairs we recognize this threefold definition of the word "name," viz., as a designation, as nature, and as a power inherent in the person named. And yet, when we come to the things of God, mankind seem to have stultified the meaning of this word to such an extent that to the average reader the name God in the Old Testa-

ment has meant mainly a designation, in the New a power inherent in another's name to procure undeserved good.

Yet there is no precedent in Scripture itself for so doing. When Moses stood before the burning bush, and received his commission to go and deliver the children of Israel from bondage, and asked for a name to convince them that he had been sent by God, the answer was: "I AM THAT I AM: . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Not a designation merely, but the eternal nature of the infinite! When Isaiah prophesied of the coming of the Messiah, the names he gave foretold not merely the designation, but the nature of the Saviour: "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." How often, in the Scripture narrative, a change of nature was marked, at the command of God, by a change of name.

In the Christian Science text-book, Science and Health (p. 587), Mrs. Eddy in her definition of God has given a full and complete idea of the nature and elements of divine Principle, a definition which has already done much in spiritualizing and uplifting the thought of mankind. Again, in the spiritual interpretation of the Lord's Prayer, she has given "Adorable One" as the spiritual equivalent to "Hallowed be Thy name," thus showing us that the divine name and nature cannot be divorced from each other. With the recognition of this, what a glow of light and understanding illumines many Bible passages which we know so well.

To consider just a few,—this from Isaiah, expressive of the longing before referred to: "The desire of our soul is to thy name [nature];" the Master's prayer before his struggle in Gethsemane, "I have manifested thy name [nature] unto the men which thou gavest me out of the world;" and again, in the same chapter, "While I was with them in the world, I kept them in thy name [nature]." In Acts we have this statement of Peter: "There is none other name [nature] under heaven given among men, whereby we must be saved." In Revelation we read: "His name [nature] shall be in their foreheads." We might recall hundreds of such instances, but the purpose in this article is to point out the wonderful understanding which is thrown upon two well-known texts by this recognition of the oneness of the divine name and nature, and the practical results

which may follow this recognition. In John's Gospel we read: "Whatsoever ye shall ask the Father in my name, he will give it you." And in Philippians Paul says: "Wherefore God also hath highly exalted him, and given him a name which is above every name."

Our Leader tells us in Science and Health (p. 1): "Prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind." In the light of this statement, the two texts above quoted show us the gain we may realize by seeing the unity between name and nature in our prayer, our watching, and our work. First, as regards prayer, we read, "Whatsoever ye shall ask the Father in my name, he will give it you." Probably the letter of no other Bible text has been so universally obeyed as this one; from the first baby prayer lisped uncomprehendingly at the mother's knee, in obedience to her request, to the agonized imploring of the strong man or woman for what seems to hold all that makes life dear to each; from the untutored peasant in his cottage, to the scholarly bishop in his palace; from lonely camp-meetings in desert tracts, to vast congregations in stately cathedrals,—this one thought is found in every prayer: "For Jesus Christ's sake." Most of us in former days have uttered it, sometimes indifferently as part of a mere routine of prayer; sometimes imploringly after a confession of sin, and acknowledgment of the need of forgiveness; sometimes doubtfully, after some desire not altogether holy.

If we ask why Christendom has almost universally accepted this custom as right, we should doubtless receive everywhere the same answer: "It is in obedience to the Master's promise, 'Whatsoever ye shall ask the Father in my name, he will give it you.'" But if we dared or cared to push the question home, and asked whether it was universally believed that whatsoever we ask in his name we receive,—surely, certainly, and without exception,—could one among the millions who repeat the words in their usual meaning answer "Yes"? Ah, the pathos and the pity of it! We simply endured it, tried to hide from ourselves the hopelessness and futility of it all, and went on repeating our pitiful cry, "for Jesus Christ's sake," pleading with an eternally just God that, for the Wayshower's sake, because

he was good, our sin might be condoned; that our carnal desires might be granted because his desires were spiritual; that our impurity might be overlooked because he was pure. Can we wonder that we were not so very surprised at our lack of success?

Now Christian Science has come to us, and roused us with its trumpet-call, not only to believe but to awake and understand. We have begun to see every promise and claim of the Master justified in scientific demonstration. We bring this truth of the relation and oneness of name and nature to our text, and read, "Whatsoever ye shall ask of the Father in my [nature], he will give it you." In my nature,—because we belong to Christ, and are an essential part of the divine manifestation; not material, but spiritual. What a revelation of the royalty of man's inheritance, the right to ask in the nature of Christ Jesus.

But we have learned, too, that "desire is prayer" (*Ibid.*, p. 1); and if so, what watching this involves. What meek, humble purification of the desires. For the Word continues, "Hitherto have ye asked nothing in my name,"—nothing in the nature of Jesus, that embodiment of selfless love, of white purity, of infinite mercy and compassion, of true spirituality, the nature that ministered so patiently and tenderly to every human need, while pointing unswervingly to the perfect substance of Spirit! How many prayers will be modified, how many shamed into silence, how many merged into joyous praise and recognition, when we always remember to watch our desires, and to put them to this test: "Whatsoever ye shall ask of the Father in my [nature],"—the nature forever at-one with the Father, infinite, impartial, universal Love. And with what serene confidence will desire, thus purified and consecrated, mount heavenward.

In the second text (the one from Philippians) we read: "God also hath . . . given him a name which is above every name: that at the name of Jesus every knee should bow." Here, through separating the "name" from the "nature" of Jesus, the teaching has been shorn of its meaning and promise, and has become a fruitful source of controversy and contention, as to how far it should be literally obeyed. But in the light which dawns upon its meaning through recognizing the oneness of "name" and "nature," all strife is stilled, and contention disappears, for we realize its import, and a great change comes over our understanding of

the real source of power and strength, in our work as well as in our prayer.

If it is God's law that to the nature of Jesus "every knee shall bow," what becomes of the belief that any material place, office, or position, can give us authority and power? How foolish and futile becomes the small-mindedness that disparages those near us or before us from a belief in rivalry or envy; that holds back those seemingly behind us, in an effort to keep up a sense of prestige, priority, and superiority, before the divine fact that in whatever material place or honored position we may enthrone ourselves, that whatever earthly scepter our fellow-mortals may seek to put into our hands, that though all the riches of the material world were at our disposal, the bubble belief of power and influence in such things must burst into nothingness, and our knee and every knee must surely bow before the nature of Christ Jesus,—the nature that, as Isaiah tells us, "did not strive nor cry; neither shall any man hear his voice in the streets;" that took a little child and set him in the midst of the students (disputing for place and power), and bade them emulate its heavenly humility, innocence, and purity; that knew no self-aggrandizement possible for God's idea, since it is always beautiful and grand, that speaks today and always of self-immolation as the only way of ascension. The nature that was among men as "he that serveth,"—this is the ruling of the Christ, in at-one-ment with the divine Mind, "whose nature and whose name is Love."

The world often expresses its wonder at the rapid growth and expansion of Christian Science, and points, marveling, to its humble beginning, when alone, in silent communion with God, one woman pondered over the things of Spirit, the Science of being, came to definite conclusions, and offered these to a world steeped in beliefs diametrically opposite thereto. Even Christian Scientists sometimes feel the wonder of it, and yet in the light of the two texts we have been considering, the wonder disappears, and we see this increase is according to God's law, and is divinely natural. The growth has come because in her desire to uplift the race Mrs. Eddy was praying for something in the nature of Christ Jesus, and her heavenly Father has given it her. Today the knee of prejudice and pride and materiality is bowing to Christian Science, because Christian Science has come, as foretold, in the nature of Jesus, for Christian Science is meek and loving and compassionate and pure.

GOOD GOVERNMENT

HON. CLARENCE A. BUSKIRK

THE question, Under which government do you prefer to live? does not here refer to a choice between national, state, municipal, or similar governments. It refers to man's true place in the universe, and to the supposed laws, on the one hand, and the real laws, on the other hand, of the universe in which we find ourselves. Is it not perfectly obvious that human intelligence is more or less limited and faulty in its perceptions, and in its opinions based on sense perceptions? and does it not necessarily follow that men are extremely liable to err, more or less, in respect to their true place in the universe, and in respect to the government of the universe and its laws? In fact, does not the history of humanity verify this point of view with an irrefutable array of saddening evidence?

To mistake the divine government and its laws,—thus to believe that we live under a divine government and its laws quite different from the government and laws which exist in reality,—can but be followed by pernicious effects; and the extent and degree of the perniciousness of these effects upon us depend, of course, on the extent and degree of our mistaken notions. Is it not therefore plain that, so far as we are able to correct such mistaken notions, we thereby lessen their pernicious effects? Why, then, are we not making it our prime purpose to correct our mistaken views along this line? So to do, is directly and surely to promote our usefulness to others and to heighten our happiness; for, so to do is to purify, to uplift, and to energize our thoughts and lives. Do we fail to make proper efforts in this direction because unaware of their importance? In that case, the sooner and the more urgently we give our attention to the subject the better it will be.

The ignorance of mortals along all lines is too frequently to be traced to their apathy and indifference. Happily, human experiences furnish an unbroken line of proof that by right efforts persistently followed we can always and in all directions greatly lessen our ignorance. To do this, we must seek to be sure of our conclusions. To be sure of our conclusions, we must first be sure of the bases from which we reason, and be sure that our reasoning is sound. Correct

bases of reasoning and correct reasoning thereon are sure to lead us to correct conclusions. In the domain of what is called "matter," which strictly speaking is the domain of human belief in respect to the phenomena (appearances) of what is termed the physical universe, which belief, being constantly subject to change, can never embrace exact and complete truth, we are confronted with difficulties in our efforts to arrive at absolute knowledge and understanding. Human experiences unite in showing that these difficulties are really invincible. Indeed, the physicists have been industriously employed for many centuries in trying to find out what matter is, and now are forced to the admission that they have succeeded only in finding out what matter is not. Such must always be the outcome of their efforts, for they deal only with phenomena, appearances, and not with ultimate truth. Thus forever unsure of their basis of reasoning, they must forever be unsure of their conclusions. For any materialist ever to claim otherwise, in any province of physics (including drug medication), is to betray inexcusable ignorance or arrogance.

Is there a domain of knowable truth or reality apart from material phenomena? To say that there is no such domain is equivalent to saying that there is no knowable truth or reality anywhere or in anything. This not only is spontaneously unthinkable, but it is wholly disproven by the fact or truth, for example, that we know that which we think. To say that we may think erroneously is aside from the question. For it is a fact, or truth, that we know that which we think, whether rightly or wrongly. (Besides, can any one question that sometimes we think correctly; as when we affirm that if twice two is four, then twice two hundred is four hundred?) If only one fact or truth is shown to exist anywhere or in anything, then thereby is forever refuted the proposition that there is no knowable truth, or fact, anywhere or in anything.

When we are forced to the conclusion, as above shown, that what are called our physical senses cannot furnish us with any absolute fact, or truth, as a basis for correct reasoning leading us to a right conclusion, we have arrived at the sovereign question: Where, then, is the domain of fact, or truth, for us to investigate, in order to correct any false notions we may be cherishing, and so diminish their pernicious consequences? It is a non-material realm; that

is, what must be called a mental realm. It is the same realm to which belongs the truth that we know that which we think. On the basis, then, that there is a domain of absolute truth, and on the further basis that this is a mental realm, and that it is not the human mind which is so prone to false thinking, it follows that the realm of absolute truth must be the realm of absolutely true thinking,—in other words, the realm of infinite Mind; and this points to God's existence.

At this juncture it may be well to refer to the well-known argument of God's existence commonly called the argument from design. This for a long time was the favorite theistic argument used by theologians and others, but in the last few decades it has passed into marked disfavor among its former friends, for certain potent reasons which will be pointed out. This argument from design may be briefly described through the following illustration. The iron and brass and steel could not assemble themselves together into a railway locomotive, nor could the locomotive run, or stop, or perform any of its useful functions, in the absence of some controlling intelligence. So the marvelous order and harmony apparent in the material universe, it was urged, prove an intelligent design, and an intelligent design proves an intelligent designer, or God; but the theologians found the argument, after all, to be a two-edged sword. For it was pointed out to them irrefutably that the material universe, according to the testimony of physical sense, betrays the presence of cruelty, injustice, and non-morality, in the daily march of its incidents, quite as manifestly as it shows the presence of intelligent design.

The inevitable conclusion from regarding matter, as men perceive it and try to cognize it through the so-called five physical senses, as truth, or fact, would lead us to a self-contradictory concept of Deity, that He is a compound of good and evil attributes. Such a conception of God is unthinkable; it wars against our highest reason and spiritual intuitions as well as against Scriptural Christianity. Hence, the old-time argument from design to prove the existence of the Supreme Being, which regards matter as real and as one of its bases, has come to be looked upon with strong disfavor. One of its edges seemed to cleave its way invincibly to the concept of an intelligent designer, but it was afterward discovered that its other edge cleaved its way just as certainly in

the other direction, and became a materialistic concept which is rendered wholly illogical by the presence of terrible injustice, revolting cruelties, prevailing non-morality, and unexplainable ethical capriciousness.

But the Christian Science teaching in respect to matter removes this objection, and happily restores to us the argument from design so that it enables us to form a concept of God which fully harmonizes with our highest reason and spiritual discernment as well as with Scriptural Christianity. And this is well; because, when we look abroad upon the universe, sunlit by day and starlit by night, when we look at the innumerable aspects of beauty, sublimity, and harmony in the boundless panorama of nature which is constantly unfolding before us, we intuitively turn to thoughts of God, despite all the knotty entanglements in the reasonings of the theologians. We urgently feel—yes, we intuitively know—that there is something radically wrong in any system of theological metaphysics which would deprive us of all uplifting thoughts; like the one, for example, expressed so exquisitely by Tennyson in these lines:—

> Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower—but *if* I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

Here Tennyson discerns that he does not understand what the little flower in his hand really is, or even what any of its parts really are, and further discerns that if he might so understand then he would receive a revelation which would enable him to "know what God and man is." While it is true that our physical senses can never teach us the truth or reality about the flower, or any material phenomenon, and therefore true that "matter" is absolutely nothing at all in the domain of reality, because "matter" is a term which stands for our notions about the flower or other material phenomenon, and which does not stand for the absolute truth about the flower, etc.,—these notions, derived from the erring testimony of the physical senses, do not preclude or even in any way oppose the concept that beyond the "simulacrum," or passing image show, as the material universe perceived by physical sense was described by Thomas Carlyle some fifty years ago, there is

a universe of truth and reality, a universe far more beautiful and harmonious in all ways, and wholly free from cruelty, injustice, and all inharmonies.

"If I could understand" what God's universe really is, or any part, instead of what it seems, "all in all," then "I should know what God and man is." The surer poetic vision of the great laureate carried him across a threshold in metaphysics before which scores of philosophers have stumbled and fallen despairingly. Sometimes the complaint has been urged that the Christian Science doctrine would deprive our thoughts of the beauties of nature; but what it really deprives us of are the faults and inharmonies which constitute so conspicuous a part of our sense of nature. It gives to our thoughts God's true universe instead, a universe which, like God, is "very good." Our sense of beauty and ugliness, harmony and discord, after all, are our mental processes. They are not in our eyes or ears, but in our mentality. We may suppose a man who has such a dormant or undeveloped idea of beauty, for example, that it is true of him as described in Wordsworth's lines,—

A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more.

But a Tennyson's keen idea of the beautiful and of the divinity of the beautiful, on the other hand, leads him to heed not the mud and slime and ugliness at his feet on the seashore, and to exclaim,—

See what a lovely shell,
Small and pure as a pearl,
Lying close to my foot;
Frail, but a work divine,
Made so fairily well
With a delicate spire and a whorl,
How exquisitely minute,
A miracle of design.

There is a reflection, at this point, which ought not to be overlooked. What is the source and origin of our standards, according to which we declare that this is beautiful and that ugly, this just and that unjust, this beneficent and that cruel, this good and that evil? Nature does not furnish any such standards, for nature seems to men to be non-moral. The venomous serpent which bites the innocent child is in evidence to physical sense quite as often as the

wonderful rainbow, just as there are many dark places in human consciousness as well as many bright ones. Our moral standards can have neither their genesis nor their evolution from things seen, which are "temporal." There is no other realm for their origin than the realm of things not seen, which is "eternal." They belong not to the clay-man; for clay possesses nothing at all from which they possibly can proceed. They belong to the God-man; and thus only can they, like our spiritual hopes, aspirations, ideals, incentives, etc., be accounted for. Tennyson's "I should know what God and man is,"—the use of the singular verb is,—points to the unity between God and man.

Hegel says: "God is Spirit, but nature knows nothing of spirit." Mrs. Eddy says: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (Science and Health, p. 468). In one of the Gifford lectures, Haldane says: "Ultimate reality is Mind—God is Mind. . . . We have to be in earnest with the view that God is Mind, and nothing short of Mind, if we are to make any progress. . . . Life now stands for us as intelligible only when contemplated from the standpoint of the eternal. . . . Here and now is God. . . . Man is conscious of separation from God in that he is conscious of evil. He only does choose evil when he abstracts from his real relation to God, and so ignores and shuts out his higher nature. . . . Evil has no direct relation to God, any more than nature has. . . . God is Mind; within such Mind all reality, of whatever character, or degree, must fall."* In Acts we read: "In him [God] we live, and move, and have our being."

Is the liberty to choose between good and evil a part of man's liberty as a "free born" son of God? However explained, or unexplained, as Haldane says, "man is conscious of separation from God in that he is conscious of evil." As the psalmist puts it: "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears."

With the multitude of us, with all of us, perhaps, there are times when gray and chilling mists seem to be creeping

* The Gifford lectures are given at one of England's foremost universities by the best obtainable thinkers, and published copies of these lectures are given to all of the large libraries of the world.

toward us from all points of the mental horizon; yet, at all such times, thanks to scientific Christianity, the sunlight of Truth may be found, to deliver us! Has any dear brother or sister ever felt as did the writer, when he once permitted the gray and chilling fogs to creep close about him for a time, and tried to picture them in the following lines?

Can you tell me the road that leads to happiness?
Are there any finger-posts to point the way?
Any pillars of cloud by day or of fire by night?
I have wandered long and become very weary;
My feet have wandered in darkness, have sunk in morasses,
Often have stumbled and cast me bruised and bleeding
Over cruel rocks to abysses hard to escape from.
True, I have breathed the morning, and seen the hills
Sunlit with celestial beauty, and heard the birds
Singing their hymns of joy, and seen the flowers
In their radiant innocence, and heard the streams
Amid their pebbles purling of happy mountains;
Yet, I have missed the road to happiness,
And my feet have grown weary, and my hopes seem dumb,
Let me be wise enough to know the truth,
That happiness comes with smiles and blithesomeness
Only to him who keeps his house well-swept,
Fresh from the greenery of youthfulness,
And garnished with the white flowers of purity;
Who sternly bars his doors against all guests
That knock forbidden, however fair of face
Or masquerading in alluring guise;
For only they see God who are pure in heart,
And may understand His ways and walk therein.

Christian Science emphasizes the terms which are used in the Bible to describe God: Spirit, Truth, Life (which includes health and harmony, not the antipodes, disease and death), Love. These descriptive terms are employed in order to bring the true concept of God more clearly into our apprehension. They are used as synonyms in defining the divine nature, and in describing the divine unity of being. All that is not in absolute alignment with these definitions cannot belong to the universe of reality, but belongs to the temporal realm of human error. There can be, therefore, no sin, no disease, no inharmony, no destruction in the uni-

verse which is God's. Said Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Under which government do we prefer to live? Under the government of false beliefs, or under the divine government of Truth? Profoundly true are the words of one of the world's greatest thinkers: "If it is true that man lives, this fact can never change in Science to the opposite belief that man dies. Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative. Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal" (Science and Health, p. 427).

[Written for the *Journal*]

"DESIRE IS PRAYER"*

EDITH C. CARTER

Into the soft surrounding air
A flower grew,
Straight and tall and wondrous fair,
Of perfect hue.

Into the warm surrounding air,
All the day long,
It breathed a soft, sweet-sounding prayer,
Like to a song.

It prayed that in its perfect grace
Some soul might see
The way to run a purer race,
And nobler be;

That, in the whiteness of its virgin crown,
Some heart might wake
To hopes and longings yet unknown,
For its sweet sake.

. . . . . .

'Tis thus one heart has come to know
That selfless prayer,
Reaching the Love whence all joys flow,
Finds answer there.

* Science and Health, p. 1.

UNREALITY OF EVIL

JUDGE JOHN D. WORKS

AN honest seeker for Truth has reverently propounded a series of questions and statements which embody such a large amount of prevailing inquiry respecting Christian Science teaching, that a statement in epitome of his queries, with some comments thereon, may prove helpful to the readers of the *Journal*. He said in substance,—

Christian Science teaches the unreality of evil, and that there are no such things as sin, sickness, and suffering because God is All and He is good, hence evil cannot be of Him; but if there is no evil, no sin, sickness, or suffering, what was Christ's mission on earth? If evil is unreal, what reason was there for the appalling sacrifice that he made? To say that Christ came to destroy a belief of evil does not help the situation, because the belief itself is a most astounding evil. In all his teachings Christ acknowledges the existence of Satan, the evil one. We do not abolish evil by simply ignoring it. Christ's warfare was not negative but active. He took a scourge and drove out of the temple—what, if not the evils which we are to attack and vanquish? The idea of Christian Science is sweetly and divinely beautiful until it seems positively and pointedly to contradict the real significance of Christ's mission on earth by denying the existence of evil.

Any one entertaining this line of thought is manifestly being held back by a very faulty understanding of what is really meant by the Christian Science teaching of the unreality of evil. First of all, it is to be seen that he has confounded the "corporeal Jesus" with the "eternal Christ" (Science and Health, p. 334). It was Jesus that suffered and sacrificed himself to demonstrate the unreality of evil. To "God and His Christ," the eternal Truth, there is no evil. Again, the existence of evil to human sense is confounded with the question of its unreality. That evil does exist in the form of false belief and, as the writer says, is an evil in the same sense that a lie is evil, no one can deny. But a lie, while it may be believed true, is not a reality; it is only a mere denial of or an assertion opposed to the reality of truth.

Christian Science does teach that God is All, that He

is good; hence, that evil cannot exist as a reality. If good is all, or all is good, then there can be no evil. This being so, then what is it that makes mortal man so much trouble and which is denominated God? It must be his belief in the opposite of good. Good is truth, therefore evil must be the opposite of truth, or a lie. Evil exists then as a lie and that only. It exists as a belief in something opposed to the real, to the creations or manifestations of God, good; therefore it is unreal.

Again, Truth is eternal and indestructible. Therefore anything opposed to Truth or good must be destructible, and must finally be overcome by the reality of good or the truth. There can be but one reality about anything, and that must be the truth about it. Every other claim or belief about it must of necessity be false and therefore unreal. To illustrate: Man is either a spiritual or a material being; he cannot be a compound of these opposites. If the truth about him is that he is spiritual, then the belief that he is material is a false belief, the unreality with respect to his being. Therefore the claim of his materiality exists only as a false belief or a lie about man that will be destroyed by the right understanding of man's being, or the truth about him.

Hence man does not exist as a material being, and the truth, when understood, destroys in consciousness or belief the false claim that he is material, thus demonstrating the unreality or falsity of the belief. Christian Science teaches that nothing is real which is false, which is destructible by the truth. Nothing is real except what God creates. All else is unreal, false, something to be overcome and destroyed. It is evil just because it is false and unreal. It does not follow, by any means, that the things which we denominate as evil, for example, sin, sickness, and disease, do not exist, to our false sense of creation, in such form or belief as to cause trouble and suffering. To our sense of things, so long as we are controlled by the mortal or material senses, they seem and are to this sense very real.

In Science and Health (p. 538) Mrs. Eddy says, "Until that which contradicts the truth of being enters into the arena, evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal." Throughout her writings this distinction is made, over and over again, between the real and eternal and the

unreal and temporal, and she thus recognizes the fact that evil, or materiality, has a temporal existence in the form of an untruth, a false conception of things, which is opposed to eternal truth, or reality. This is most clearly brought out in the "scientific statement of being": "Spirit is the real and eternal; matter is the unreal and temporal" (*Ibid.*, p. 468).

When, therefore, a Christian Scientist says that evil, whether it be in the form of sin or sickness, is unreal, he is necessarily comparing it with good or considering it as opposed to good. One he classes as real and eternal because it is of God, created by Him and therefore eternal, imperishable. The other he classes as unreal and temporal; not eternal, but perishable, because it is not of God, not created by Him; it is but the product of mortal mind, or the belief of a thing that, except in mortal mind belief, does not exist at all, though to material sense it seems just as real as good.

Christian people must be forced to accept this sense of the unreality of evil, or change their whole concept of the Supreme Being. They must either accept it or acknowledge that God is the author and creator of evil, or that there is another creator opposed to Him with power to create evil and establish it as real and eternal. To accept the latter would be to deny the omnipotence of God. To acknowledge the former is to admit that God is not all good, but that He does stoop to do evil, for no greater evil could have been visited upon His children than to create this opposite of good, thus establishing a warfare that must be eternal, while conveying to men the assurance that He "saw every thing that he had made, and, behold, it was very good"!

Scholastic theology seeks to escape from this dilemma first by defining evil as "the comprehensive term under which are included all disturbances of the divinely appointed harmony of the universe," and then maintaining that "human liberty" permits man to do either good or evil, as he is a free being and the imperfection of man results in the "possibility of evil, notwithstanding that the creator is infinitely good." In other words, God, being infinitely good, did not create evil, but He did create an imperfect man capable of committing evil. It would seem that an infinitely good creator could not create a being capable of doing evil. We are told, too, in the Bible that God created man in His own image and likeness. This being so, it is inconceivable that man, the image and likeness of infinite good, could be imperfect, capable of doing or choosing evil.

Either we must separate evil from God and His creation, or attribute evil and its consequences to Him. Christian Science stands for this separation. It maintains that God did not create material or mortal man, that God is Spirit, and hence all that He creates is spiritual, including man; that the only real man is spiritual and not material. In the "scientific statement of being" it is declared thus: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual" (*Ibid.*, p. 468). This concept of God and man excludes all idea of an imperfect sinful man as a reality, of God's creating. The material man as our mortal senses conceive of him is not the real man, but a false concept of him, the lie of mortal mind. Hence it is this false concept of man, or the lie about him, that is the evil in that case, and is of course unreal because it is untrue.

So long as we remain in this belief about man, induced by the material senses, just so long shall we be subjected to evil consequences resulting from our false sense of things; hence our striving must be to overcome false belief about God and man, and to rise into the higher spiritual understanding of man's true being as spiritual and immortal, the image and likeness of God. If we fully realize that this false belief of the reality of material things, especially of man's materiality, is the basis and foundation of all evil, and that this primal source of evil is itself false and unreal, our escape from the dominion of evil influences will be made easier, the way out of the maze will be plain.

Returning to another of the inquiries, as to what was Christ Jesus' mission on earth, suppose we take the declaration in its broadest sense, that evil (sin, sickness, and suffering) has no real existence: then what was our Lord's mission? It must be conceded that men believed evil to exist in these forms, and they suffered from that belief, or false sense of things, just as if evil did in fact and in reality exist. His mission in respect of that condition must have been to do away with that false sense of things, to bring the human sense to a right understanding of the truth of being, of the unreality, the falsity of the concept of man as a material being subject to evil, sin, sickness, and death. His mission was none the less necessary because the sense of things that brought suffering is a false sense, and the things made to appear real to mankind as a result of this false sense are in

fact unreal. His mission was to overcome this false concept of God and man and to lead men into the truth. He proved the unreality of evil in all its forms by overcoming and destroying it, even unto the overcoming of death. He made plain the way. His understanding of the allness of God and the nothingness of evil was perfect. When humanity reaches that understanding in its fulness there will be no evil, for evil exists only in false mortal consciousness. When this false consciousness is replaced by the true, when right understanding is established, the unreality of evil will be finally demonstrated. But men were not ready or willing to accept the teaching of Jesus. The truth of being had to be demonstrated by the teaching and example of Christ Jesus, after which mankind was left to work out its own salvation in the light of truth as taught and practised by the great Teacher.

Evil is the supposed absence of good. When we come to understand not only that God is infinitely good but that everything He creates, including man, is good, and when we conform ourselves to this right understanding in every thought and act, evil for us will be overcome and its unreality proved. It was this spiritual understanding that Jesus came to establish. It was this life of goodness and purity that he came to inculcate. When his teachings are understood, accepted, and lived, there will be no evil to know. Mankind will have reached the fulness and perfection of being, untrammeled by false beliefs, doubts, or fears. The old man will have been put off and the new man, the real, the spiritual man, taken on; then "there shall be one fold, and one shepherd," and evil will have been overcome with good for all time. "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Mrs. Eddy writes: "Jesus has made the way plain,—so plain that all are without excuse who walk not in it" (Unity of Good, p. 9). This was his service to man. It was for this that his great sacrifice was made. Then how can it be asked that "if evil is unreal, what reason was there for the appalling sacrifice that he made," as our inquirer has assumed. It was because of its unreality and that men were so blinded by sensualism that they knew it not, that the sacrifice was both necessary and effectual. If evil had been real, the sacrifice would have been both unnecessary and

useless, for if real it could not be overcome but must forever continue to exist.

There has been much speculation about the origin of evil, but if we can only realize and understand that it is not of God and is therefore unreal and to be overcome, and that its overcoming is our own work to do, with God's help, whence or how the falsity came to be believed true need not concern us. That the release from the sense of evil is a matter of overcoming, we know from our own daily experience as well as from the teachings of the Bible. It is by this overcoming that we are to arrive at the true understanding of God and man and gain our goal. The promises are, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

It is certainly the argument of error speaking through mortal sense, which says: "It does not help the matter to say that Christ (Jesus) came to destroy the belief of error, because the belief itself is a most astounding evil." Doubtless the belief is an evil; nevertheless it is not a reality, but only the false belief that evil is a reality. When the belief is overcome the evil is destroyed, proved to be nothing, just as the exposure of a lie, as such, proves the nothingness or falsity of the thing asserted as a truth, and at the same time discloses the truth itself. If, for example, it be falsely asserted that a loved one is dead, the suffering caused by the false message is just as great, so long as it is believed, as if the alleged death were a reality. But the moment the falsehood is exposed, and the truth that in reality the dear one still lives is disclosed, the suffering caused by the false belief is instantly overcome, because the false belief itself is destroyed and the reality established. (See Science and Health, p. 386.) So it is with every evil. It is not the reality, but the belief that hurts, and when the false belief is corrected, the relief from suffering is just as certain as in the supposititious case. The most important difference between a mere belief of evil and the evil itself, as a reality, must be apparent. A reality or the truth about a thing or an occurrence cannot be overcome, but a false belief of its reality, however induced, may be destroyed.

It may be true, as stated, that our Lord acknowledged the existence of "Satan." But what did Jesus understand by

Satan save the evil spirit of false belief or unbelief? To the Christian Scientist, Satan or devil is the opposite of Truth, the false belief of evil, possessing neither corporeality nor mind. The old belief in a personal devil has given way to the more rational understanding that the name is used in the Bible to designate all influences or dominating beliefs of evil, in whatever form they may present themselves, whether as a belief of sin, sickness, temptation, or other denial of or argument against the truth or good. Therefore Christ Jesus, in acknowledging Satan, simply acknowledged the existence of the false beliefs that were alienating men from God and making that which was unreal seem to be a reality, a part of the eternal creation of God. It should be and is the mission of every true religion and every religious teacher to correct human thought and belief, to expose and destroy error and establish the truth.

It is eminently true that "we do not abolish evil by simply ignoring it." There is no class of religious people more alive to this fact, or more in harmony with this sentiment, than are Christian Scientists. Theirs is a constant effort, not to ignore evil, but to uncover and expose it for what it is, and then overcome and destroy it. The first and chief thing, however, is to realize and understand that it has only a temporary and unreal existence; and it is this understanding of its unreality that makes possible its overcoming. Hence, the work of a Christian Scientist against evil is twofold: first to understand and establish the fact of its unreality, and then to overcome it with good. Jesus' work was not negative, it is true. His was an active crusade against evil and for the establishment of good; for the overcoming of error and false beliefs, and the demonstration of truth. This is the work, too, of all Christian Scientists, a work that should be prosecuted actively, earnestly, continuously. It is by this constant work of overcoming that evil is to be vanquished, as Jesus vanquished evil in his time.

It is gratifying to know that many who have as yet but a very imperfect understanding of Christian Science are able to appreciate the fact that it is "sweetly, divinely beautiful." To Christian Scientists their religion is much more than this. It is to them a present help in all times of trouble; a practical religion in every sense, an opening of the way to a better, truer, happier life; it is the way pointed out by Christ Jesus to final salvation from all evil, and the ultimate

attainment of that perfection which is the birthright of every child of God. It is to be regretted that the appreciation of this divinely beautiful, this supremely practical and helpful religion, should be lessened for any one by the erroneous supposition that it "seems positively and pointedly to contradict the real significance of Christ's mission on earth," by its denial of the existence of evil.

Let all be assured that this is only a seeming. It is only another of the evils that we are contending against, a false seeming which truth will in due time remove. Christian Science is founded on the teachings and example of Christ Jesus. Far from being opposed to his mission, it is endeavoring to establish and continue that mission in this age just as the Master prosecuted his mission in his time. That this endeavor to follow his commands and to do his work has not been in vain, is attested by the renewed health and regenerated lives of thousands of those who once sinned and suffered.

[Written for the *Journal*]

A DEBT

GERTRUDE RING HOMANS

How much of loving service we owe God
For all the years we quailed before His name,
Charging all evils to His chastening rod,
For hell itself imputing Him the blame.

We thought it was His will that made the shore
From north to south one long uncovered grave;
That when the booming surf with thunderous roar
Deepened the storm, it was the sign He gave.

What wonder that, mistaught, we feared a power
Said to be manifest in wild disaster,
And we the helpless victims of such hour
As rage should make the elements our master?

How faith had strayed, like to a frightened dove!
The Master calmed the sea by God's own law,
And when we know Him as Life, Truth, and Love,
We'll do the greater works His Son foresaw.

"THY WILL BE DONE"

CHARLOTTE PAULSEN

WHAT one of us has not gone on from day to day, possibly from year to year, praying, "Not my will, but thine, be done," and then awakened to find that it was after all but a prayer of the lips, a mere repetition of words, though they seemed to have been uttered in all sincerity and wrung from the profoundest depths of the heart. Realizing this, can we not look back and clearly discern the reason for limitation or desire unfulfilled? How needless the mistakes, but how rich the lessons learned through hours of trial! One may study the letter of Christian Science for a long time, may even prove its Principle in some degree, and then find that human will and ambition have had a large place in one's life.

When we learn that achievement depends not on competition with others, not on self-assertion or the power of aggressive thought, but that each idea of the divine Mind, in its own peculiar and individual expression, may attain the very highest and deepest experiences possible to its existence, by just letting its own inherent light "so shine," what need is there for worldly ambition, and what gain through human will? Our true individuality is that by which we best know of God. Why do we not, therefore, seek to increase our knowledge of God, and thus enlarge the scope of the thought and activities which constitute our individuality? Sooner or later experience teaches us that we may seem to gain the whole world and yet heaven—harmony—be afar off. Human endeavor cannot exceed the might of "God with us," nor can it accomplish in its efforts what the quiet, peaceful assurance of His loving protection and wise direction can do.

It is the human will that would force us to the intersections of life and frighten us into believing that we must make decisions in human affairs with a responsibility overshadowed by possible disaster or uncertain success. Love leads us gently by the hand if we go Love's way, one step at a time, and urges upon us no height which we are unprepared to scale. The divine Mind directs in but one way, and illumines that way, leading us "from glory to glory"

until we have reached the perfect day of spiritual being. If, then, we are striving and find our course not one of increasing brightness, but rather one of confusion and forced decisions, we may well look within and test that prayer of the lips, "Not my will, but thine, be done." The great and only decision each of us is called upon to render is that decision which directs us to clasp close Love's hand, and in seeking first the kingdom of Love we find all things added unto us. The way becomes illumined, we find that our burden is easy and our yoke light, and God takes care of us and of our part in the great human drama as well.

Often we enter upon an undertaking, reassuring ourselves that "with God all things are possible," yet half fearful all the while that we may not succeed. Does God then seem some mighty potentate afar off, or are we conscious of His nearness and His unfailing presence? More than that, are we awake to the absolute necessity of our being *with* Him, in order that our desires and achievements may be brought to fulfilment? That an all-powerful being should make possible all things, is not difficult to be convinced of, but that it implies our effort to cooperate and work with that power means infinitely more. If, then, we find our labor unfruitful in joy and peace and contentment, is it not probable that we may have been relying upon our own erring human will, even though the lips uttered, "Thy will be done"?

All educational processes are based upon the fundamental truth that dominion over ignorance comes to the child as we lead him from his known experiences to the unknown, gently and in harmony with his natural unfoldment. Just so must be our education, or leading out from the false to the true consciousness of Life and its activities. Wherever Truth finds us, from that point we must work it out, first by purifying thought, and lastly by putting thought "into words, and words into deeds," as Mrs. Eddy says in her "Miscellaneous Writings" (p. 341). Nor can we hope to prove the last first, though our success with the first depends upon how faithfully we press on to the last. We must learn to look within ourselves for the cause of all discord, and though we may honestly believe that not our own will governs, it is only after the lesson has been sufficient to cleanse and uplift us that we perceive the true prayer of the heart, "Not my will, but thine, be done."

COOPERATION

EUGENIE PAUL JEFFERSON

A CASUAL visitor at a Christian Science meeting listened attentively to several testimonies of healing by the application of the word of God to the need of humanity. He then rose to his feet and said that while he believed, with the Christian Scientists, that God healed the sick, he also believed that the one receiving the blessing had his part to do in the work of healing.

It was evident that the speaker had received the impression that individual work had not been needed to bring about the improved state and condition, because the one testifying had given all the glory of the experience to God. If this were true, it would appear that blind faith had been the *modus operandi;* but had the critic remembered the words of James, "By works was faith made perfect . . . not by faith only," he would have realized the cooperative work between divine Mind and aspiring human sense. The apostle also says, "What doth it profit, my brethren, though a man say he have faith, and have not works? can faith save him?"

In his letter to the Philippians, Paul told the followers of the teachings of Jesus to work out their own salvation. The Master when he was with his disciples frequently reproached them for their lack of faith and pointed out to them that works must accompany their faith. "Ye shall say," he told them upon one occasion when they had failed to heal a certain case which had been brought to them for healing,—"Ye shall say unto this mountain [of unbelief], Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." He showed them that the power was within themselves, also the method and means of applying it. Again, Paul told the Corinthians, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing." This follower of the Christ-principle, who never saw Jesus in the flesh, writes to the Colossians, "Ye are risen with him through the faith of the operation of God."

To cooperate is to act or operate jointly with another, to

concur jointly with another in action, effort, or effect. This was made clear to the visitor, upon the occasion referred to, when the one who was in charge of the meeting spoke of several cases of healing named in the Bible, where Jesus had called upon those whom he was about to help to do their part of the work. Even in raising Lazarus from the dead, the Master committed to those present the work of rolling away the stone which barred the entrance to the tomb. In the understanding of Christian Science, the stone typified their hardened material beliefs about life and intelligence shut up in matter—the grave of mortal mind. "Take ye away the stone," was the command; but he who uttered it raised not his hand to assist—that was their work,—to obey the voice of Truth which spoke to them through the man Christ Jesus.

This same voice now commanded Lazarus to do his work, and it thrilled him with a new sense of man's being. Bound hand and foot in his grave-clothes, he obeyed and stood before them all. It will be remembered that when the Saviour of mankind had this same demonstration to make for himself, he came forth unbound, leaving the grave-clothes behind, thrown together upon the floor of the tomb. He freed himself, and brought to a sin-bound world the forever freedom from a false sense of life, the glorious heritage of the sons of God. When Lazarus stood before the great Master, Jesus turned again to those about him, gazing spellbound and speechless with astonishment, and demanded that they take their doubts and beliefs off from the newly freed man: "Loose him, and let him go." His work was finished—theirs had just begun.

In the case of the man with the withered hand, Jesus bade him, as his share in the work, first to stand forth, and then to stretch the hand out. Did the man hesitate? Did he stop to explain how many years he had been unable to use the member? "Stand forth," came the command, and the man obeyed. Mark goes on to relate that Jesus, "when he had looked round about on them with anger, being grieved for the hardness of their hearts," gave the second command to the man, "Stretch forth thine hand." And even as he stretched it out, his hand was restored.

Looking back over her own experiences in Christian Science, the writer has been interested to recognize the individual work which has been called for in each and every

instance. My first healing, which occurred over twenty years ago, was a case of poisoning after the birth of a child. I knew very little about Christian Science at that time, though I had seen a case of asthma of many years' standing healed, also acute stomach trouble. I believed what I saw; therefore, when the kindly effort of the family physician failed to help me, I sent for a Christian Science practitioner who lived in a distant city. She came to my home, remained two weeks, and at the end of that period I was healed.

Although this proof was wonderful to me, my chief thought at the time was that I had found something better than drugs. I had rebelled against the "old school" some time before, after a most trying experience with one of my children, in endeavoring to get her to swallow an unpleasant dose. The child rebelled—I insisted. Finally the medicine was taken, but the result caused me to determine that never again would I force medicine upon one of my children, for the excitement had increased the fever, the medicine was not retained, and the experience was most unsatisfactory. I turned to the sugar-coated pill as a relief, and Christian Science at this stage of my experience seemed but a step higher,—from matter to mind, as I supposed it was the human mind that healed.

My part in the working out of my salvation was to awaken from this belief, to learn that divine Mind needs not the cooperation of mortal mind or matter, and that divine Truth is the power that heals the sick. Through this understanding I was soon able to prove that Truth is the healer in every case, and that we need to be healed not alone from our belief in sickness, but also from our beliefs in *materia medica* and of mortal mind as healing powers. When I apprehended this spiritual fact I was able, some years later, upon the development of a so-called hereditary disease, to take my own case, after two weeks' help from a practitioner, and through the understanding of the true law of inheritance given us by our faithful Leader, to destroy the false claim.

Mrs. Eddy teaches that man inherits from his source, and that "the beautiful, good, and pure constitute his ancestry" (Science and Health, p. 63). Again, we are told that heredity is but a belief of animal magnetism, the belief that at some time, some one has believed in the existence

of a power apart from God or good, and that this evil has been handed down to us from our fore-thinkers or earthly parents, with the belief of life and intelligence in matter, and hence we are the sufferers from their ignorance. When, through our daily experiences in Christian Science, we waken to the fact that belief in sickness and sin is in reality the only thing that needs healing, we appreciate the scientific definition of health given to us by our Leader: "Health is the consciousness of the unreality of pain and disease, or rather the absolute consciousness of harmony and of nothing else" (Rudimental Divine Science, p. 11).

My part in Christian Science healing has ever been to demonstrate this scientific understanding of health through the Christ-perception "which in me conquers and will triumph." After trying vainly to compromise with matter, or rather with climate and atmosphere (I had been sent to California because of my condition), and after swinging like a pendulum for a long time between mind and matter, I turned wholly to Mind and its divine atmosphere, with the results stated. In Christian Science "atmosphere" corresponds to "inspiration," which Webster defines as "a natural influence by which we are qualified to receive and communicate truth with authority."

In every experience in Christian Science we have our individual work to do in knowing and corroborating the promises of Scripture and their application to all states and conditions of men, as shown in our text-book, the golden key to the treasures of Truth. The great Wayshower had his work to do; he had to know that all things were possible to God, and he had to know it at all times and to prove it. Before his greatest demonstration, which proved to the world that human blood, supposed to constitute the life of man, could be shed, but Life remain untouched, Jesus prayed, "Abba, Father, all things are possible unto thee." It was because he knew this that he was able to destroy the last enemy—death. This knowing is the realization of the presence of the Christ, Truth. It is the appearing of man.

To be great, be wise;
Content of spirit must from science flow,
For 'tis a Godlike attribute to know.

Prior.

THE ALLNESS OF HARMONY

STOKES ANTHONY BENNETT

AS the key to well-being, Christian Science unlocks the hopes, aspirations, and successes in human experience, and harmony is the result. As the rewarder of constant and faithful effort in behalf of good, harmony brings to men and women that uplifting, satisfying, and holy bliss which revives and renews as nothing else can. Coming with healing in its wings, and portraying the greatness of peace and concord, the height and depth and breadth of Truth and Love, it lays bare the nothingness of discord and bids the thinkers of earth arise and conquer this illusion of material sense, this bold, defiant intruder into the kingdom of happiness, contentment, and progress.

There is nothing more promising and praiseworthy than effort for the establishment of genuine harmony. In the individual life harmony is the one thing needful, the one thing which is, consciously or unconsciously, most sought after and respected, most esteemed and cherished. In the home it is the cement of affection, binding all hearts in good will, purity, and loveliness. In the state and nation it begets that silent and superb effectiveness which makes strong and useful citizens, and which serves to dethrone the so-called forces of evil that would tend to undermine and destroy. In the church it expresses the beauty of holiness, the Christ-like spirit, thereby putting to flight mere mortal opinions and inclinations, petty strifes and differences, and demonstrating the omniscience and omnipotence of the one Mind, one presence, even God.

He who has had to do with discord, who has been swayed by its deceptions and wounded by its pangs, and who has at length awakened to the radiant realities of harmony, knows something about the joys of true living. He who has been called to detect and uncover the falsities of inharmony, and has striven with might and main to be faithful to this sacred trust; who has had clear and strong convictions and has stood unflinchingly for them, no matter what the temporary cost; who has braved the storms of adverse criticism, persecution, and ostracism, praying always to God for guidance and trying to obey His behests, and who has been crowned

with some measure of success, can admonish, in the lines of Longfellow:—

> Be noble in every thought and in every deed!
> Let not the illusion of thy senses
> Betray thee to deadly offenses.
> Be strong! be good! be pure!
> The right only shall endure,
> All things else are but false pretenses.

In Christian Science we learn that harmony is ever at hand to renew and sustain all who will accept its kindly ministrations. There is no occasion, though discord would seem to be power and chaos would seem to reign, when harmony cannot come forth and drive out this cruel usurper, thereby bringing deliverance to the captives of sense and grounding them in spiritual freedom. When mortals seem to be tossed to and fro on the waves of discord, the psalmist says, "Be still, and know;" but some may ask, How is this to be done? Simply by gaining an understanding of the divine Mind which creates and governs all things, and by recognizing no power apart from this Mind, no power save that which is productive of right thought and right action.

It is certainly very plain that there is no time in the lives of men and women when thought-power is absent, when there is no manifestation whatever of thinking. The Bible teaches that God is good, that He is Mind, and that He is All. Mind must, therefore, be good and must be all. From this it follows that the real thought-power, the intelligence, of any individual is an emanation from this one Mind, is its reflection, image, and likeness; is good and eternal and ever harmonious, possessed of that dominion over all the earth which the 1st chapter of Genesis clearly depicts, and which is in no wise limited or affected by discord and its terrifying host.

A real desire for harmony is true prayer, the kind that is heard of God and answered. This desire, supported by the highest of inspiration, leads the individual into the realm of sincere endeavor and close application, where he finds that the harvest is plenteous but the laborers are few; where he finds big returns for small investments, beautiful and lasting blessings for little deeds of kindness, little deeds of love. Seeing his duty in behalf of the reign of harmony, and doing it, he reaps a reward far beyond his previous expectations, a reward too precious for words, too holy for

human understanding. Face to face with the example of the master Metaphysician, who understood full well the laws of universal harmony and who always obeyed these laws, the individual who is leaving all for Christ, Truth, is sharing in the triumphs of "the Man of Galilee," and is rising higher and higher in the demonstration of divine power.

Jesus was the Wayshower. His experiences were very similar to those of every individual, and the course he pursued is the only course that insures complete and enduring salvation. His remedy for discord of every kind was not only the safest and most legitimate remedy for the period in which he lived, but it is the safest and most legitimate remedy for this age; and it will be for all time, until that day when there shall be no more discord or distress and "God shall wipe away all tears." Jesus did nothing of himself, but in all things depended wholly upon God. His meekness, might, peace, love, and harmony linked him to the Father, disclosing the goodness of God and proving what He can and will do through man. There was nothing supernatural, *i.e.*, unnatural, in these qualities of the humble Nazarene, nothing exaggerated or impracticable. We read that he "was in all points tempted like as we are, yet without sin." He went forth, as he himself said, to transact business for the Father, business which at times seemed discouraging and impossible, but which was ultimately disposed of with glory and honor.

Every one can demonstrate, at least in part, the power which animated and sustained this Son of God. Every one can realize peace, love, and harmony if he is meek and receptive, earnest and sincere, in his daily walks. Looking for good and good alone, he will find it to the exclusion of evil, and will be blessed. Following in the footsteps of Jesus, he will doubtless arrive at some rough, steep, and tiresome places; but, having been watchful, he will be in possession of enough strength to pass over and go on his way rejoicing. Nothing is too hard for the child of God, and Jesus gave ample proof of this statement. He demonstrated perfect sonship, perfect at-one-ment with God, and as he did so pointedly enjoined his followers, "Be ye therefore perfect;" thus picturing the possibility for all to be sons and daughters of God, if they will but hear His voice and keep His commandments.

When so-called miracles were being performed by the great Teacher, when the scribes and Pharisees, filled with envy, jealousy, and hate, were meekly yet mightily shown their spiritual lack in the materiality of their rites and ceremonies, and when the poor and common people, struck with awe and wonderment and filled with praise and thanksgiving, rallied around their Saviour, Jesus forever silenced the mortal thought concerning divine inequality, divine choice and preferment, by declaring in dynamic and unimpeachable terms that any one who really believed on him, who understood the truth he preached and practised, should do not only the works he did, but still greater works. In line with this declaration, Mrs. Eddy has written on page 18 of Science and Health, "Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility."

He who has actually tested harmony and proved its worth, is supplied with an understanding as firm and secure as the rock of Truth itself. He who has made Principle the governing factor in his experiences, has not only found the pearl of great price, but he has so used this pearl that all with whom he comes in contact are much enamored of its peculiar charm and genuineness. Such a one has sacrificed many, many things of self in order to have this treasure in his possession, but as the days come and go and he is thrown more and more into the midst of worldly affairs, he sees the wisdom of his choice and is happy and at peace. Such a one always knows whereof he speaks, for his preaching is the accompaniment, nay, more, it is the direct outcome, of his practice. To him discord is but a giant falsehood, the sum of all lies, as unstable and fleeting as the mist of the morning or the darkness of midnight. To attempt to give discord a place in his consciousness would be like offering him stones for bread or serpents for fish. Even to show a disposition to discuss discord in his presence would be akin to telling him fairy tales or ghost stories, for he would immediately detect its utter nothingness and would vehemently denounce it not only as foolish, but as baseless and base. Well established in the high

school of metaphysics, such a one has no time to spend on the old lessons of the lower grades. Having passed his examinations creditably, he has won promotion, and is even now working assiduously for further enlightenment and advancement, for a more sure and practical interpretation of the Science of sciences.

Thus we see that no man or woman who has gained a true idea of harmony can be induced to accept one whit of discord in exchange for that idea, it matters not what are the conditions or circumstances. The storms of sense may roar and rage, the day may seem cold, dull, and cheerless, but with it all comes the sweet and comforting assurance that "underneath are the everlasting arms." As we think of those who have risen to the heights of harmony in accordance with their best understanding and have let their light shine, stimulating and restoring the souls about them, we can but recall Mozart and Beethoven, the great master workers in music, whose work stands for all that is pure and noble in art.

Striving to reach divine harmony, these men have given to the world what it has not as yet fully appreciated. Discerning their faith in and firm reliance upon divine power, we too must have some of this faith and reliance in order to perceive the undercurrent which directed their efforts and brought forth such flawless compositions. Touching upon the secret of his harmony, Mozart once said, "I always have God before me; what is His will is my will; therefore I am happy and contented;" while of Beethoven, a well-known authority has written, "He habitually lived in the consciousness of the divine immanence, in the presence of the infinite and the eternal." Joying in the allness of concord, these great men quite forgot the mortal sense of discord, as they set the music of their scores or gave them audible expression. Those who seek and strive for good, not only find enough for themselves, but enough for all dependent upon them. Clinging fast to the true and perfect, they come into unity with divine Love, and their labors do follow them. In concord with this is our Leader's statement that "harmony in man is as beautiful as in music, and discord is unnatural, unreal" (*Ibid.*, p. 304).

History has furnished not a few examples of beautifully harmonious men and women, and the twentieth century is furnishing more than ever before, because it is presenting

to the race the transforming and redemptive gospel of Christian Science, the leaven that is indeed leavening the whole lump. As we ourselves drink in the healthful and invigorating drafts of this demonstrable evangel, and as we hear of the mighty works it is accomplishing everywhere, let us tenderly and lovingly regard the one whose nearness to Almighty God and whose baptism in His harmony have made possible the reappearing and reestablishment of this Christ-truth upon earth. Laying aside all thought of personality and material environment, turning from sense to Soul, let us look upon and revere the Founder of this movement in the light of true spirituality, for it is this that she prays for unceasingly, this that has already quickened her to noble action and given her strength from on high, that she in turn might give strength to a sin-sick and prodigal world by leading it to the "tree of life," whose leaves are ever for the healing of the nations.

That Christian Science pictures harmony as it has not been pictured for seventeen hundred years, that the fruits of its teaching are of the kind the Master, his disciples, and immediate followers gathered, fed upon, and distributed to hungry mortals, is declared today by unnumbered thousands throughout the entire civilized world. That Christian Science is the true knowledge of God and His Christ, that it is the Comforter promised aforetime, is not in the least doubted by these multitudes that have been given a foretaste of heavenly harmony here on earth; yea, that have been completely regenerated and redeemed by its holy, uplifting power.

Christian Science is no respecter of persons or of difficulties, and its healing balm is potent for all who will accept it in the right way. Christian Science is a lover of honesty, sincerity, justice, repentance, and reformation, but it is a hater of aught that is hypocritical or dishonest, that defileth or maketh a lie. To each and every one who does his best to meet the requirements of this Science, and who strives to live always in accordance with its precepts, there comes a high and an abiding realization of the allness of Life, Truth, and Love, a realization of the peace, unity, and goodness of God, upon which rests now and forever the inviolable harmony of being.

THE HEALING TRUTH

L. N. BLYDENBURGH

A BELIEF in immortality and in our progressive unfoldment in respect to all that is desirable and that promotes happiness, is sufficient reason for persistent effort to find and apply the healing truth. The truth as to any existing thing, creation, or condition, must reveal it in its perfection. Healing, or to use another form of expression, salvation, is mankind's highest desire, which will be realized when the "kingdom of heaven" appears in consciousness. Salvation is never a need of that which expresses perfect truth. The truth as to anything expresses its source, purpose, action, and effect; therefore the truth as to man created as the idea and image of God must express a perfect image of the creator. If we do not see and realize man as such, it is an error of perception, a false sense of man. Mortals are not free, because they do not know the truth. If God is good, and God is the creator of all things,—the All-in-all of all-inclusive reality,—then all that in fact has real existence is good, God expressed. Belief in evil therefore comes from a false sense of existence.

Heaven has been defined as a condition of consciousness, and it is clear that with our present beliefs we have not as yet attained a perfect realization of the kingdom of heaven within us. No question presented to suffering humanity is so important as this, "What shall I do to be saved?" Jesus' saying, "Ye shall know the truth, and the truth shall make you free," indicates that right education, the unfoldment of the consciousness of the truth, presents the only way of salvation. Salvation and redemption is therefore a mental process through which knowledge of the truth is attained, and error and the effect of error destroyed.

Humanity has suffered through the ages. Sin, sickness, and death have seemed realities of existence. Trouble, worry, weariness, and pain have been ever present as depressing and destructive influences which have made life a burden that at times seemed unbearable, and to escape which death has been awaited as a means of hoped-for release from the ills to which flesh seems heir. Through all

these years, during which evil and misery have seemed to be the heritage of man, brave and self-sacrificing men and women have made the attempt to mitigate and alleviate human suffering their life-work. Have they succeeded? and if not, why? Is it because the healing truth has not been understood? Is it because, to sense, error has been believed to be true? Does this saying of Jesus, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," furnish an explanation?

Through the ages humanity has sought to find a way to avoid and destroy the asserted power of evil, denying its right to reign by attempted rebellion against it. The medical profession, with honest and untiring effort, has searched the mineral and vegetable kingdom for remedies, at times hopeful that at last they have found the priceless panacea—only to see their hopes blighted and their battle with sickness and death become an irrepressible conflict, in which they find their weapons relatively powerless in the face of a persistent and seemingly unconquerable enemy. Nothing has been found which proves a permanent specific, even after ages upon ages of devoted study and effort honestly made along the adopted lines of research. Is it not, therefore, well to seek another theory of salvation and healing, if one is possible, and having developed the theory to attempt its demonstration?

This is the question that Christian Science is presenting today. Jesus of Nazareth taught and practised a religion of healing power which Christian Scientists believe was based upon an understanding of the Science of being, and which is therefore a scientific religion. It is believed to be divine Science, therefore it is the Science of Truth understood. If it is divine Science, nothing real exists or can exist outside of its Principle and law, and it must be ever present in the availability of its infinite expression and application. If this be true, in order to experience its healing effect we must bring ourselves within the reach of its operation. We must come into harmony with Truth if we would realize its healing effects in our present need.

This thought awakens the question as to what this healing truth is, and we approach this subject in humility, because of humanity's continued failure in the struggle with disease and death. Continued suffering and defeat have destroyed our pride of opinion, we are watching in the darkness for a

ray of light. Meanwhile we realize that the universal belief has been that matter, that disease, pain, and death, pertain only to false material sense. We also remember that the discovery and use of material remedies has been the mortal field of investigation and method of attempted cure. Wandering thoughts often stray into the field of consciousness, and in this receptive mood is recalled Macbeth's question to the physician, "Canst thou not minister to a mind diseased?" and as a seeming answer there comes to the Christian Scientist the thought of God, of Him in whom, as the apostle tells us, "we live, and move, and have our being."

The expression "mind and matter" has long been familiar —have we been looking too much to matter? too little to mind? Let us see if our thought was of God. What has God done in respect to man? Scripture tells us that "God created man in his own image, in the image of God created he him; male and female created he them." It is also written in Genesis that God gave man dominion in the earth. What, then, is man? If the image of God, he must express God, be like Him. Is God, then, expressed in matter? This is impossible, since God is infinite Spirit, immortal Truth,—"the same yesterday, and to day, and for ever." Matter is destructible, mortal, and finite in its expression and duration. Is God Mind? We find help in answering this question, because our Leader has made it a life-work to search for Truth, and her conclusion is expressed in these words: "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468).

As we reach this point, thought goes back in retrospection. The old thought was of physical birth with an anticipated physical death, and physical sense had been the recognized faculty of perception. What, then, do these sayings of Jesus mean? "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Seemingly we were born of the flesh, and to sense are of the flesh, with a consciousness of a physical sense of perception. Spiritual birth must mean the birth or dawning of another mode of being, a realization that as God is Mind and Spirit, not matter, so His image and likeness, man, is also spiritual.

It follows that ignorance of the truth of being, and a belief in evil which has virtually been a denial of God, are responsible for our distressing dream of mortal and finite life in matter. False sense is responsible for the nightmare of mortal illusion,—"as he thinketh in his heart, so is he."

Thought coordinates and externalizes our concepts and presents the objects of its action. The seeming phenomena of life are therefore a series of mental pictures held in consciousness. The character of these mental pictures or impressions which constitute the sense of present existence, determines our beliefs and the seeming condition of life. This being true, and it being also true that the character of thought is determined by that which holds attention, and because desire is the guiding impulse which directs attention, we should know that desire, in order to bring good into our lives, must be, "Thy will be done," for good alone can express and demonstrate God's will.

Mrs. Eddy tells us that "desire is prayer" (Science and Health, p. 1); and desire, if directed aright as the aspiration of a pure and loving heart with faith in God, accomplishes that oneness with God, good, in present consciousness which will bring a realization of the truth of Jesus' promise: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." To the degree that we realize in thought what infinite good is, we find it present for our use and enjoyment. It can never be present in our consciousness when our thoughts rest upon evil and our attention is occupied with distressing fear. Wisely has Mrs. Eddy warned us to "stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously" (*Ibid.*, p. 392).

In reply to the question of Thomas, "How can we know the way?" Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The life of Jesus demonstrated healing (salvation) through faith in God, right thinking, right acting, right living. It was a manifestation upon the plane of mortal existence of the supremacy of divine Principle and law. He demonstrated man's immortality by commanding, "Lazarus, come forth," and evidenced his faith in God by the words, "Father, I thank thee that thou hast heard me." His life expressed obedience to the law of Love, and on the cross he

revealed his knowledge that ignorance of Truth was responsible for mortal error, when he said, "Father, forgive them; for they know not what they do."

Before he began his recorded work for humanity's redemption, Jesus sought the seclusion of a desert place, the silence of material barrenness, where no sound or manifestation of physical life or action could disturb or distract attention. His desire for Truth lifted his thought into the realm of spiritual reality, into communion with God. It was then that the "Mind of Christ" (*Ibid.*, Pref., p. ix.) took full possession of the consciousness of Jesus, and enabled him to say, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Jesus knew and declared that of himself he could do nothing; he realized that Truth and Love, the divine law of immortal Life, expressed through him and realized in his consciousness, was the healing truth which breaks the bonds of error and makes men free from the mortal law of sin and death. If we become like-minded with Christ Jesus, we also can say with him, "Father, I thank thee that thou hast heard me;" and we shall be able to demonstrate the healing truth.

NEW PAMPHLETS

Now on sale are three new pamphlets: "Seeking and Finding," "Prayer and Healing," and "The Divine Nature." Each pamphlet contains five to eight articles that have previously appeared in the *Journal, Sentinel,* or *Monitor;* and they are particularly suitable for handing and sending to inquirers or persons who are becoming interested in Christian Science.

Hereafter, the price of all pamphlets (except "What our Leader Says" and "Christian Science and Legislation") will be reduced to 5 cents a copy; 55 cents a dozen; $2.00 for fifty, and $3.50 for one hundred. Hereafter, also, the republication in the English language of single articles as "tracts" or "reprints" will be discontinued. It is believed that their place is better taken by the daily article on Christian Science in the *Monitor* and by these new pamphlets and others that may be issued.

GOOD EXAMPLE

KATHARINE T. PORTER

A GOOD example is the Word, made flesh. It is God's gracious means of expressing Himself in language which mortals can understand. The silent, constant reproach of a good example should cause us to become metaphysicians. When we come into contact with that in others which is higher than any mentality we ourselves are conscious of possessing, it is not enough to love it, to admire it; but, if we are truly to benefit from any such God-sent message, we must pause to investigate further, to analyze prayerfully and with heartsearching the reason for our admiration. There are certain qualities which appeal to the whole of the human race; before love concentric, love spontaneous, love light-hearted but deep and sincere, love impersonal and universal,—before these all opposite qualities fall down in homage. Love creates, in those less attuned to God, an earnest longing which is ever fruitful of good.

Well it is for the man who does not remain satisfied with admiration alone, or with longing, but who pushes his researches deeper and deduces the cause from the effect produced; who drives the lesson deeper home, finding out thus his own deficiencies and getting the full benefit of the blessing. This habit of research should be followed up by all would-be metaphysicians, and all qualities found in another which appeal to his higher sense, to that which is Godlike in himself, should not be allowed to pass without challenge, but should be watched and carefully traced to their God-given source, and thereby already partially made his own. To neglect such opportunities is to allow the seed to fall on stony ground; therefore let us be alert, and as soon as we come into contact with any quality in others which is uplifting, purifying, or which gives us a strong sense of silent reproof, let us not loosen our hold upon the angel visitant till the full benefit is received. If such blessing is perceived in its true value, it causes unspeakable gratitude to God and to that individual who has thus reflected God. Frequently we are inclined, through idleness, or it may be in a grudging spirit, to put aside another's nameless charm with the characterization, "Such a pleasant manner," or a similar criticism, not facing the fact that,

were it superficial manner merely, it could never have appealed to our hearts at all, and that "manner" is in truth but the outward and visible sign of inward grace.

Again, to point the finger and cry "Personality!" as soon as we find those who are beloved of their fellows, is ofttimes not only to decry qualities which have their pure source in the deep heart of God,—perhaps, too, to put a stumbling-block in the path of some Truth-seeker who is more humble than ourselves,—but it will also do our own growth inestimable harm, for it is indulging subtle destroyers of character, such as jealousy and hypocrisy. Let us never forget that goodness, spirituality, is, must be, attractive, for it is the reflection of God, and so our attractiveness must necessarily increase with the goodness we reflect.

Mrs. Eddy has repeatedly pointed out to us that the safe way to avoid the Scylla of personality on the one hand, and the Charybdis of neglecting the benefit of example (one of God's most fruitful means of reaching mankind) on the other hand, is studiously and habitually to separate the qualities which call forth our admiration from the human exponents of those qualities, recognizing God as the source of this beneficent stream, and still not ignoring the channel through which it has reached us and thus refusing the gratitude which is due and natural. Let us keep a wholesome, healthful, loving, grateful thought of our fellow-men, and then we need fear neither "personality" nor failure in rendering "to Cæsar the things which are Cæsar's." Often a hearty acknowledgment of benefits received is healthful and helpful to both individuals. Humility on either side is necessary if good is to be done; inasmuch as there is any self-complacency, self-righteousness, or self-assertiveness in either, just so much will God's message fail of delivery.

Christ Jesus is universally acknowledged as the Way-shower and the great Exemplar in all ages, and each of his followers can in turn be an example to those behind him on the upward track, inasmuch as he is possessed and moved by the Mind which was in Christ Jesus. How often the thought has come to earnest Christians, "Had I but lived in Jesus' time, surely I could not have neglected so great and wonderful an opportunity!" And though our dear Leader's words are for all time, surely we who live in these days of her marvelous activities should show our gratitude to God,

and to her, at least in following as well as we are able the example she sets us.

So often we mortals say the words, the names of things we love, such as "grace," "poise," "humility," "purity," "spirituality," and so on, yet all the time are so conscious that we hardly know at all the meaning of these wonderful, beautiful qualities; but still we struggle on, till Love puts before our waiting vision an object-lesson in some more advanced fellow-traveler,—possibly one who has had the advantage of the teachings of Christian Science,—and then we cry: "Ah, now I know!" and then we push on with greater strength, understanding, and joy, in response to the inward voice, "Go, and do thou likewise."

SOME time ago I witnessed a remarkable reflection of the full moon in a small pond. Not even a ripple marred its clear surface. Overhead the golden orb shone from a clear sky, and as I gazed on the beautiful scene I could but think that, as the calmness and clarity of the water made it the perfect reflector of the moon, so will our thought, when calmed by Love and clarified by the right idea, become a reflector of spiritual being. While I was absorbed in the perfection and beauty of this mirrored splendor, a mischievous companion thrust his walking-stick into the water and, pushing the stick down into the mud, stirred up so many impurities that the reflection was sadly marred. All this illustrated the more serious fact that thoughts of anger, hate, envy, and jealousy, when permitted to enter human consciousness, always disturb it, so that it yields but a dim reflection of the Love that heals.

In the letter to First Church of Christ, Scientist, Concord, N. H., which appeared in the *Journal* of April, 1899, Mrs. Eddy writes: "Stand by the limpid lake, sleeping mid willowy banks dyed with emerald; see therein the mirrored sky,—and the moon ablaze with her mild glory will stir thy heart. Then, in speechless prayer, ask God to enable you to reflect God—to become His own image and likeness—even the calm, clear, radiant reflection of Christ's glory, healing the sick, bringing the sinner to repentance, and raising the spiritually dead in trespasses and sins to life in God."—*G. H. C.*

TESTIMONIES FROM THE FIELD

THE earnest desire that my experience in Christian Science may be helpful to some one else in the journey from sense to Soul, prompts me to try to tell how much I have to be thankful for. While still in high school, an agnostic shook the foundations of my religious faith so completely that for many years doubts and questionings were always with me. Although I continued my church relations, I was constantly seeking in vain for something deep and spiritual, but most of the sermons I heard were a disappointment. At college the course in psychology plunged me into more unanswered questions. The professor discussed at length the control of mind over matter, or matter over mind, saying there seemed to be evidence on both sides, and finally dismissed the subject with the remark that matter and mind are so essentially different in their nature, that it is as impossible to conceive of one of the two influencing the other as to boil water with the theory of evolution. Throughout my college course, other questions as to man's origin and destiny were raised only to be left unanswered.

In the spring of 1907 a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned to my mother, and while the book was in the house I picked it up, expecting to be able to continue criticizing what I had supposed Christian Science to be. The first reading was a wonderful uplift! I had not supposed anything like it had ever been written. The book held me; I continued my reading in almost breathless expectancy, at first fearful lest it should not stand the test of really being that for which I had been searching. It often contradicted my previous religious doctrinal instruction, but never once did it contradict or misinterpret the Bible! My questions were all answered, every doubt vanished. I read that "harmony in man is as real and immortal as in music. Discord is unreal and mortal" (Science and Health, p. 276), and the spiritual interpretation of the 23rd Psalm as given on page 578 appealed to me most of all. The reading of this book healed a catarrhal condition, also my eyes. The passage between my nose and throat was as clear as though it had been operated upon. For almost a year my glasses had never been off except during sleep, and an oculist had told me that

I would always have to wear them for far-sightedness; now they were simply laid aside without effort. There was no longer even the shadow of a doubt. I knew that Jesus was the Christ, and that he did perform every healing work that the Bible tells us he did. I knew this because I experienced in my own life the power of God to heal. Unspeakable love and gratitude fill my heart for her who has broken this dream of life in matter and revealed man's true nature.

During the past three years Christian Science has enabled me to solve every problem in daily life,—colds, the supposed effect of poison oak, and a boil in my ear have all been overcome by this healing truth. A very severe attack of croup was overcome for my baby boy by three treatments. I had one treatment in Christian Science before baby was born, and the birth was so natural and easy that to me it was a wonderful demonstration of God's ever-presence. I was too young in Science to remain on the mountain-top, because of pride, selfishness, and self-seeking, and I must slowly but surely work my way through the valley up to the glorious heights of Christian Science. I here refer to a most serious trouble with the breast, which, even with a practitioner's help most of the time, yielded only after two months' work.

Before I knew anything of Christian Science my regular dentist had refused to attempt to extract a wisdom tooth which was growing irregularly. He said the only means of extracting it was by the use of an anesthetic, so that the bone could be cut open and the tooth lifted out. He said it was work for a specialist and that he would not attempt to do it. A dentist holding an official position at the colleges offered to extract the tooth by giving the anesthetic; but the work was delayed, and after experiencing the marvelous power of Christian Science, I at once decided to try that on the tooth first. In this connection the following passage from Science and Health impressed me, and was a great inspiration: "Judge not the future advancement of Christian Science by the steps already taken, lest you yourself be condemned for failing to take the first step" (p. 459). My teeth certainly offered a field for work. The dentist had been treating a sensitive condition at the roots of my teeth, saying he could relieve the condition but could not heal it. With a practitioner's help I took up this problem,

and the results have been more than I could ask or think. For about a year the Scientist treated me once or twice a month. Last winter it was found that the tooth which had troubled me was now growing forward in such a way that the operation would be less difficult. Two dentists did the extracting, and it is with great joy that I tell of their respect for Christian Science. They wanted me to take some drug to counteract the effects of the cocaine, and when I asked them to do the work without the use of cocaine they consented. In three quarters of an hour it was all over, and I felt as fresh as though nothing had happened. The 10th verse of the 41st chapter of Isaiah and the "scientific statement of being" (Science and Health, p. 468) were my assistance that afternoon. I forgot all about the former sensitiveness at the roots, and that vanished at the same time.

Often in making a demonstration it has been such a help to me to see the condition to be overcome as nothing compared with the demonstrations which others have made in Science. Until we can see all disease as nothing this thought is very helpful, but with greater understanding it will not be needed. These demonstrations have led me to spiritual heights, where as I look back I rejoice. Thorns "in the flesh" when rightly met lead one to cling to Science as he might not otherwise have done. There is more and more work to do, but I am trying patiently to realize that perfection is reached only by constant effort. My gratitude for Christian Science is unspeakable, and I rejoice more because of the peace and happiness it has brought me spiritually, than for any and all the physical healing, although for that, too, I am grateful. Christian Science is indeed the promised Comforter that leads into all truth.

Mrs. Beulah Hook Mazza, Corte Madera, Cal.

[A certificate from the dentists who performed the operation to which Mrs. Mazza refers in the above testimony, states that no anesthetic, either local or general, was used. The names of the dentists will be furnished to any one who wishes to make personal inquiry.—EDITOR.]

THE benefits which Christian Science has brought to me are so many, so great, that it would be impossible here to do more than hint at what I would like to say. For about

eight years I had been a mental and physical wreck; I had no strength, and was almost afraid of my own shadow. I am considered a clear-headed business man, but I was so possessed with despair, during what I now call my delusion years, that even a business letter was for me out of the question. I was irritable, impatient, selfish, and upon slight provocation ill-tempered, with no consideration for others. All hope of better health had been given up and I was indeed in a melancholy plight. For years I had consulted the most eminent doctors and specialists in London, but all they did was to hand me over to the nurse, as I was said to be beyond cure. I may mention that I had been a church-member for over forty years, and was considered a religious and very orthodox man, but neither doctors nor church helped me in the hour of my need, so I received no lasting benefit. Such are a few hints of my mental and physical state when I began to study Christian Science.

About three years ago I had a long conversation with an educated lady whom I have known for many years, and who had become a Christian Scientist. I promised her that I would read "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I did forthwith. I read and reread it for many months, without prejudice, but with little or no faith that I should get any benefit. Like many others, in my ignorance I thought I knew all about Christian Science and had no need of teaching. Then I began to attend the Wednesday evening service, and this I did for about twelve months, when I began to apprehend the truth which God, through Christian Science, has revealed to me. It has truly been a revelation, bringing into my daily life sunshine and many blessings beyond words to express. I can but say that my gratitude to God overflows for the many new blessings I enjoy.

I can truly say that my private and public life have greatly changed, and no doubt for the better, as many I come in contact with daily would bear witness. I have now no worry, or even anxious thought, the dreams of past years have gone, and I have a wealth of peace and serenity of spirit with no limit. Perhaps the strongest point is that I have been back to business in London for over two years, and am in normal health, looking, I am told, twenty years younger than I did a few years ago. The evil is now cast out of thought, and I begin to have a clear view of what God's world is. I am

still a student of Christian Science, and hope to add to this testimony later, but I can truthfully say that I have been changed from weakness to strength, from fear to love, from sickness to health, from earth to heaven.

James Davies, London, England.

WHEN Christian Science came to me, it found me seemingly at the very edge of the grave, material remedies having failed to help me. From childhood I had been frail, and despite an almost indomitable will, this resulted in a condition of chronic physical suffering punctuated with seasons of complete collapse. From childhood my eyes had been the source of much suffering, and for twelve years I had worn glasses. Different specialists agreed exactly in their diagnoses, each saying that I should be obliged to wear glasses always, as the only relief that I could expect would come through lenses fitted to my eyes, and that every twelve or eighteen months stronger ones would be demanded.

Headache had been a lifelong companion, and stomach and bowel trouble developed to such a degree that a normal condition was unknown. Especially was this true after passing through a lingering siege of fever five years ago. But the greatest trial of all, that which gave me more misery than all the others, was a nervous disorder which seemed to baffle all attempts at cure. Three times did I experience the untold agonies of a complete breakdown, and sleeplessness, an affliction of years' standing, added its terrors. Finally, melancholy settled down upon me, yet until this came I had possessed a bright, hopeful spirit, always looking forward to the time when I should be perfectly well. So, when the dreadful depression came, and grew yet more dense, all seemed lost indeed. There seemed nothing to do but die, and death at times appeared to be even inviting.

In this condition the third and worst attack came upon me. After about six weeks there was added a stroke which affected one side. This was followed by indications of the approach of another, throughout the rest of the body, and convulsions were of daily occurrence. I then turned to Christian Science. A dear friend brought a practitioner to my bedside, and her words were so full of reason that I could not get around them, and so full of hope that I clung to them. At the same time I wanted indisputable proof of

the efficacy of this treatment. This seemed necessary to me then, because a plan had been previously made according to which I was to come to California early that summer. My illness delayed the trip, but even then I was only waiting until I should improve sufficiently to undertake the journey. Because of reasons entirely disconnected with my illness, it still seemed the best thing to do, the practitioner agreeing fully. But I felt that since I was to make the change anyway, I might afterward be tempted to think that it was the change of climate that did the work; hence my wish for an indisputable proof.

The thought came to me to make that test on my eyes, and I asked her, "Can Christian Science cure my eyes?" The answer was calm, sweet, and assuring: "Just as easily as anything else." I gave myself into her care, and the quick results in regard to every phase of my illness were so wonderful that they were a marvel to all who witnessed them. I have never worn glasses since. The healing in that respect was almost immediate, as the only discomfort I experienced was from occasional flashes of light before my eyes, but in two weeks these had ceased. Almost immediately after my first treatment the spasms were stopped. My strength increased, appetite revived, I slept like a babe, and the distressing gloom was pierced. In ten days I was able to make the trip, alone, from Pueblo, Col., to Long Beach, Cal. After a few weeks I was obliged to have more help, but I also commenced the daily study of the Lesson-Sermons, and after a brief period—not over a month—I was able to forego the help of the practitioner. In four months I was able to take charge of a small school, thus resuming my work as a teacher after an enforced lay-off of three years.

At the present time, over two years having elapsed, I can heartily say that I am well. For this marvelous physical healing I thank God! I thank Him, too, for the wonderful transformation of my mind. Truly, "He sent from above, he took me; he drew me out of many waters." Above all this, I thank Him for my new appreciation of the Bible. I had always been an earnest student of the good Book, but in these two years I have gotten more from it than in all my previous life. It is indeed becoming a "light unto my path," and for this I am even more grateful than for the physical healing.

In thanking God for all these blessings, I thank Him, too, for the beautiful character through whom he has given to this age the great revelation of Christ, Truth; and humbly, gratefully, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Myrtle Reid, Long Beach, Cal.

A RECENT visit to the little island of Guernsey forcibly reminded me of my former holiday there, about five years ago. I was then visiting a former matron in whose hospital I had once worked for two years as one of the nurses. She became alarmed at my rapidly increasing weakness, supposedly caused from Bright's disease and other ailments, and, though she knew nothing about Christian Science, she advised me to try it, saying that it could not do me any harm even if it did not do me any good. Through ignorance and prejudice on the subject I held out for several weeks; then, becoming desperate, I resolved, while attending a lecture on Christian Science, to ask for help. This was most lovingly given me, and physical troubles from which I had suffered all my life soon began to disappear, eventually doing so altogether; but the spiritual understanding which came through the study of "Science and Health with Key to the Scriptures," and the glorious light which our textbook throws upon the Bible, seemed even more wonderful to me.

I am increasingly thankful for the steady supply of spiritual food which reaches us through the *Journal,* the *Sentinel,* the *Monitor,* and other Christian Science literature. My gratitude to our Leader for the example she has given us cannot be expressed in words. May I prove a little bit of it in my life!

Mary A. Blanch, Weston-super-Mare, England.

I FEEL that I have been tardy in acknowledging all that Christian Science has done for me. Until the last seven years, I was a sufferer from asthma in its most difficult form. Every kind of material treatment had been tried, but with no lasting good. As time went on the trouble increased and brought the most distressing effects in its train. I was shattered in mind and body, and my outlook in life was of almost Egyptian darkness. Christian Science was then brought to me by a very loving friend of my girlhood,

who knew all about my suffering. She is a Christian Science practitioner, and I put myself under her care. Although we had not met for years and I knew little or nothing about Christian Science, I had complete trust in my friend, and it was not very long before I felt that I had cast my net "on the right side," and that I had taken hold of something that I must hold fast.

Very soon the enemy became less and less evident, and my general health improved so much that my friends frequently remarked upon the change. Now I am well, and although I had other troubles which came in the train of the so-called asthma, they have all been overcome by the truth. Instead of being a woman who lived constantly in dread of illness, I am perfectly free, more active in my movements than I was when much younger; altogether, I am a new woman. The fear of climate has been overcome; last summer I was able to have a good holiday near the sea, whereas before I dared not go there, or if I went had to return at once.

For all the blessings I have received in Christian Science I am thankful to God, and I have gained a clearer sense of man's relation to Him through the revelations of Truth given us by our much loved Leader, Mrs. Eddy.
Mrs. E. D. Watson, Dubbo, New South Wales, Australia.

In November, 1905, I was healed in Christian Science of the liquor habit, and in May, 1908, the tobacco habit suddenly left me. I have also overcome the prejudice held by me against woman as man's copartner in human affairs. I am grateful to God for these and for the numerous other blessings which I have received through the teachings of Christian Science. So many are they that, if I recounted them all daily, it would leave me but little time to think of the things I once thought I ought to have but did not receive. I find, however, that we must constantly watch and pray, and give heed to our Leader's earnest admonition, "Christian Scientists, be a law unto yourselves that mental malpractice cannot harm you either when asleep or when awake" (Science and Health, p. 442).

I am grateful for having been admitted to membership in The Mother Church in June, 1909, and this membership I consider is the best tribute we can pay to Mrs. Eddy, as we thus plant ourselves firmly by her side in the progress

onward and upward of Christian Science. We can perhaps never fully appreciate our Leader's personal work, nor realize that of "Science and Health with Key to the Scriptures," but we can at least show to others that we are trying to do so by faithfully following Mrs. Eddy's example and teaching.

I have held many public offices here, and my being in Science is well known, also what Truth has done for me. I close with grateful thanks to our Leader, and to God, who is first and last.—*Alvin H. Pickens, Denver, Col.*

[Translated from the German]

Our daughter had been suffering for two years with a severe nervous trouble, so that her limbs became distorted. The spasms were well-nigh continuous during the last period. All the physicians in the neighborhood and some from a distance were consulted, but it all was of no avail. My wife and I would often say to each other that if God did not allow a miracle to be performed we should have to give up our daughter as incurable.

We then heard of Christian Science through acquaintances, and immediately applied to a practitioner in Hannover. She came to see us upon our request, and after the first treatment the terrible attacks ceased. In six weeks' time our daughter was entirely well and able to go to school, which had been impossible for her during all this time. This is to us a wonderful proof of God's omnipotence, as taught and explained in Christian Science. We give this testimony with a feeling of deepest gratitude to God, and also to our dearly beloved Leader, Mrs. Eddy. *W. Boeker, Heddinghausen, Kr. Luebbecke i. Westph., Germany.*

We have been so much benefited by reading the testimonies published in our periodicals, that perhaps some one, hungering for the truth as I was, may be helped by reading of our joy in Christian Science. My son had witnessed my instantaneous healing, through the application of the truth, in a well advanced case of a throat affection (after having cared for me previously, in an attack of four weeks' duration, at which time the throat had to be lanced); but, as he was then in good health, he thought there was no need to look into it for himself.

When he was taken with an aggravated attack of rheumatism, he asked for the family physician, who called regularly for twelve days. The doctor frankly admitted that he had tried every remedy known to his profession, and that we should have to be patient, and let the disease wear itself out. He added that he feared my son would have to make a change in his business, as having his hands in chemicals and cold water nearly all the time was probably the cause of his trouble, and he would likely suffer so long as he remained in his present employment. This was God's opportunity, for it had taken years for my son to acquire his business knowledge, and he was devoted to his work.

Help was asked by him from a Christian Science practitioner, and he was instantly healed, going to his work in the rain the next day. In the four years since then, until a few months ago, he has had no return of the trouble. In the mean time, we had moved from Chicago to Los Angeles, Cal., and had been here but a few weeks when the old difficulty came back with great pain, and bringing fear to our sense, as we were strangers here. After four days of suffering we asked for help; but as the suffering was not quickly met, we telegraphed to our practitioner in Chicago. In two hours our answer came, in a cessation of pain, the fever all gone, and the next day only a little stiffness remained to remind him of the experience.

We have had marvelous proofs, in our little family, of the absolute presence of God, in instantaneous healings by both present and absent treatments; and the uplifting that follows these satisfying demonstrations of God's power and love is indescribable to any one outside of Christian Science. It must be experienced to be understood, and after once experiencing it one can no longer doubt. Our hearts overflow with gratitude to God; also to our dear faithful Leader.

Mrs. Kate C. Meriman, Los Angeles, Cal.

I CANNOT express in words my gratitude to God, and to the revered Leader of Christian Science, for the moral, physical, and spiritual help I have received through this wonderful revelation of Truth. For five years I had been a constant sufferer from distressing ailments, namely, sleeplessness, heart trouble, and other discordant conditions. I

scarcely met a friend without being told how bad I looked, and I had no reason to doubt it. I had treatment from many physicians, also from a specialist, etc., but all to no avail. From some I received temporary relief, from others none.

A friend advised me to try Christian Science, and after everything else had failed, when I was discouraged, weary, and sick at heart, I reluctantly agreed to do so. In two weeks' treatment I was healed, and had learned to love and trust God instead of entertaining the false mortal sense of dread and fear so prevalent in my former condition. I had been a church-member for years, but found that what I most needed was not taught there, namely, God's willingness and power to heal. I was taught to be prepared for death, and told that salvation would follow, but this teaching did not supply my present need. Weary with pain and athirst for spiritual food, I seemed to come to Christian Science without hope in God or faith in man.

This great subject of Christ-healing which our Master endorsed and practised seems to have become as something remote in history instead of being a power in the Christian churches of today. If Jesus proved the presence of the Christ by his healing work, then this healing should be a most vital part of our religion. Nevertheless, thanks to the tireless labors of our revered Leader, Isaiah's prophecy is being fulfilled through "Science and Health with Key to the Scriptures:" "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." I am thankful to Mrs. Eddy for walking so closely in our Master's footsteps, and can only express my gratitude by following her teachings and trying to assimilate more of the divine character.

Mrs. Alpha Grosshans, Parsons, Kan.

CHRISTIAN SCIENCE found me in sore need of moral regeneration. I had known of it for about twenty years, in fact as a boy I attended a Christian Science Sunday School; but, like a great many other young people, I cordially disliked to be cooped up a minute more than was absolutely necessary, deeming Sunday a sort of holiday to be devoted to recreation and rest. When, therefore, I became the dictator in the matter, I ceased to attend the services, and for approximately six years I avoided

church, being but once during that time inside a place of worship. Of course I had heard religion discussed to a certain extent, but I esteemed my own common sense too highly to allow myself to be influenced by any such flights of fancy. The theory of material evolution seemed to me more rational than that of any personal God who dominated a heaven and hell of physical proportions, so I relied upon matter unreservedly, and began to look to the senses and to follow them as chance dictated.

I was content to accept events as they occurred, and without question to submit to the temptations that befell and the train of ills they brought; but one day I awoke to a startling fact. I found that I was forming habits which were mastering me, and that they led straight to ruin. I was in a dilemma. Suppose I should give up sense testimony? I knew then that I should have nothing left, and yet I could not keep on living the life I had. The first real seeking for something higher and better had come, and that unconscious prayer was answered. I was studying law at the time. This particular day was rather sultry, there was nothing of special interest in the office, and I felt too indolent to go out, so I went to the bookshelves to see if I could find some light book to while away the time; but all I could find was a Bible. I had never read a chapter in the book previous to this, and my views regarding it were rather hazy, but I opened it at the New Testament, and found it so interesting that I never stopped in the days following until I had finished it.

As I read a sense of peace arose, and the weight I was carrying seemed lighter somehow; but as yet I had a very poor concept of what it all meant, beyond the history of a remarkable man, so I naturally enough turned to a commentary on the Bible. As my people were Scientists, that book of course was "Science and Health with Key to the Scriptures" by Mrs. Eddy, and what a storehouse it proved to be! It did not take long to find out that my boasted common sense was a trifle too common, so common that it was a drug on the market. I found that my sense testimony was nothing but a taskmaster, making me believe in a power which had no real existence. The scales fell from my eyes, and I saw,—saw myself as I was, weak, vacillating, degraded, so that when the burning light of Truth fell upon that picture it made me bow my head in

shame. But out of that ignominy and abasement I saw the light shining steadfastly; a light that was not of me, but yet was with me, pure and undefiled.

My physical emancipation did not come all at once. The vices I had contracted proved obstinate. At first I did not understand this, but afterward I remembered how Christian Science had been offered me, and that I had turned from it. But the growth went on; more and more the truth was revealed, so that even in doubt and despair was found hope and faith. One of the evils in which I had become enmeshed was the tobacco habit. I had indulged it several years, so that at this time I was smoking heavily. I had once given it up for about three months by will-power, but I was glad to get back to it again. This time, however, I took treatment, and to my astonishment I found that I really had no such overwhelming desire for it as I had thought. For three days I experienced this, and then I thought I would try to smoke; but the experiment was sufficient for all time. I then and there threw away all my tobacco, and never since have I touched it, nor have I had any desire to do so.

I could enumerate many more instances, ranging from common ailments to a fever, all of which were overcome in Christian Science. These all pale, however, before the great spiritual uplift experienced. Beside this the physical benefits are secondary considerations, and even the light they brought could portray but faintly the joy that has become mine through Christian Science.

Charles R. Hatch, Oakland, Cal.

It is over two years since I first began the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. At that time I was in Phœnix, Ariz., trying to find relief from lung trouble. I had been told by doctors that I positively could not endure another winter in the North. After leaving school I spent one summer in Tacoma and Portland, but came home in the fall worse than when I left. I then went to Phœnix, where I lived in the open air, followed the rules of hygiene to the best of my ability, also tried other remedies; but at the end of five months I was forced to admit to myself that I was gradually losing. I became very despondent, and was without hope of recovery.

It was at this time that the lady with whom I was staying placed some Christian Science literature on my cot, which was out in the yard, in the shade of the trees. The reading of that literature opened a new world to me, for the logic and reasoning were wonderful to me. I called upon a practitioner, and through her help was able to return home within three months, well! I had gained a good deal in weight, and shortly after returning home I accepted a position on a government survey. This took us along the summit of a range of mountains, where I worked in snow and rain, many times being wet and cold all day, but I came out of the hills that fall in better health than I ever had before. Since that time I have returned to school and finished a term, gaining steadily in health and happiness.

My mother also has accepted this truth, and has been lifted from a state of semiinvalidism, in which she had been most of the time for the last twenty years, to better health than she has ever experienced before; while my younger brother has been healed of heart trouble, which had forced him to leave school. We are all thankful to God for these many blessings, and grateful to Mrs. Eddy for showing mankind how to receive them. When I glance back at my condition before I knew of Christian Science and then compare it with that of the present, my heart is filled with gratitude. I hope to gain a greater understanding of Truth, and to become and remain worthy of the name Christian Scientist.

Leo W. Baker, Missoula, Mont.

[Translated from the German]

For five years I suffered from an abdominal complaint. I was treated by seven physicians, and had used all kinds of remedies, but the awful pain did not grow less. Then an operation was performed which seemed to bring relief, but a few weeks later the pain again grew so severe that I was unable to do any kind of work. I again underwent medical treatment, and one year later I had another and much more serious operation performed. After a very short while the old trouble returned, and in spite of all the remedies which the physician prescribed it grew worse all the time, so much so that I was unable to walk. The physician then said that I would not get well under this kind of treatment, and that

I must submit once more to an operation, which this time would be very serious. He said that only in this way could the severe uterine complaint, as well as the numerous internal growths, be done away with, whereby alone I could regain my health.

I was very much afraid at the thought of having to go through this operation, as I was convinced that I should not live through it, but three days before the time appointed, I heard of Christian Science, and I cannot describe the feeling of joy which I experienced; not that I intended to take treatment at once, but I was glad at the very thought of not having to submit to the operation. I then heard that Christian Science meetings took place once a week, and I attended the same as often as I could. I did not then understand much of what was being said, but the fact that I was occupied in thought with what I had heard in those meetings made me forget both the physicians and the remedies. I sent in my name for treatment, but had to wait seven months until I could be received. When I first went to a practitioner I was very doubtful as to my recovery, but when after three treatments I was able to step firmly, I was fully confident that I should regain complete health. With five weeks' treatment I was absolutely well.

Nine years have gone by since I was treated, and during this time I have been able to perform any kind of work. I cannot be grateful enough for Christian Science.

Frau Anna Wilke, Hannover, Germany.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

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The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
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EDITOR'S TABLE

TAKE NOTICE

I HEREBY announce to the Christian Science field that all inquiries or information relating to Christian Science practice, to publication committee work, reading-room work, or to Mother Church membership, should be sent to the Christian Science Board of Directors of The Mother Church; and I have requested my secretaries not to make inquiries on these subjects, nor to reply to any received, but to leave these duties to the Clerk of The Mother Church, to whom they belong.

MARY BAKER EDDY.

Sept. 28, 1910.

THE question of healing the sick by prayer, which came up for consideration and discussion in the convention of the Protestant Episcopal church recently held at Cincinnati, aroused great interest, and *The Cincinnati Enquirer* sums up the action of the convention at the session wherein this question was argued, as follows:—

The question of healing by prayer was put directly before the Episcopal convention at yesterday morning's session of the House of Deputies. Miracles, it was granted on all hands, are possible and being daily performed.

The failure of the Episcopal church to perform more healings was declared to be its own fault—that it had thrown away the gift and must recover it to compete with Christian Science. The single mode of healing, however, which was proposed, an office for the unction of the sick, was rejected. The clergymen by a great majority favored it as affording some step toward a fuller healing ministry. The laity opposed, because they felt an office of unction would repel many who already find it hard to believe in the gospel, but chiefly because the office seemed too mechanical and without the efficacy claimed for it. By far the majority of the members of the House favored the office, and had it been put to a *viva voce* vote, it would have been

carried. Defeat came at the opening of the roll-call, when the Minnesota delegation called for the vote by clerical and lay deputations.

The office carried strongly among the clerical deputations, but was lost by five dioceses in the lay vote, and so was cast out for a failure of the orders to concur. The strength which the office brought out caused no little surprise throughout the convention.

It would seem from the above and from detailed reports of the speeches on this question, that the healing of the sick through the office of prayer was looked upon as a miracle, or even, as it was declared by one of the speakers, supernatural; and it was just on this point, judging from indications, that the difference of opinion between the clerical and lay members of the convention came strongly to the front.

The advance that has been made in theology in the last half century has been largely along the line of the elimination of the miraculous or supernatural and the bringing about and acceptance of an understanding of the Scriptures which is logical and consistent with the nature and power of God. This understanding of the Scriptures, which has knocked at the doors of both clerical and lay members of the churches, and has met with more or less hospitality, is destined to readjust—and is readjusting today—the dogmas and doctrine of all the churches; nor is it too much to claim that Mrs. Eddy's discovery of Christian Science has been the most potent factor in this readjustment.

Mrs. Eddy has contended and demonstrated, as an essential factor in her discovery, that the so-called miracles of Jesus were not miracles in the commonly accepted meaning of the word, that they were but the operation of a divine law which Jesus understood, and which he declared should be within the apprehension and experience of every one of his followers, when he said, "He that believeth on me, the works that I do shall he do also." This understanding is consistent with the divine nature, and no other understanding of the healing works wrought by the Master is consistent with the unchanging law of an all-wise creator. It is inconceivable that God's law, will, plan, or divine direction of the universe is not perfect in every respect, or that it needs readjustment in individual cases.

Jesus said that he came to do the will of the Father,—to be about his Father's business,—and there can be no doubt that he not only knew the divine will, but also in his ministry to the sick and distressed was acting in accordance with it. If sickness is real in the sense that it is a part of God's universe or of His creation, it is hardly in keeping that he who came to do the divine will should have gone about, as

we read, "healing all manner of diseases"—destroying them—and should have commanded his disciples to do likewise.

Much as the world may try to avoid the real issue, the fact remains that the healing of the sick by spiritual means is not miraculous, but, as Mrs. Eddy has said, "divinely natural,"—the natural result of a spiritual law whose workings tend to the casting out and destruction of all that is unlike God, good, and therefore unreal. Not only is the healing of the sick as taught in Christian Science shown to be the natural result of an apprehension and utilization of this spiritual law, and therefore removed from the plane of the miraculous, but it is Christian, and necessarily a part of the practice of Christianity as taught and commanded by the Master himself. With due respect to the *Enquirer,* it does not seem possible that it correctly states the sentiment of the convention in saying that it was the desire of the great Episcopal church to "compete with Christian Science." We would rather believe that the impulse of true Christianity is so great within that church that it is forcing a recognition of the indivisibility of the Master's teaching.

ARCHIBALD MCLELLAN.

THE last month has witnessed a stirring fulfilment of Ezekiel's prophecy: "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is." The eternal law of perfection, of absolute right, of unswerving justice, makes unceasing demand upon men and nations, and none can stay its operation until judgment is everywhere laid to the line and righteousness to the plummet. In the 9th chapter of Isaiah we have a graphic picture of human conditions, and the prophet tells of the coming of a great light to them that were in darkness. Then the rod of the oppressor is broken and the yoke lifted from the shoulders of the oppressed. He shows us a battle-field, where there is "burning and fuel of fire,"—the fire which consumes all that ought to be destroyed. It is in the midst of all this that a child is born,—a new idea appears,—and we read: "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

When at length the one came who is today held to be greater than any of the kings of the earth, his coming was

announced by the heavenly message: "On earth peace, good will toward men;" and when he reached manhood, his ministry made good the angelic promise. But erelong we find him, after commissioning his disciples to "heal the sick, cleanse the lepers, raise the dead, cast out devils," saying to them: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." This shows that there can be no armistice between right and wrong, Truth and error, for every ray of light, like a flashing sword, pierces and dispels the darkness.

Toward the close of Jesus' earthly ministry, he sought to prepare his followers for the great and inevitable struggles which should precede humanity's final redemption from all evil, these being, as it were, the birth-throes which foretell the coming to men of the life which is life indeed. He warned his followers against all that should falsely claim the name and authority of Christ; then he foretold strife among men and nations,—persecutions, tribulations, wars,—but he at the same time said, "See that ye be not troubled," an admonition to which the student of Christian Science will give earnest heed, especially when those conditions are present in human consciousness which the Master foretold, namely, "distress of nations, with perplexity; . . . men's hearts failing them for fear." How good at such an hour, at any hour of fear and distress, to recall these assuring words, "See that ye be not troubled;" "There shall not an hair of your head perish."

Matthew, Mark, and Luke give this wonderful discourse with remarkable agreement in their statements, which shows how deeply the discourse must have impressed those who heard it, and, in turn, those to whom it was told in later years. Then as now, many were eager to know "when" the final change should come, but the great Teacher intimated that it was not a question of time—rather a question of human responsiveness to Truth's appeal. He did say, however, that the gospel—his gospel—which saved men from all that is unlike God, must first be "preached in all the world for a witness unto all nations: and then shall the end come;" not the end of God's creation, but the end of belief in, and acceptance of, that which God did not make,—the end of injustice, of hatred, oppression, tyranny of every sort, of sin, disease, and death.

Nothing is more sure than that this gospel is now being preached throughout the world, "with signs following" as

never before in human history. Christian Science is rapidly encircling the globe with its message of healing and of peace to all who hear and heed. Its ministry does not call for a priestly order, but it does demand consecrated workers who are ready either to defend the cause of right or to heal the sick and sinful. Sometimes one can only preach the gospel by living it, but this is always a convincing plea in the end. Again there are others who can with boldness and eloquence arouse the self-satisfied and the timid to dare and to do for Truth's glorious cause. There are, alas, too many asleep, lulled by the delusion that death will right the wrongs which seem to prevail here and now, but this was not the Master's teaching, nor is it that of Christian Science. In calling us to liberty's "crusade" (Science and Health, p. 226), our revered Leader tells us that we must stand for "the rights of man as a Son of God," and no less; and she tells us that true freedom is won "not through human warfare, not with bayonet and blood, but through Christ's divine Science,"—the Science that will overturn until right reigns supreme. Well says Mrs. Browning,—

O Lord of peace, who art Lord of righteousness,
Constrain the anguished worlds from sin and grief,
Pierce them with conscience, purge them with redress,
And give us peace which is no counterfeit.

ANNIE M. KNOTT.

THE thought is not infrequently ventured that we are living in an age of marked intellectual freedom, and by way of contrast reference is often made by Christian writers to the times of Bruno and of Columbus, when the great body even of so-called educated people were in such abject subserviency to ecclesiastical traditions as to be ready to subject to the *auto da fé* all those who dared to maintain a conflicting opinion. This freedom from the domination of old ideas, simply because they are old, is generally regarded as most pronounced in the United States, and especially in "the Athens of America," and it is the more surprising, therefore, to find a Boston religious publication, of late date, discoursing upon "The Privilege of Pain" in a way that reminds one of a poet's saying, in praise of sadness, "Who suffers conquers . . . to woman in particular hardly comes the gracious gift of sweetness till her soul has been excavated by pain."

This writer quotes approvingly the statement of Edward

Payson, that all his dreadfully afflictive experiences were necessary and good, and cites the case of a sweet innocent, a noble little girl whose sufferings for years were "indescribable," but who, despite them all, is said to have had a wondrous patience and peace, so that the results were "higher than heroism, better than philosophy," and altogether "worth while"! Summing up his sense of things, the writer says: "He who trusts God implicitly and holds to His immediate agency in all events, has the firmest possible ground beneath his feet. Whatever Love divine appoints is certainly to be reckoned a precious privilege, an undoubted benefit, a peculiar and carefully selected favor, opening to us a rare opportunity of entering into the special secret of the Lord." The salient features of the teaching thus given prominence in an authoritative organ of one of the largest evangelical bodies, cannot be overlooked or misunderstood, and they are these: that God is the "immediate agency in all events," including the infliction of suffering, and that we should therefore accept His impositions, however cruel and long-continued the torture they involve, as a "precious privilege."

Christian Science does not question the logic of this teaching, though unequivocally regarding it as both unscriptural and untrue. For him who accepts the premise laid down, who believes that the conduct of God is not legitimately subject to the judgment of our moral sense, and that in keeping with His infinite goodness and wisdom He can and does afflict the innocent and responsive for their betterment,—for such a one it is not illogical to conclude that the most trying experience of pain should be "reckoned a precious privilege." It follows, however, by the same process of reasoning, that it would be wholly inconsistent and out of keeping for those who hold these convictions to try to escape from this divine schooling, since this would be to dishonor spiritual opportunity, and thwart the divine purpose.

If sweet-willed children are the recipients of a heaven-sent blessing when subjected to the rack, then surely their friends have no right to rob them of their inheritance by medical or other means, and not only should much that has been most indecorously said about the ethics of the inquisition be withdrawn, but all those who entertain this concept of the divine government should cease their really blasphemous efforts to interdict the consummations of God's great

plan. Logic has an awful insistency. If it is once permitted to fasten itself upon one's thinking, nothing in heaven or earth can break its hold, and hence there is absolutely no promise of peace to the superstitiously credulous save in an entire aloofness from its companionship.

It is to be noted in this connection that, when unmuzzled, the universal moral sense of right invariably rises up in protest against the assumption that man is more just than his Maker, and it thus comes about that this philosophy which declares God to be "the immediate agency" in the torture of innocency has always proved altogether unsavory to those who have any disposition to do their own thinking. Some of these, however, as the result of the inertia of habit, or out of false regard for supposedly sacred teachings, may try to believe that, since God's ways are not as our ways, we have no right to subject His asserted doings to the requirements of consistency, and it would be well if all these should remember, just at this point, that the Scriptures everywhere encourage the habit of anticipating the probabilities respecting God's attitude and disposition in the light of that fatherliness with which we have all become familiar. "Like as a father pitieth his children, so the Lord pitieth them that fear him," not only epitomizes the teaching of the 103rd Psalm, but of unnumbered other passages of Scripture in which this ground of expectation is clearly commended. Said Christ Jesus: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Responding to these intimations that we should think of the expressions of divine Love in terms of a pure human affection, the heart of humanity instinctively rebels against the teaching that God can pursue a course toward innocent sufferers from which any mortal save a brute would revolt. It insists that "the Father of lights," who is "of purer eyes than to behold evil," cannot do wrong; and yet if, as this religious teaching declares, He is "the immediate agency" in all the pitiful tragedies of human experience, He must be held responsible for an order that is condemned by every civilized moral sense.

This belief in God's utilization of wrong to effect right, of undeserved punishment in order to bring about our purity, is the *bête noire* of much religious belief today, and yet it is plain that there is no escape from it so long as it is

believed that God is the only cause and creator, and that evil, the asserted power and phenomena of sin, disease, and death, are real. Hence it is that Christian Science has proved a veritable emancipator to unnumbered aspiring hearts. The teaching that "error, not Truth, produces all the suffering on earth;" that suffering and disease are the "self-imposed beliefs of mortals, and not the facts of being," and that they are to be "obliterated through Christ in divine Science" (Science and Health, pp. 386, 221, 231),—all this is coming to thousands of poor pain-bearers like the glad day's dawn to those sitting in darkness, and as they have entered into its realization and found freedom to think well of God, the freedom of true faith, and the health which pertains thereto, their gratitude for this Christ-Science and for the faithfulness of her through whose long wrestling it has come to them, wells up like a perennial spring.

Religious impulse has always conformed itself to one or the other of two orders of expression. It has either subordinated itself to ecclesiastical authority and believed what it has been told to believe (a course which inevitably leads both to solidarity and to superstition), or it has insisted on thinking its way into the realization of spiritual freedom, the Christ-man, which last is the true meaning of Protestantism. To consent to a teaching or point of view which vitiates the integrity of the divine nature, which by asserting that God is at liberty to do that which the whole spirit of the gospel would condemn in man, is not only to stultify the idealism of Christian faith, but to bring chaos into the whole Christian system of thought. Sin, sickness, and suffering pertain to materiality, and to that alone; they are not the phenomena of Life, but the beginnings of death.

Christlike character is to be attained not by our more or less successful efforts patiently to endure undeserved suffering at the hands of a God who in imposing it upon us would disclose His own unideality and unloveliness, but by so intelligently and continuously resisting every claim and consequence of materiality, through the coming of Christ, the realization of the allness, the perfection, and the ever-presence of Spirit, eternal Life, Truth, Love, that sin, sickness, and death are as fully and forever overcome as they were by our great Wayshower. Here Christian Science takes its stand for God and for His harmonious, and perfect spiritual kingdom and rule.

JOHN B. WILLIS.

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" For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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THE RIGHTS OF MAN

BLANCHE HERSEY HOGUE

IN an allegory in "Science and Health with Key to the Scriptures," Mrs. Eddy refers (p. 438) to some well-known and oft-quoted Scriptural passages as bearing upon the rights of man, and remarks concerning them that the Bible is better authority on this subject than Blackstone. Her quotations in this connection, to wit, "Let us make man in our image, after our likeness; and let them have dominion;" "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you;" and "If a man keep my saying, he shall never see death," recognize man's sonship in God and reveal the source of all his rights. The magnitude of the promises gives rise, naturally, to honest questioning; for human experience, aside from the lives of the master Christian and his disciples, has not witnessed their fulfilment. Either God's promises fail, or mortals have not understood them. The first is unthinkable; the second entirely possible. Then, if the sorry plight of mankind is due to its own blindness, instruction concerning things spiritual is the great need; and the coming of such instruction should, logically, make clear and enforce through God's promises all the rights of man and of manhood.

The Christian Scientist is convinced that Mrs. Eddy's work, supplementing the teaching and healing of the early disciples, sets forth the spiritual instruction necessary to higher discovery of the rights of man. He holds this conviction because he is able to enjoy through her teaching more of his rights; and he comes to them, because in the

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study of Christian Science thought clears concerning that which constitutes his rights. First of all, the student of Christian Science learns to distinguish between spiritual man, made in God's likeness, and the mortal sense of manhood that sins, suffers, and dies. He finds that as God's reflection he has the right to, and has Christlikeness; that as the offspring of God, as a spiritual idea, dwelling forever in the infinite divine Mind which is God, he is entitled to "power over all the power of the enemy," to the exercise of dominion, to the privilege of never seeing death, as opposed to that mortal belief of inheritance which is only a procession of fleeting pleasures, sin, sickness, and death.

Religious teaching generally, outside of Christian Science, has confused this sinning and stricken mortal with God's creation; has supposed God to be the Father of an imperfect creature; has believed that unless this mortal can have the dominion and the power, the promise is void. Christian Science lifts thought to see that the promises were not made to mortality, but to spiritual manhood; that only as thought is spiritualized is their meaning discerned, only as spiritual law is really obeyed, and the manhood of God's making shines in daily experience, are the promises fulfilled.

Christian Scientists are striving to show in their daily lives the manhood which God approves and protects. And as they succeed in obeying Him they find that the larger understanding of the truth about God and man begins to operate as law to care for them in the happenings of today. It is true that life eternal does not belong to anything mortal; but as mortal thinking is discarded for immortal understanding and immortal living, there is of course less sense of separation from God; less of the unprotected mortality in individual experience; and consequently less trouble. All that is right in human life is even now directly under God's care; and increase in righteousness naturally decreases the trouble-making elements.

In this way Christian Science heals and redeems. It reduces to nothing all wrong thinking and wrong living, so far as its teaching is applied, and so reveals the man and the manhood entitled to God's consideration. Thus Christian Science explains why, without its teaching, humanity has seemed so unprotected; and why with it, we receive the blessings growing from mental alliance with God and God's reflection. Christian Science would mean no more

than any dormant religious belief if it did not furnish a knowledge of Truth itself that is protective today. Did not the lame mortal walk, the sick one recover, the sinning one reform, under its influence, it would be but a statement of belief about God rather than what it is,—the living, active application of Truth itself to the present needs of humanity. The great value of Christian Science is that the spiritual understanding it unfolds operates as law to help the conditions of this very hour. What has been learned of Truth must actually destroy, by reason of its own lawful activity, both sin and sickness. This, be it remembered, because the mortality that has no rights is disappearing in the individual thinking of him who is consciously reflecting divine Mind and so becoming heir by divine right to all good; and this, of course, only as such a one makes his life as consistent and honest as he knows how to make it; not otherwise.

Christian Science stands, therefore, upon Scriptural authority, and declares that to know God correctly is the whole need and the highest right; and that in this understanding all human rights are embraced. It reveals, further, that those who believe in more than one Mind cannot logically claim the rights which belong to God's children. All must come to understand that God is the only Mind, and that this infinite Mind is everywhere present, caring for its own, in order to enter into man's birthright. The whole mortal sense of manhood, which seems to itself so important and yet runs the course of sin, sickness, and death, is, according to Christian Science, perverted belief; and it is this material belief which is involved in disaster.

Christian Science asks us to give up all belief that man can think separately from God, and so, wickedly. The indulgence of selfishness, self-will, self-interest, the pomp of the world and the pride of the flesh, with every self-seeking,—all this pertains not to man, but to mortal sense. It is the sense of selfhood apart from God which makes the wrongs of mankind, and a surrender of this gives place to right consciousness and all that pertains thereto. To rid ourselves of the belief that anything besides God and His manifestations exists, is to escape from the sense of material manhood and all its troubles. Christian Science reckons from God to man, and finds that the image of God must be Godlike; must be spiritual because God is Spirit; must be

loving because He is Love; must live eternally because He is Life. Christian Science classifies the material sense of man and the universe with the birth, growth, decay, sin, sickness, and death which it involves as the counterfeit of God's creation, and declares that as we cease to think materially and educate thought to identify itself with the divine Mind, trouble lessens and man's indestructible sonship in God becomes more and more apparent. Spiritual thought-processes are always right with God and right in all that they bestow upon us. And so to know God correctly and to think in ways that are Godlike, lays the only enduring foundation for all righteousness and for all human rights.

Basing our efforts, then, on an unselfed service to God and to our fellow-men, it is our right to have health, for it augments our usefulness. Sickness is all too frequently an unrighteous interruption. But we cannot go about seeking health in matter nor because of matter, and find it. Christian Science shows us that our right to health cannot logically be made manifest while we are permitting thought to believe disease or to invite its inroads by any subtle mental departure from Christlike thinking. We earn our right to health by reflecting divine Mind in all our ways. It is our right, too, to be happy. But ingratitude and envy, criticism and greed, will fill the heart with bitterness, and only by exercising our right to cast such thinking from us do we find ourselves truly happy; for joy is born of God and our right to it comes only through consistent Godlikeness. And surely we have the right, if serving God first in the affections, to good friends; to happy homes; to wholesome education and to pleasant occupation; to be out of debt; to find time for all that should be done; to avail ourselves of all order and system and progress; to be, in short, all that men and women should be.

By all means, too, it is the right of the Christian Scientist to prove what he knows to be true. It is the right of the practitioner to see the sick healed, the sinner reformed; and it is the right of the patient to be healed and to be reformed. Jesus did not ask us to submit to the ravages of earth and hell before reaching a far-off heaven. He declared the kingdom of God "at hand." So the Christian Scientist has divine authority for expecting his treatment, which is, indeed, if it be right, nothing less than God-governed thought, to result in good. It is the heavenly

right of enlightened prayer to transform human experience and fully and finally to overcome evil with good; and this because God's law provides that every truly spiritual thought shall externalize itself in a victory that positively demolishes sin and suffering.

The activity of pure spiritual thought enters human thinking like a process of cancelation, and any given belief in error against which it sets itself succumbs. The right thinking which Christian Science calls reflection of the divine Mind, can be definitely exercised to strike out of thought, as by this method of cancelation, specific evils. The old axiom that two things cannot occupy the same space at the same time applies as well to thoughts as to things. Good and evil thinking cannot mentally hold place together. The presence of good compels the absence of evil; and the appearance of spiritual understanding must by its own God-ordained law externalize itself in the intelligent and accurate removal of evil belief. And so it is true that he who yields his sense of personal rights to the constant practice of the divine right to understand God and to obey Him, will find the rights of man clearly established to him, and all his mental journeying a way of peace.

The human mind has every kind of notion as to what constitutes its supposed rights. Between the point of view which believes it has a right to whatever it wants, and the exalted outlook which holds as of value the right to sacrifice self for others, there lies a world of mixed belief upon the question. Christian Science redeems this situation. It comes declaring our right to increasing godliness; our right to speak peace to our fellow-men; our right to the kingdom of heaven here on earth; our right to all which Christ Jesus said should be "added" to the heaven-seeker. Christian Science has set about destroying the wrongs and revealing the rights of mankind; and its ministry shall not cease so long as Christian Scientists are found faithful.

THE power of an endless life of good,—
The law of Truth that shall not pass away,—
An endless love for the one brotherhood
Is God's great gift to all mankind today.

Agnes Florida Chalmers.

THE DIVINE SOURCE OF HEALING

SAMUEL GREENWOOD

THERE is no basis for comparison between Christian Science and other healing methods, for the simple reason that it is totally unlike anything else. Christian Science is a wholly spiritual system, and excludes the use of all material agencies, healing sickness and sin by the same divine Principle; whereas all other methods, including those which are called mental, rest upon a material foundation. While Christian Scientists do not discountenance the use of other means by those who believe in them, the frequent misstatement of their method of healing and the source of its power, makes it seem necessary at times to reiterate some essential truths regarding Christian Science and its practice, not by way of controversy or defense, but to prevent needless confusion on the part of inquirers.

While Christian Science teaches that matter, in the absolute sense, is not a reality, and refuses to admit that sin and disease are facts or factors in man's real being, it does recognize that these conditions exist in human belief as false mental states to be corrected and eliminated. The point at issue is how these conditions are to be dealt with and overcome. Christian Science takes note of them only as errors, and treats them with the truth of man's spiritual being and perfection in God which it reveals; and therein is the secret of its success, for one must know that even the smallest error cannot be corrected so long as one is ignorant of or does not apply the truth. Christian Science does not make the mistake it is sometimes charged with, of meeting error with error, or of seeking healing from the same fountain that sends forth disease, but it stands on that truth which all human history confirms, that there is nothing good but God; or, in other words, that there is nothing true or right apart from infinite Mind.

How to escape from or to avoid suffering and disease is the problem mankind have grappled with for ages, and, although progress has apparently been made along certain preventive lines, involved in a change of education or environment, mortals still remain in the grasp of materialism and its attendant evils. The efforts of medical, ethical, and religious systems, combating sin and disease on the basis of

their admitted reality and power, have not subdued these evils or delivered mankind from their oppression. It should be evident to the most pronounced materialist that human redemption calls for a more effective system of treatment than the so-called human mind has yet put forward, or, it might be added, is capable of putting forward; for along the line of mortal material mentality no possible antidote to the belief in evil can be found.

If one would compare Christian Science with other systems, he can properly do so only on the basis of results. What are its effects upon its beneficiaries and adherents? Have they received greater benefits from Christian Science than from other methods? The answer may be heard at the mid-week testimony meetings, or read in the Christian Science periodicals, or may be had in personal conversation with Christian Scientists. When it is remembered that the majority of these sought Christian Science only because other means failed to heal them, the healing of such cases is of itself sufficient testimony that scientific Christian healing is superior to any human means. These people, as a rule, have at some time experienced a degree of healing benefit from medical or other systems, and are in a position to judge of the differing effect produced in their experience with Christian Science; and when they aver, in answer to the question whether Christian Science healing is confined to physical improvement, that its influence extends also to their moral betterment, that it so uplifts thought spiritually as to make the physical healing of secondary importance, no one who desires the welfare of mankind has any honest or consistent basis upon which to condemn it, or deny its right to be called Christian as well as scientific.

However, when Christian Scientists naturally insist upon the superiority of Christian Science as a healing and redemptive power, it is not with the idea of depreciating the good efforts of those who are practising other methods, but because they recognize it to be Christianity itself, as Jesus taught and demonstrated it. The divine basis of Christian Science separates it from all human beliefs or opinions, and raises it above the criticism or contradiction, praise or blame of men. The skepticism of the materialist does not affect the fact of its divine origin and method, for it is attested in the experience of multitudes who have been brought intelligently nearer to God through its in-

fluence. Only the practice of Christianity can make one Christlike, and Christianity is divine, not human. Mrs. Eddy does not claim to have produced Christian Science, but only that she has elucidated this truth as it was revealed to her. If it were not a divine message, it would be but one among human methods, and would be as incapable as are these methods to lift thought and experience above the material and mortal, as Christian Science is doing.

Because of the intrinsic value of its healing work, Christian Science has made its influence felt even among those who would discredit its teaching and the Christian basis of its works, so much so that medical systems generally are beginning to take an active interest in the subject of mental treatment. This of itself is significant testimony, for had not Christian Science healed so-called incurable disease in a marked degree, it would not have attracted serious attention on the part of either medical or religious systems. More than this, it is noticeably raising the world's standard of Christianity, of what a Christian should work to be, and of what a Christian church should be able to do. To one of open eye these are portentous signs of the times, and point to the awakening spiritual desire of mankind to know God aright.

It is not enough to say of Christian Science that it is a system of mental healing, for human belief holds the possibility of evil as well as of good thought. The only Mind which Christian Science acknowledges as having existence, or as having the power to heal and regenerate humanity, is the Mind that was in Christ Jesus; and no one can rightly estimate Christian Science or understand its method who does not recognize this fact and consider Christian Science from that standpoint. St. Paul defined the human or carnal mind as "enmity against God," which precludes it from being an uplifting or saving power. The only part which this so-called mind plays in the practice of Christianity is when it realizes its own nothingness and yields to the infinite divine Mind.

The easy assertion that Christian Science healing results from the use of what is termed hypnotic influence, willpower, or mental suggestion, is but the attempt of this erring "mind" to justify itself. Only the power of good can cast out evil. Using a belief in hypnotic power, although with the best intent, is in reality praying to

Beelzebub to cast out itself. It seems almost superfluous at this day to say that such is not the prayer of the Christian Scientist. He declares the truth, and demonstrates it to the degree of his understanding, but no more thinks of suggesting the spiritual facts of being than of suggesting the existence of Deity. Suggesting to an invalid the opposite belief in health has no more virtue to correct the error in his thought than suggesting that two and two are four to correct one's ignorance of that fact. One has only to read Science and Health, the Christian Science text-book, to know that Christian Science turns human thought away from itself to God to find the way of redemption. Could this be any other than a divine way?

Those who advocate a therapeutic system based upon the supposed action of the human mind, are either not aware that this mind is the source of evil thought, or have no concept of a better way. A false mortal sense of being has nothing within itself wherewith to make itself better, and salvation from its errors can only be found in the divine Mind. It is evident that if the human mind contained within itself the antidote for its sense of evil, the very presence of that antidote would neutralize this false sense, and so forestall its possible manifestation or activity. Christian Science shows conclusively that the cause and continuance of sin and disease are in human thought only, and it finds the only remedy therefor where the Master found it, namely, in the divine Mind, in His omnipotence and omnipresence, and in the truth therein included, that man is the divine image or idea.

In considering the claim that healing power resides in mortal mind, it should be remembered that it was this mind that laid upon Jesus the crown of thorns and the doom of crucifixion, and that all through the later centuries has rejected his teachings and example. When St. Paul enjoined upon Christians to have the same Mind that was in Christ Jesus, he surely did not mean that carnal or mortal mind which he declared to be opposed to all good, and to which Jesus referred when he said, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." From whence could such a mind, the reservoir of evil for the race, derive healing power? The belief of an

intelligence existing and operating independent of God has left a wide trail of iniquity through all human history, and is stamping its evil impress upon each day's doing; then let its own record judge as to its fitness to heal and uplift mankind.

The further argument that, because the sick are cured by other methods, the healing effected by Christian Science does not prove the truth or divine basis of its teachings, assumes that the mere disappearance of a discordant manifestation, no matter by what means, is evidence of an adequate cure; but Christian Scientists do not rest their case upon physical evidence alone, neither is physical healing the end or object of their ministry. There were physicians also in the time of Jesus, so that one might advance the same argument with respect to his healing, for he said, "Believe me for the very works' sake." Evidently it was not because his healing was instantaneous, nor because it was accomplished without material means, that he thus spake, but because it demonstrated the divine Principle of his teachings. His healing works were the evidence of the Father's will concerning man, the seal of his commission as the Messiah.

The word "heal" means to purify or make whole, hence the essential function of healing is to bring about a reformation. One of the earlier meanings of the word "health" was salvation. The healing of the sick in Christian Science implies a degree of moral purification in both practitioner and patient, and all genuine healing logically presents similar conditions and results. The state which underlies a diseased sense is, in its broadest definition, sinful, because it acknowledges a life and power that is not the one God, and this state must be remedied before health or wholeness can be realized. Matter cannot effect this reformation, for it is the basis upon which all sin and discord is conceived and carried out. The human mind cannot do it, for this so-called mind is the sinner in every case. What but divine means can accomplish this work? What but a demonstrable knowledge of the truth, or of divine law, can effect this reformation or transformation? The Master used no other means in his ministry of healing, and Christian Science is the Master's way restored.

Granting, however, that certain disease manifestations disappear through the use of drugs or other human means,

is this alone a true or comprehensive test of the patient's substantial betterment? Is there no broader basis of judgment which includes the accompaniments or after effects of the process employed? Even physicians admit that wrong states of thought produce disease; what, then, is the effect of their treatment upon these wrong thoughts? Is it designed to bring purification to mind as well as body? Does it awaken the desire for better living, stimulate the activities of virtue and righteousness, inspire love for the Scriptures, and impart peace of mind regarding the future? or does it leave the patient in the grasp of the same sinful thought and desire, the same enmity and hate, the same tendency to worry, the same evil passion and impulse? It is well known that medical treatment frequently leaves the patient a slave to the drug or liquor habits, a slave to the fear of food, climate, microbes, health laws, and other images of belief that frighten mortal thought. What then shall be said of Christian Science because it heals the sin as well as the sickness, because it leaves the patient a better, purer, kinder man or woman, and because to a large extent it removes the fears that harass mortals? What about these things?

If Christian Science, as applied to disease, merely removed the physical sense of disorder, leaving the sick where it found them, mentally and morally, it would present no divine truth on which to found, or with which to maintain, the Christian Science movement. A religion so notably spiritual in its influence as is Christian Science could not be built up on a material foundation. If the sick and suffering find relief in Christian Science only as some are said to find relief in drugs, hypnotism, mental suggestion, etc., for what have thousands out of the best classes of our citizens left their former beliefs to espouse a cause which their friends, perchance, scoff at? What has induced them to leave the religion of their fathers, made dear to them by tradition and home ties, if they were not healed in a more Christlike way than drugs, surgery, or hypnotism has ever done or offered to do? If Christian Science does not give them something more uplifting, satisfying, and purifying than is imparted by any human means, what is the animating cause of their adoption of Christian Science as their redeemer from sin as well as from sickness? What is there, one may ask, in the healing process of Christian Science, if it is not divine influence, that turns the patient's thought toward God

with new hope and love and faith, and that afterward holds him to the path of righteousness, not from fear, or a sense of duty, but from the pure love of good? Is it too much to say in reply, that the kingdom of heaven has begun to dawn in his consciousness?

To consider this matter fairly one must remember that Christian Science is more than a system for curing the sick without medicine,—it is pure and simple Christianity. Its primary and ultimate object is not to relieve mortals of their aches and pains, but to lead them to Christ, Truth, to a higher and more spiritual plane of consciousness. Disease is a result of humanity's wrong concept of God, and in correcting this wrong concept, and replacing it with the true idea, Christian Science cannot help healing the sick and the sinning any more than Jesus could. If Christian Science existed for nothing else and did nothing else but heal physical disease, it would rest upon a human basis and be helpless to lift mortals above the plane of their erroneous thought. If God has nothing to do with Christian healing, as operative today in Christian Science, what had He to do with the Christianity which Jesus founded on his healing works? What but God can be the source of spiritual good? What is it in Christian Science but the knowledge of God that satisfies the highest spiritual aspiration and hope of many of the brightest thinkers of the age?

It should be plain to any one that to relieve one of his suffering, without correcting the error that produced it, would be of no real benefit, since it would only confirm him in that error, or serve to supply the further strength and opportunity to pursue his former sinful course. It is impossible to judge accurately of the effectiveness or permanency of healing apart from its mental and moral effects. It is to be remembered, moreover, that the moral influence of Christian Science does not end with the destruction of a sinful habit, but leads to the manifestation of positive righteousness and purity. To cure a sinner of his sin, without imparting the moral and spiritual strength to sustain him, is suggestive of the case spoken of by Jesus, where the unclean spirit that had been cast out returned to find its place empty, and again took possession, until the last state was "worse than the first."

If Christian Science healing were humanly produced, as some ignorantly assert, Christian Scientists would be justi-

fied in thinking of themselves as the source from which the healing influence emanates and take the glory therefor, but they know full well that, apart from God, they have or can have no mental quality or power to heal or to reform erring mortals. Even Christ Jesus disclaimed credit for his remarkable works, declaring that of himself he could do nothing. Mrs. Eddy writes of him, "Jesus *proved* the Principle, which heals the sick and casts out error, to be divine;" and again, of her own method, "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles" (Science and Health, pp. 473, 126). Of this we may be sure, that if Christian Science were solely a product of the human mind, Mrs. Eddy would not have needed to rise above the plane of human beliefs to discover it; she would not have needed "miraculous vision to sustain her," as she writes in "Rudimental Divine Science" (p. 17), "when taking the first footsteps in this Science;" nor would Christian Scientists find spiritualization of thought necessary in order to understand and practise it.

All honor to those medical practitioners who are honestly striving to relieve human distress with the means they have; but all honor likewise to Mrs. Eddy and her loyal students for proving the Christ-way to be the better way, in that it brings freedom from sin and sorrow as well as from sickness and pain. The Egyptian magicians said, "This is the finger of God;" and the multitudes said of Jesus' healing, "It was never so seen in Israel;" while the Master said of his followers in all ages, "He that believeth on me, the works that I do shall he do also." It was inevitable that the line be drawn between the human and the divine, for without it the "narrow way" of salvation and safety could never be found, nor man's spiritual nature and being be discerned. That Christian Science has drawn this line between the material and the spiritual, the unreal and the real, without compromise or concession, may subject it to human criticism and rebuke, but it has been blessed of God and is winning the gratitude of mankind. The fulfilment of Christianity demands that the way pointed out by the Master be trodden and his works repeated, and the present is surely none too soon.

An ever-increasing number are turning in gratitude and

love to Christian Science, and are holding in grateful appreciation the author of its text-book, "Science and Health with Key to the Scriptures,"—not simply because they have been healed of their diseases, but because of the moral and spiritual good that has come to them through that healing: because, through the way she has shown them in Christian Science, they have gained a higher concept of God and man, of heaven and earth, than they thought possible before. Their former troubles are remembered as dreams that have passed away, but the spiritual good they have gained continues to increase and to bless them more abundantly day by day. In view of all these considerations Christian Scientists are certainly justified in claiming that the source of their healing in Christian Science is divine.

THE wise man is he who understands himself well enough to make due allowance for unsane moods and variations, never concluding that a thing is thus or thus because just now it bears that look; waiting often to see what a sleep, or a walk, or a cool revision, or perhaps a considerable turn of repentance will do. He does not slash upon a subject or a man from the point of a just now rising temper. He maintains a noble candor by waiting sometimes for a gentler spirit and a better sense of truth. He is never intolerant of other men's judgments, because he is a little distrustful of his own. He restrains the dislikes of prejudice because he has a prejudice against his dislikes. His resentments are softened by his condemnations of himself. His depressions do not crush him, because he has sometimes seen the sun, and believes it may appear again. He revises his opinions readily, because he has a right, he thinks, to better opinions, if he can find them. He holds fast sound opinions, lest his moodiness in change should take all truth away. And if his unsane thinking appears to be toppling him down the gulfs of skepticism, he recovers himself by just raising the question whether a more sane way of thinking might not think differently. A man who is duly aware thus of his own distempered faculty makes a life how different from one who acts as if he were infallible, and had nothing to do but just to let himself be pronounced!—*Horace Bushnell.*

WATCHERS OF THE DAWN

EDEN TATEM

SAID the wise man of old, "Where there is no vision, the people perish;" and in later days a great philosopher, speaking to the youth of Athens, who if no longer under the thrall of paganism had not yet awakened to that largest service to mankind which Christianity was to reveal, said, "The gods are on high Olympus, but the Greeks are at your door." In Palestine, still later, a greater teacher than Socrates, urging his followers to consecrate themselves to the service of humanity, exclaimed, "Lift up your eyes, and look on the fields; for they are white already to harvest." The sick and suffering were at their door.

The faint dawn foreseen by Socrates, of a religion made for men, breaking through the gloom of the pagan belief of man made to be the tool and puppet of an Olympian myth, deepened into radiant surety under the inspired teaching of the great Galilean. The Christianity which he revealed to his wondering companions did not dwell apart from the dust and travail of human endeavor on some high Olympus of iron dogma and cruelty, of greed and superstition, but took up its abode among the humble, the pure in heart, the suffering, the lonely. Here at last was a faith which did admit of demonstration; a religion that was not an incident in human life, but its very essence, its summit, its crowning glory, toward which humanity, often through agony and pitiless persecution, should move and in which it should find the hunger of its heart satisfied.

Less than fifty years ago a religious movement founded upon the teaching of the Nazarene fearlessly declared his pure idealism to be the supreme force in human life which could inspire and direct all true human activities along spiritual lines. "The ideals of primitive Christianity," Mrs. Eddy writes, "are nigh, even at our door" (The People's Idea of God, p. 27). This new-old religion, with its ringing note of splendid optimism, stirred the stagnant waters of material thought first to skeptical derision, later to wonder, antagonism, and grudging acknowledgment. Many "who came to scoff, remained to pray." Rudely jostled by orthodoxy, glowered upon by Mr. Worldly Wiseman and the chronic pessimist, who if given the choice of

two evils would take them both, Christian Science continued intrepidly upon its way in the face of misrepresentation and slander, the radius of its healing power encroaching more and more upon the dark domain of sickness and sin.

The great teachers, seers, and reformers of the race have been optimists. But, possibly not since the "carpenter's son" left his bench and tools to heal the flotsam of suffering humanity that drifted across his path, has any reformer so uncompromisingly or persistently, with such clear-eyed candor, such fearless spiritual abandon, hurled the challenge of the children of light to the apparent powers of darkness, as has the Leader of the Christian Science movement. Her courage, spiritual discernment, utter consecration of unusual powers to a great cause, have placed her name among those rare workers for humanity by whose light we are led in the dark to rise.

The question is often heard, "What is there in Christian Science to make such an appeal to all classes of people, to win such enthusiastic allegiance from its followers?" It is a religion of a spirituality so profound that it liberates the human consciousness and enables the individual to come into his spiritual birthright—"dominion;" to rise, somewhat above the sense limitations of time and space and the bondage of materiality, into the consciousness of spiritual freedom, peace, and power, of vital at-one-ment with the infinite Mind.

The prayer of the Christian Scientist has nothing in common with that personal petition within which one can smugly stand and touch the ceiling and all four walls. Out in the open of eternity with God, the veil of separation and illusion is rent asunder for the Scientist, and Spirit as the only substance is clearly revealed. To him prayer is the secret place where the thundering battalions of the senses are left behind for the unfolding, ever varying, infinite communion of man with God. This vision of the soul triumphant is for every receptive heart. Pride of intellect though seeking shall not find it; and knocking, it shall hear no response.

Without spiritual receptivity of thought there can be no revelation. To the man digging in a ditch may come a revelation of the spiritual ideal, differing from that which held St. John spellbound on the Patmos Isle, but none the less precious to his present need. To hold fast and com-

mand the vision, one must have ceased to fear, for fear ever seeks to obscure the light of Truth and to "burn the ships of God."

A religion of joy, it is emphatically a religion of work. Theory never made a Christian Scientist. Nothing more virile than a sawdust soul was ever saved by theory. It is by putting into practice the little understanding which he has gained—living it day by day—that the Christian Scientist's knowledge of God expands and his power to serve grows apace. By the sanity, the scope, the spiritual impetus of his life shall ye know him. No idle dreamer of impractical Utopias; if his head does occasionally bang the stars, the call of duty will always find him ready (in homely phrase) to "hoe corn"—and to hoe it better for having glimpsed the heavens.

Out of the struggle to overcome error is born power, and the very obstacles to progress often render progress possible. That one should always take the line of least resistance is a fallacy. To meet opposition scientifically puts a man on his mettle, awakens him to fuller life and renewed effort, and may mean to him a spiritual renaissance. Looking for guidance to omnipotent Mind, he will find obstacles to be opportunities, and difficulty a challenge which, rightly faced, will make him the richer by another spiritual experience which shall increase his resources, stimulate his courage, and redouble his power of resistance. The forces of good never serve the hanger-back. "I al'ays find it the plan in a dilemmer," said that good soul, "Mrs. Berry," "to trust God and walk forward."

Christian Science is a religion that heals, that meets every human need through the law of Love. To soften what is bitter, feed what is starved, bind up the bruised, cheer the sad, and cleanse what is soiled in humanity's heavy heart,—this is its mission. Reform of the world will come only through the reform of the individual, and true reformation is the healing of sin and disease. The work of healing requires not only consecration, sympathy, and courage, but unlimited patience. The individual can neither be dragged out of the ditch, nor scolded out; he can only be helped out. He may cling to his husks, for a time he may grub in the dirt and bruise himself on the sharp stones of bitter desire, but a dawn will come when, in response to some swift appeal, the latent spark of good in his thought will suddenly

kindle, his spiritual sense will awake, arise, and lifting its eyes to the stars will soar and sing.

To begin to know God is to live; to live is to love; to love is to heal. Error may seem to scream vulture like and to cast the black shadow of its ill omen over our path until, stripped of all that we once held dear, life appears but a dreary stretch of desert sand. If in this black hour we but fling aside the cravings of personal sense and stand erect; if we face the light, and give marching orders to our awaking sense, we shall find the desert to blossom as the rose and see the gloom of our deepest night vanish before the triumphant dawn of a clearer, brighter, holier day for life and love and work.

[Written for the *Journal*]

A LEGEND OF THE LIGHT

MARY I. MESECHRE

THE legend runs:

When men in ancient days
Did stated service in the temple courts,
And when their work was o'er, again came forth
Into the garish light of common ways,
Then on them blindness fell, nor did it lift
Until the half-forgotten homely tasks
Familiar grew, and earthly ministries
Once more revealed the world to holden eyes.
And ever thus it was, and passing strange:
Sight while they served within the temple court,
But blindness when they walked among their kind;
Nor could they hold that vision of the light
And render service midst their fellow-men.
And so it came to pass that he who served
Within the temple, seldom ventured forth
Among the common folk, lest he should lose
The power to see; and from that fear there grew
The thought that those alone could see the light
Who served within the temple. More and more
They sheltered closely in that sacred place,—
Fearing to venture forth lest light be lost;
Dreading lest some one bring the darkness in;
Until none passed the gate, nor from beyond
Did any enter, and all common speech
Had ceased between the people and the priests.

The lesson of the legend:
Light is ours
In common with our fellows. If we strive
With selfish aim to bar the darkness out
And gather to ourselves the light, what gain?
We do but shut ourselves away from light.
For light is free; no wall can e'er be built
To close it in to dwell with selfishness.
Think ye the priests dwelt safely in the light?
Nay, for their fear had made the temple dim,
And their unwill that all the light should share
But rendered void the gift they grasped and claimed
As sole possessors. Were they blind because
They issued forth and shared the humble tasks
Of every day among their fellow-men?
Nay, but because they held the temple court
A holier place than were the lowly homes
Where mothers hushed their babes, or than the hills
Where dwelt the shepherds with their tender flocks;
Because they deemed themselves more highly placed
Than were their brethren who but labored on
At simple daily tasks. So they forgot
To love, save love of self and love of place,
And blindness seized them, though they knew it not.
Love only can have light, and God is Love;
In Him no darkness is.
Take heed, therefore;
The light in thee is darkness, save ye love.
And when ye love, ye serve. No temple court
Shall mark the bound of service. All the world
Must share the ministry of all who love.
Who truly loves and serves, sees far and near
The temple and the altar of our God;
Each loving heart that temple service shares;
Each service rendered consecrates a priest
Unto that living altar.
When or where
It matters naught, but how we serve is all;
That only can we measure as we see;
We see but as we love, for Love is light.
Yea, God is light; in Him no darkness is.

The legend and the lesson both are done.

THE SOLO

FREDERIC W. ROOT

AMONG the utterances of those whose works have largely influenced the thought of mankind, we find frequent tribute to the power and value of music. It is seldom that these allusions deal with music as merely entertaining or superficially soothing, as in Dryden's verse:—

O lull me, lull me, charming art,
My senses rock with wonder sweet.

Or where Shakespeare declares that

In sweet music is such art,
Killing care and grief of heart.

Shakespeare in another mood recognizes the spiritual power of music, saying that one not open to its influence is "fit for treason, stratagems, and spoils;" while Plato could find uplifting influence even in the crude beginnings of music which were known in his day. He says, "Rhythm and harmony find their way into the secret places of the soul."

The most sincere and reverential tributes to this art, however, are evoked by the contemplation of music as a part of worship, as expressive of man's relations to God. Martin Luther says: "Next to theology I give music the highest place and honor." And again: "It is one of the most magnificent and delightful presents God has given us." Robert Browning believes that it is "earnest of a heaven, seeing we know emotions strange by it not else to be revealed." Chateaubriand says: "Music is the child of prayer, the companion of religion;" while Auerbach declares that "music washes away from the soul the dust of every-day life." Beethoven has said that "music should kindle the divine flame in the human mind;" and he also made this striking remark regarding the composition of sacred music: "It is the acme of bliss to approach the throne of the Deity and thence to diffuse its rays among mankind."

Our Leader includes "song" in a category with "sermon, or Science," as one of the agencies for feeding the hungry "with crumbs of comfort from Christ's table" (Science and Health, p. 234). Scripture injunctions to song abound, as in Ephesians v. 19; and Colossians iii. 16. Religious leaders have always relied upon this agency. In view of such a

weight of testimony to the possibility for good which inheres in this art, it may not be amiss to scrutinize our administration of it in Christian Science services, to see if there are any helpful suggestions to make. And that the scope of this article be not too broad, let us at this time consider but one of the items named in the Manual of The Mother Church, an item usually included in the services of the larger branch churches, viz., the solo. This comes in the order of exercises at a time when late comers have ceased to disturb the congregation and conditions should be right for a genuine heart response to its appeal.

What can we do to see that the musical offering shall be worthy, that it shall be given with truth, and be received as spiritually significant? The likes and dislikes of people in general regarding musical matters are rarely based on anything more solid than "the custom," or "the style," and where opinions thus based are tenaciously held, they are likely to be conflicting and to give rise to dissension. Nevertheless, taste and preference, impelling to progress, cannot be laid aside; they must be enlightened and unified and based upon something better than undirected fancy and mere personal likes.

Speaking on this point, our Leader says: "Controlled by belief, instead of understanding, music is, must be, imperfectly expressed" (Science and Health, p. 304),—a statement which bears upon those who listen and comment as well as upon composers and executants. Our demonstration, therefore, is to recognize and defer to that taste regarding church song, and that preference regarding its expression in the service, which comes of understanding rather than of mere belief.

Belief is more prevalent among people in general than is understanding, and it is often in a position of authority. All Christian Scientists will unite in the desire that the Spirit of truth which is to lead us into all truth shall be manifested in the music of our services, and that, to this end, belief may give way to understanding. Belief may prefer, or may not know the impropriety of, music that makes the most superficial appeal to taste, a "catchy" phrase or singsong rhythm, extreme notes or excessive sentimentality, or other "popular" characteristics; and with such belief there is frequently found dulness of perception regarding style of performance, an utter lack of discrimination

between that which is refined and that which is uncouth on the part of a singer. Belief usually regards itself as understanding, and that understanding is in this department subject to human imperfections; nevertheless, those who give the matter unprejudiced thought, apart from personal considerations, will agree to certain propositions which, if adopted in practice, would go far toward guarding church singing from error.

Songs as a part of the church service should be free from personal display. Whether the singer be eminent as an artist, or of a lower degree, his or her individuality should be held scrupulously subservient to the thought and sentiment of the song. Objectionable personalities or mannerisms on the part of a singer may be manifest at either extreme of the scale of attainment; there may be a self-satisfied display of powers, or there may be struggling, embarrassed incompetence. The first qualification for a singer in the Christian Science service is the intelligence which comprehends what is fitting in this regard.

Another indisputable proposition is that the selection of songs should be from among those that are sincere in expression, not adapted for display, not pedantic in construction, moderate in compass and in length, dignified in style,—selections, anywhere from gospel song to oratorio, which are written in the spirit referred to by Mendelssohn where he says, "I should consider it almost wicked to compose something with which I am not deeply imbued. It is as if I were telling an untruth." Moreover, the song should be free from association with ideas alien to the purposes of church service. The Manual of The Mother Church forbids the use of music that is operatic. This adjective characterizes music for ostentatious display of the sort of composition which is used in the expression of human passions. There is much such music, unfit for church use, besides that which is in the operas; it may be found even among alleged church music. On the other hand, we sometimes find in operas music which is not "operatic" in the above sense—beautiful music, chaste in style and sincere in expression, having no unworthy associations.

Still another proposition is this: it is better to omit the solo from the church service than to have it incompetently or unbecomingly sung. Many of the smaller churches are led to adopt this alternative. An attempt at music which

does not demonstrate the principles of music, singing which is out of tune or false in rhythm or crudely presented, is a manifestation of error to which those who know the truth of music should not be subjected. Many congregations have no highly cultured singer to call upon for this work: but one of moderate attainments can meet the more important demands of the office if the voice is agreeable, the ear correct, the manner refined and impersonal, and if only such music is selected as may be rendered without evident effort.

This last consideration brings up a point that is little understood. In the case of ordinary voices, only a little more than the compass of the speaking voice is at first available for natural sympathetic musical expression, for song singing, in which all tones are pure and free and the text clearly and elegantly delivered. A little culture of the right kind will enlarge the resources somewhat; but to secure for any voice adequate control of the full compass of its class and develop the power and endurance necessary to a mastery of the more exacting repertoire of that class, requires skilful training (a somewhat rare advantage) for several years, and then unremitting practice. One who lacks this preparation and who yet tries to sing ambitious compositions, especially such songs as require a sustained effort in the upper register, will so obtrude the physical aspects of expression as to destroy all that is worthy in it and cause only discomfort to those for whose edification the offering is intended.

Happily for most singers, the large majority of their hearers, people not highly educated in music but susceptible to its influence, prefer simple songs. The appreciation they give to these is a genuine heart response, whereas involved pretentious selections are likely to excite in them only a superficial interest in the mechanism of performance. The one class of song may give warmth and vitality to an idea, when the other would fail to do more than occasion comment upon style of execution, power and quality of voice, high or low notes, and the like. Difficult songs of a high grade may be even more deeply expressive than the simple ones if presented by highly competent singers of enlightened mind. But, lacking exceptional attainments in the singer, the easier ones are much to be preferred.

Some who suppose that they are thereby upholding a

high standard of taste, would put a ban upon simple music of the folk-song grade. Such critics are apt to be imposed upon by certain external characteristics,—length, sonorousness, complication of construction, or by prejudice in favor of the music of some epoch or school. In literature a few lines of plain language may contain a thought that will sway mankind, while a long and ornate effusion may seem artificial, pedantic, without valuable ideas. Similar contrasts abound in musical composition. I doubt if any one highly educated in music is ever moved by song so profoundly as the humble worshiper who finds in a gospel song like "I need thee every hour," or "I love to tell the story," the tones that give voice to the love and longing of a full heart. It is true that in some minds all such songs are associated with the misguided emotionality and vain repetitions of seasons of religious excitement, and so receive condemnation which, intrinsically, some of them do not merit.

The general repertory of church songs which, musically considered, are available for common use, are set to words representing many phases of thought, few of which are entirely satisfactory for the Christian Science service. Nevertheless, it is possible to find appropriate songs for any of our Lessons. In addition to songs with poems by our Leader, the acceptable ones may be classified thus:—

1. Those with Scriptural words, as "The Lord is my light and my salvation," "And God shall wipe away all tears," "Love never faileth."

2. Those with poems inspired by thoughts of love to God and man, by gratitude, reliance, trust, high resolve, and the like, as "Just for Today," "O Saviour Mine," "The King of Love."

3. Those with didactic tendency but which give doctrinal points an emotional glow, as "Ah, What is Man," "O Waiting Heart."

4. Those which are contemplative or allegorical, as "No Night There," "The Holy City," "The Birthday of a King."

In view of the limited supply, it may not be necessary that every word of a song be scrutinized for a possible shadow of error. Yet if the song contain that which is a distinct challenge to the judgment, it cannot produce a sense of uplift or illumination, and so will fail to justify its presence in the service. Doctrinal points, however, are sure to be carefully watched, and Christian Science is so explicitly

and luminously taught that erroneous text is not likely to invade any part of our services. Neither is the music selected for church use likely to be false to the principle of the art. If there be anything unbecoming in this department, it will nearly always be found in the way in which the song is rendered. A spirit of reverence for the truth in music sometimes finds itself at issue with the zeal which maintains that the right thought will correct the sense of error which incompetent performance engenders, as well as lead the performer to do better work. The miracles of Truth and Love are familiar to us all. But some transformations are effected slowly; and the question is as to the propriety of trying to make this kind of a demonstration in public.

Scientists who have enlightened musical perception often advance the opinion that as between two candidates, one a good musician who is ignorant of Christian Science, and the other a good Scientist who is an incompetent musician, it is a far more hopeful prospect for the musician to become a Scientist than for the Scientist to become a satisfactory musician. The selection of a singer for precentor and solo service is always an important and often a very difficult matter. The method of selection which allows a large number of candidates to "try for the place" by singing at the services is highly questionable, creating contentious partizanship and thus keeping attention upon personality and permitting "the custom" and "the style" to assume important judicial functions.

When a congregation faces a problem that is seen to be important, building a church edifice for example, the method is to appoint a committee of those who are believed to be fitted to take action in the matter, and this committee, after considering all that is offered, brings the best of it to the congregation for the final word. If the majority of our people regarded the office of soloist as highly important, they would proceed similarly in making a selection, and so run as little risk as possible of creating dissension or making a mistake.

To stand before a congregation of earnest seekers after Truth, and to voice in song the aspiration, the love, the faith, the joy of service, the beauty of holiness, which arise from Christian Science teaching, is a great privilege and a great responsibility. Let us look upon it as a sacred office, and guard it accordingly.

SCRIPTURAL SYMBOLISM

HELEN L. YOUNG

MUCH of the teaching of the Scriptures is of a symbolic character which served to make the truth more intelligible to the reader, and which may have protected it from the mockery of the scoffer. Our Leader writes in Science and Health (p. 575) that "spiritual teaching must always be by symbols." The name of a Bible character was sometimes changed to symbolize a change of thought; for example, as Jacob grew in spiritual understanding his name was changed to Israel. Saul became Paul when he was spiritually enlightened. The Master changed Simon's name to Peter, signifying a rock.

The parable is a characteristic oriental way of teaching spiritual truths, a very engaging, interesting, and impressive method; indeed, as Cruden tells us, "the parabolical, enigmatical, figurative, and sententious way of speaking was the language of the eastern sages and learned men." The prophets of the Old Testament made use of the parable, which reached perfection in the hand of the Master in the New Testament. The shepherd has ever been a favorite type of religious thought, and the word pastor means shepherd. Sheep are symbols of God's elect, and the relation between Christ Jesus and his followers is figuratively compared to the shepherd's relation to his flock. The shepherd's crook became a scepter or badge of authority in the hand of a ruler. The lamb has always been an emblem of purity, and the lamb slain for the Passover seems to have become a type of the "Lamb of God, which taketh away the sins of the world." Fire, as well as water, is used as a type of purification. Sea becomes a symbol of chaos, and the sea-serpent represents evil personified. In St. John's vision of the new heaven and new earth "there was no more sea."

Numbers had a special significance for the Hebrews and other oriental nations, which we do not in all cases understand. Certain numbers, as seven, ten, forty, one hundred, were types of completeness. The number three had peculiar significance, and was regarded as specially mystical; for instance, in its application to the Trinity, the threefold nature of God. Holy was repeated three times, and the form of the priestly blessing was threefold. Isaiah

walked barefoot for three years, and Daniel prayed three times daily. Jonah was three days in the depths. The three temptations of Jesus correspond to the threefold temptation in Eden. Jesus' ministration lasted three years, and he was in the sepulcher three days, working out the great problem of life for all ages. Baptism was in the name of Father, Son, and Holy Ghost, and there were three baptismal elements which typified purification, namely, water, fire, and wind. Faith, hope, and charity are the three great Christian virtues operating through Christian Science in leavening the three measures of meal, the conditions of mortal thought in this age.

Four is said by some to symbolize the world or humanity. There were four rivers in Eden. The four fiery creatures of Ezekiel's vision represented the archangels; they also are thought to have stood for the prophets, Isaiah, Jeremiah, Ezekiel, and Daniel. The early Christians explained them as emblems of the four evangelists who wrote the four Gospels. The four "beasts" of the Apocrypha received the same explanation. In Daniel's vision there were four winds and four beasts. St. John saw in his vision the "holy city" which "lieth foursquare," and this is explained in our textbook as a spiritual city, having for its four sides "the Word, Christ, Christianity, and divine Science" (p. 575).

Five appears in the table of punishments and requirements, and in some cases of theft it was necessary to restore fivefold what had been stolen. Five sums up the material senses which can never recognize Spirit. David took five stones when he went against Goliath, who stood as a type of gross materialism. Five loaves fed the multitude, because Jesus knew that supply is really spiritual, even though to mortal sense it is manifested materially. The five wise virgins have been understood to typify those who have overcome the corporeal senses and are ready to enter the kingdom of God. The five foolish virgins may likewise symbolize those who are self-indulgent servants of the "law of sin and death." The five husbands of the Samaritan woman may stand for the five corporeal senses that had ruled her thought and conduct.

Seven is said to appear over five hundred times in the Bible. It may denote plurality or completeness, and implies perfection, perhaps because seven days completed the week. A great number of striking events are set forth by this

number. We read that God rested on the seventh day, and blessed it. Noah waited seven days before sending out the dove. The dove has been used as a symbol of the Holy Ghost, of purity, of peace, and of innocence. Not only was the seventh day honored among the Jews, but the seventh year, and the seven times seven or forty-ninth year. Jacob served seven years for each of Laban's daughters. Pharaoh dreamed of seven fat oxen and seven lean ones, of seven full ears of corn and seven blasted ones. Seven priests bore seven trumpets seven days around the walls of Jericho. The walls fell when the trumpets were blown the seventh time on the seventh day. The result of this concerted action proved the strength of unity in thought and deed, and it should encourage us to become at-one with God, working together for the advancement of our great cause.

The Nazarite Samson had seven locks of hair, which were the supposed cause of his phenomenal strength. Seven loaves, blessed by the Master, fed the multitude on a second occasion, and seven baskets were left, proving that God could furnish a table in the wilderness. Seven devils were cast out of Mary Magdalene, which seems to imply that she was completely healed of her errors, and was made ready to discern the Master after his resurrection. St. John explains that the seven stars in the right hand of the Son of man were the angels of the seven churches; that is, they may represent the divine glory of God's messengers. The seven candlesticks were to symbolize the seven churches, the light of the world. It is recorded in Revelation that the voicing of Truth excited peal upon peal of the "seven thunders" of error. The great red dragon with its seven heads, and having seven crowns upon its heads as if to glory in its shame, seems to typify the raging carnal mind full of hate and depravity. The seven vials full of the seven last plagues seem to symbolize the highest form of mortal error, nevertheless neither dragon nor plagues can prevail against the manifestation of Truth which opens the seals and overcomes the dragon, thus ending the battle between flesh and Spirit. The Apocalyptic Lamb had seven horns and seven eyes,—"which are the seven Spirits of God."

Ten, the number of fingers on the two hands, is said to symbolize completeness, harmony. The commandments

given by God to Moses were ten, and this number must have been significant to all Israel. Our Leader tells us that "the ten horns of the dragon typify the belief that matter has power of its own, and that by means of an evil mind in matter the Ten Commandments can be broken" (Science and Health, p. 563). The lie that evil had power was seen to be destroyed by the radiance of Truth.

Twelve, the multiple of three and four, is a very significant Bible number. The heads of the twelve tribes of Israel were with Moses on Mount Sinai to receive the commandments from God. The twelve tribes were represented by the twelve stones in the high priest's breastplate. Jesus was twelve years of age when he visited the temple, and Jairus' daughter was twelve when she was restored to life by the Master. The apostles were twelve in number, corresponding to the twelve tribes. The woman in Revelation who had upon her head a crown of twelve stars is of deepest interest to those who have felt the touch of healing in Christian Science, and the stars will shine for all who overcome the temptations that beset the Israelites and that are still tempting each one of us today.

Thirty, the multiple of three and ten, was the age prescribed by the Levites to serve in the temple. It was the age of David when he began to reign, and of Joseph when he stood before Pharaoh. John the Baptist and Jesus were also thirty when they began their ministry. It was for thirty pieces of silver that Judas betrayed the Saviour of mankind. Forty, four multiplied by ten, numbers the days spent by Moses on Mount Sinai, by Elijah on Mount Horeb, by the Master on the mount of temptation. The forty years of temptation, during Israel's wandering in the wilderness of doubt, are paralleled by the forty days of Jesus' temptation in the wilderness. There were three periods of forty years each in Moses' life. The Philistine giant Goliath defied Israel for forty days; David and Solomon each reigned for forty years; Jesus spent forty days on the earth after his resurrection. Fifty, five multiplied by ten, measures the days from the deliverance from Egypt to the time when the law was given from Sinai. Pentecost means the fiftieth day, and was a period of thanksgiving celebrated fifty days after the Passover. The Christian Pentecost commemorated the descent of the Holy Ghost upon the apostles. This occurred on the Jewish Pentecostal day, just

fifty days after Easter or the resurrection of Jesus from the tomb. This influx of light enabled the disciples to do "many wonders."

Seventy is the multiple of the perfect numbers seven and ten. There were seventy elders of Israel called up into the mountain with Moses, and this seems to be the origin of the Sanhedrin or supreme council, consisting of seventy members, who were clothed with authority to regulate judicial proceedings. There is an analogy between this body and the seventy sent out by Jesus clothed with such power to heal and to preach the kingdom of heaven that they could say, "Lord, even the devils are subject unto us through thy name." When we invoke the heavenly Father to forgive us, we do well to remember that the Master commanded that men should forgive seventy times seven. There is no forgiveness until we conquer all hate and return good for evil. When clothed with humility, the thought is opened to the inflowing of love and we judge no man.

The letter of symbolism may be very interesting, but it is profitable only as we lay hold upon the substance for which it stands, and the teaching of Christian Science is distinctive in this, that it always lays its emphasis upon the spiritual values of the spoken or written word, and it thus escapes that slough of contention into which literalists are forever falling.

[Written for the *Journal*]

"THE PEACE OF GOD"

BEN. HAWORTH-BOOTH

Be this the prayer of all the sons of light,
"That war shall be no more": for wisdom rules
Omnipotent in earth as in the height
Of heaven supreme: the learning of the schools
With Him is foolishness, the cult of fools,
Its practice is deceit, engend'ring strife,
Its fruit a fury forging murd'rous tools
To slay His children, as with slaughterer's knife,
Though God Himself upholds the eternity of life.

"Thou shalt not kill;" What answer have the ages?
The cry of murdered multitudes: the crime,
The tragedy of history's awful pages:
The blood-stained footprints on the sands of time;
See how the forges flare from morning prime
Till morn in tears return; for far and near
Illumined is the midnight arc sublime:
They shape more mail-girt ships, more warrior gear,
And vie with friends or foes,—more fatuous year by year.

O arbiter of fate! to Thee belong
The seals of judgment, and the issues stand
Waiting Thy word: nor battle to the strong,
Nor race is to the swift, but in Thine hand
Of all things is the outcome. Wise and grand
Is Thy supreme discernment: may we prove
'Tis Thy desire, 'tis Thy divine demand,
Men shall not die in hate, but live in Love,
And peace on earth shall be, as in Thy heaven above.

Be this the uplifted song of Israel's sons,
The prayer, the promise, and the wise decree,
The theme of thousand humble orisons,
The mandate of the fearless and the free,
"That war shall be no more": this song shall be
Resounded o'er the far-resounding surge,
From pole to pole, from islands of the sea,
"Peace upon earth" shall eager voices urge,
And war shall be no more in earth's remotest verge.

The peace of God is ours in heart and home:
The peace of God that passeth human learning
Remain with all who pray "Thy kingdom come,"
The truth thereof accepting and discerning:
And now the lamps are lit, the torch is burning,
The pilot points across the ocean floor,
We seek the sunrise as the tide is turning,
And sing, sonorous with the rhythmic oar,
"God give His children peace, and war shall be no more."

THE RIGHT PLACE

LOUISE KNIGHT WHEATLEY

IT is recorded in the Bible that the child Samuel was once awakened by a voice calling him, and that he ran to the aged priest, Eli, with the answer, "Here am I." Eli replied that he had not called; but when Samuel had returned to his place, he again heard his name spoken, and again ran to the priest with the words, "Here am I; for thou didst call me." When this had occurred three times, "Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times." The child replied as he had been directed by Eli, and straightway received the divine message.

The story is familiar to most of us, yet the simplest Bible narrative, when viewed in the light of Christian Science, assumes new and absorbing interest, and in this one there is much to reward the careful student. The only point, however, which needs to be considered here, is this: that it was only when Samuel was "in his place" that he heard the voice of God calling him. When the priest sent him back to his place, he did as he was told. He did not argue, he did not question, he did not parley nor procrastinate, he did not ask why God could not speak to him there as well as "in his place." He just obeyed the one who knew more than he; and since obedience is often the first step required of us when we seek a greater spiritual illumination, would not some of us, who are turning to this same God for help today, perhaps do well to ask ourselves if we, too, are equally obedient to those who are trying to bring the message of Truth more clearly to our newly awakened consciousness? When all seems silent, and we listen through the dark for a voice which seems strangely delayed in coming, should we not ask ourselves if we, like Samuel, are in our place?

Have we undertaken a work which is not succeeding? If so, we have only to remember that God, who is the perfect divine Principle of the universe, always sustains that which reflects Him; but He sustains nothing else. If self-will, ambition, desire for recognition, pride, or policy, push any

one into a place which is not his, and to which, in the honest last analysis, he has no right whatever, can he look to Principle to keep him there? A Christian Scientist should be happy in his work, whether it be church work or any other kind, for all honest work is work for God, and as such should be a joy and not a task. It should make one's life radiant, should bring to his lips a quicker smile, to his eyes a softer light, to his hand a firmer clasp; and when this is not the case, there is something radically wrong.

When, on the contrary, we assume a position or undertake a line of work wherein we seem to be forever kicking against the pricks; when every man's hand seems against us and everything we do appears to turn out wrong; when honest endeavor is frustrated at every turn, and the burden finally becomes so great that our face grows long and our footsteps heavy,—when all this comes upon us, and perhaps much more, suppose we stop right where we are, and think. Before we lay the blame of our joylessness on others, and say, we have "so much to meet," suppose we look straight into our own hearts, and ask ourselves if we do not "already know more of this heart than we are willing to have our neighbor see" (Science and Health, p. 8)? Was it God who gave us this work, which gives us "so much to meet"? If so, would not Love be less than Love to give us something to do, and then fail to show us how to do it?

Let us recall the circumstances that led to our being in our present position, and analyze, honestly and dispassionately, the motives and acts of all concerned, ourselves first of all. Was any one else trampled upon to make room for us? Were individual rights set aside? Did we "attempt to claim the benefits of an experience we have not made our own, try to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others" (*Ibid.*, p. 238)? In short, did Principle govern at that time, or did something very much more like human will thrust us into a place rightfully belonging to some one else, and then impudently demand that Principle uphold us in it? In the aftermath of darkness and uncertainty, will come the voice of Truth, "I never knew you." God, who is of purer eyes than to behold iniquity, knows nothing of the flotsam and jetsam tossed upon the shores of time by the restless waves of human intrigue.

In reality, of course, each child of God, each idea emanat-

ing from the one perfect Mind, is already in its right place, just as each ray of light emanating from the sun is always in its right place. No ray can possibly displace another, nor assume the position held by another, nor interfere with another. And the relation of the sun and the ray is the same as the forever fact about God and spiritual man, His image and likeness. We are aware, however, that mists sometimes arise, and float across the face of the sun. They do not change the sun, nor the truth about it, but they do tend to obscure our clear vision, and in this way they are like human misconceptions of God and man.

As on a hot July day the storm-clouds gather and sweep across the sky, shutting out the sun entirely for the moment, so do arguments sometimes come crowding down upon us so thick and fast that in the mental confusion we are often led to believe that mortals can "turn back what Deity knoweth" (Unity of Good, p. 64) and take into their own hands that which appertains to God alone; for is He not ever conscious of His own ideas, and "as the mountains are round about Jerusalem" is He not always near, encompassing all His children? The important question, then, is to find out whether we are in a position to avail ourselves of this divine power and protection, the Immanuel, or "God with us."

There was a time when the disciples had to keep rowing all the night,—"for the wind was contrary,"—before their dull eyes were ready to see the dear Christ coming to them across the troubled waters. Yet does any one think that Jesus, who was always ready to heal, to bless, to save, would not have gone to them before, if they had been in the right state of mind to receive him? So let each one who feels he has been struggling for a long, long time against contrary winds, ask himself, "Is anything closing my eyes from seeing the truth?" And after answering that to his satisfaction, let him ask of his own heart, "Did Principle put me where I am?" If the answer is "No," there is but one thing to do, though it may involve the cutting off of the right hand or the plucking out of the right eye. On the contrary, if the answer is "Yes," we should do as did General Grant—"fight it out on this line if it takes all summer."

The momentous question once settled, we can start in with renewed courage, for it may be that our very uncertainty on this point has hitherto hindered our clear vision; and now

that this doubt is removed, once for all, we can work mightily, and with the assurance of success which ever follows in the line of right endeavor. Does the argument present itself that we could do better work somewhere else? If God gave this present work to us, let us hold it in sacred trust until He gives us something better. And when that "something better" is ready for us, the way to it will open as sweetly and naturally as a flower unfolds to the sun. God wisely governs all. He is preparing both work and workman, and in His own time and in His own way will bring them together. Meanwhile, let us not forget that it is he who is "faithful over a few things" that shall be made "ruler over many."

Probably few Christian Scientists visit Boston without feeling that they could do most mighty things if they were only living beneath the shadow of their dearly beloved Mother Church. But are not earnest and consecrated workers needed as truly at the uttermost parts of the earth as in Boston? What would be thought of a commander-in-chief if he should assemble all his faithful workers around his own camp-fire? Are there not outposts to be guarded, advance-guard duty to be done, bases of supplies to be established, important despatches to be sent? And are these given into hands which have not been tried and found true? Is the solitary sentry, pacing his beat at some distant and dangerous point of duty, less necessary to the safety of the army because he works on unnoticed and alone? On the contrary, has not an entire camp been surprised and taken through the negligence of a single man?

The workers in Christian Science are like a well-disciplined army, each man at his post, "sober," "vigilant," even as Peter admonished; waiting the word of command. Our Leader has said: "The hour is come. The great battle of Armageddon is upon us. . . . Will you doff your lavender-kid zeal, and become real and consecrated warriors?" (Miscellaneous Writings, p. 177). The world is beginning to realize that our cause has come to stay. Mrs. Eddy has set us an example of devoted consecration, and men and women of earnest purpose are giving all their energies, time, and talents to its advancement. Each day sees new soldiers enlisting in its ranks, eager to fight the holy war. The apostle says, "The weapons of our warfare are not carnal," and we should never lay them down until "every

high thing that exalteth itself against the knowledge of God" shall have been brought into obedience to the law of Christ. As we gather,—this "multitude, which no man could number,"—and at the sound of the bugle-call go marching onward, shoulder to shoulder, let us never forget that, although there is room for all, each one, to be truly a working unit in this vast organization, must be in his place. To make a complete and perfect whole, each must do his own work and do it well. The question is not, "Could I do some other work better," but, "Am I doing my present work as well as I can?" And if the heart can honestly answer "Yes," then, like Samuel, when the voice of Truth calls us to a place that is higher, we shall be ready to respond with the same simple, childlike obedience, "Speak, Lord; for thy servant heareth."

THERE are those who argue that evil has a place in God's universe, that He has set two principles at work, and that evil would not appear as evil if we understood it aright. A lady whose thought worked in this line once said to the writer that evil must be examined and tested by man in order to learn its true value. The argument sounded familiar at first, and it took me several minutes to recall where I had met it before, namely, in the speech of the serpent in the allegory of the garden of Eden. These modern defenders of evil are unconsciously echoing the insidious argument which in itself is the only source of discord—the belief that the knowledge of evil partakes of the nature of God, or Truth. The eternal disproof of this lies in the fact that in proportion as one approaches the realization of the allness of good in Christian Science, in that proportion does the shadow of evil disappear from one's path. Therefore, with the attainment of absolute spiritual consciousness there must come the experience of that unalloyed good which God has always meant for His children. God Himself is Principle and is good. "Be not conformed to this world," Paul counseled, "but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Martha R. White.

THE HEALING OF SAUL

FLORENCE WHISKIN

WE all love David,—the poet, musician, prophet, king! How frequently we use his words of prayer and praise, his immortal psalms! Not many, however, may remember that David was also, on more than one occasion, a healer. King Saul, we read, was at times troubled by an "evil spirit." What the particular manifestation of evil was, Holy Scripture does not say; we are simply told that "the Spirit of the Lord departed from Saul." It is enough for us to know that the king for the time being evidently allowed the belief in evil to have dominion over him instead of being possessed by "the Spirit of the Lord."

The poet Browning has given us a description of the first of the occasions when David was sent for to heal Saul which is particularly interesting to Christian Scientists. Poets have often voiced marvelous truths, perhaps all unconsciously. We have only to think of Tennyson's oft-quoted words: "Closer is He than breathing," etc. So in Browning's "Saul" David gives the king what we might call scientific treatment. We have a charming picture of the young shepherd arriving in the camp where the king is. He is met by Abner, the captain of the host, who is greatly relieved to see him. The lad has picked some of the blue lilies from the fields and wound them around the strings of his harp to prevent them from snapping in the noontide heat. He has come straight from keeping his sheep,—"God's child with His dew on thy gracious gold hair,"—and when he arrives he hears from the captain what is required of him.

We then read that he offers a short prayer and goes to the royal tent. The king is there alone; motionless, tall, clad in armor, with jeweled turban, he looms up a gigantic figure in the dimness, but David is not awed. He seats himself on the ground at Saul's feet, and commences by playing softly on his harp, probably to give himself time to collect his thoughts. This is the first time he has been called upon to turn to account the wonderful truths that have swept across his consciousness as he lay under the sky with the sheep feeding around him. What some of those thoughts were we know—they have been preserved for us in the Psalms.

Everything spoke of God to David: the heavens, the stars, the rocks, the springs, even his own calling,—"The Lord is my shepherd." But now it must be no vague longings, no beautiful dreams; there stands the stern king, waiting to be helped, and he begins his treatment.

The young practitioner just tells how good it is to be well. He speaks of the joys of health and strength, the joy and honor of being king over a people—King Saul! He stops—Saul has stirred! He is now no longer a statue, he is showing signs of life; hope appears to whisper to him, in him. Encouraged, David now rises from physical health to spiritual being, to man's real life: "Leave the flesh to the fate it was fit for! the Spirit be thine! . . . Thou hast done now with eyes for the actual; begin with the seer's!" As he speaks, Saul "slowly resumed his old motions and habitudes kingly;" he becomes again Saul—"ere error had bent the broad brow from the daily communion;" till, at last, sinking into his seat, he fondles the fair head against his knee, takes the flowerlike face between his large hands, and looks down into the youth's clear eyes, his own full of love. Thinking it all over afterward, when he is alone, David says,—

> O Thou who didst grant me, that day,
> And, before it, not seldom hast granted Thy help to essay, . . .
> my shield and my sword
> In that act where my soul was Thy servant, Thy word was my word,—
> Still be with me, who then at the summit of human endeavor
> And scaling the highest, man's thought could, gazed hopeless as ever
> On the new stretch of heaven above me—till, mighty to save,
> Just one lift of Thy hand cleared that distance—God's throne from man's grave!

So now, caressed by Saul, his heart is filled with longing and desire to save and restore his king,—"snatch Saul, the mistake, Saul, the failure, the ruin he seems now,—and bid him awake from the dream, . . . to find himself set clear and safe in new light and new life." Thus he breathes forth the beautiful prayer: "Oh, speak through me now! . . . as Thy love is discovered almighty, almighty be proved Thy power!" and, strengthened by Spirit, he boldly declares the truth that God is Love. Then he declares: "See the Christ stand!" And can we doubt, too, that into his mind, as he speaks, out of the dim future, like far-off bells, come the words, "Unto you is born this day in the city of David," and with his soul exalted with deepest joy he leaves the camp and hurries home. In the words of the poem:

I know not too well how I found my way home in the night.
There were witnesses, cohorts about me, to left and to right,
Angels, powers, the unuttered, unseen, the alive, the aware: . . .
For the Hand still impelled me at once and supported, suppressed
All the tumult, and quenched it with quiet, and holy behest,
Till the rapture was shut in itself, and the earth sank to rest.

We read in the Bible: "So Saul was refreshed, and was well, and the evil spirit departed from him." Need we wonder after this to find the fervent prayer in one of the psalms, "That thy way may be known upon earth, thy saving health among all nations;" and in another, respecting those who draw near unto the gates of death: "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them"! And in still another: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." The wonder is that we have so long been blind to the significance of these sayings of the psalmist and the many healings recorded in the Scriptures, but today we have the "Key" which opens up these treasures, for in Science and Health by Mrs. Eddy we learn that it is the "spiritual perception of Scripture which lifts humanity out of disease and death and inspires faith" (p. 547). For the healing Truth as known in the past and revealed anew today in Christian Science, we give thanks and rejoice.

POEMS BY MARY BAKER EDDY

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, $1.50; six or more copies, $1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Mass.

REFLECTION

IDA D. YATES

IN the Sunday edition of an eastern paper there appeared recently a very interesting article under the caption, "Making Darkness out of Daylight." It was given with instructions for experiment somewhat as follows: Procure a wooden box, cover one side with glass, also make a small glass window in each end, and by a simple chemical process (which it is unnecessary to give here) extract all foreign matter from the air in the box. Then, by holding a lighted incandescent bulb to one of the windows, you will see that the light will pass through the box and out of the opposite window, but the space within the box will remain entirely black, the light passing through it remaining invisible. The light enters and comes out, but the interior of the box, as you look into it through the glass front, seems to remain in perfect darkness.

The interest of this experiment lies in the fact that it illustrates the seeming darkness of the interstellar universe. Persons who have climbed to the summit of lofty mountain-peaks say that at these high altitudes the sky seems to be black instead of the familiar blue, and if they could ascend a few miles higher the sun and stars, which would become intensified in brilliancy, would be as they really are, a beautiful blue color instead of golden yellow; but, notwithstanding their increased brightness, it would seem that all space was filled with a darkness which is insusceptible of illumination because there is nothing in it to reflect light. It is sheer emptiness, through which light may pass but which can have no brightness of its own, and it serves to remind us of the Master's words, "If therefore the light that is in thee be darkness, how great is that darkness!" The light and heat from the sun are said to travel through millions of miles of this inconceivably cold emptiness, without begetting the phenomena of either heat or light, but when it reaches the atmosphere of our earth all is changed; here it encounters that which reflects and refracts the light, and thus produces the illumination which we call sunlight, the temperature which we call warmth.

While reading of these interesting facts, the writer was reminded of that passage of Scripture which likens Truth to the light that "shineth in darkness; and the darkness

comprehended it not," and to the correlative passage in Science and Health (p. 480), "If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints." Thought reverted to the time when again "darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light"—in the consciousness of one brave woman, who was spiritually responsive to a degree which enabled her to receive rays of light from the infinite, and arise transformed from sickness to health, from weakness to strength, from despair to hope, from death to life. She had sufficient faith, moreover, to hold on to the truth received until she learned what it was, from whence it came, and how to shed it abroad, till those who were nearest to her—in thought—perceived its steady glow and, struggling through the blackness of doubt and fear, of sin and pain, until they, too, stood beside her in its life-giving radiance and listened to her loving, patient instruction, learned to reflect, with varying degrees of brightness, the same wonderful truth, "the light of the knowledge of the glory of God." After a while the ever-increasing brightness reached even to "one of the least of these," where she groped in the darkness, struggling in pain and sorrow and despair, and dispelled her crushing sense of doubt and fear with the light which is the life of men.

She recognized it at once as a gift from the great heart of Love, for nothing but Love could bring such hope and cheer; therefore, she did not question its divinity nor the authority of its messenger, but stretched out her weary hands, imploring more light, more love, more life, and she has received in the measure of the intelligence and earnestness of her seeking. As the light has grown brighter she has gained a broader, more unselfish, more universal sense of love, a more vigorous, harmonious sense of life than she ever knew before, a clearer, more comprehensive apprehension of truth, such as Paul referred to when he said, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

Today a vast multitude are walking in this light, and

praising God for the liberty it has brought them; indeed the sound of their rejoicing is heard around the globe and all nations and peoples are turning to note its occasion. In one of his letters to the church at Corinth Paul said, "The wisdom of this world is foolishness with God." All that pertains to the wisdom of this world is not true wisdom, consequently not spiritual reflection but only the "darkness of vacuity;" hence it is not surprising that among the many who stop to listen there should be some "which have eyes and see not; which have ears and hear not," nor should it be counted strange if among these there should be some ministers and physicians who go their way, saying, "There is no light there; we listened to all they had to say, we looked where they pointed, we even read their text-book, and we find nothing in it."

Nevertheless the light shines on, and often it reaches their patients and the members of their congregations, who, arising from beds of pain, exclaim with glad voices, "Truly this is a great light! It is brighter than the sun, it transforms the whole earth." In this light they see that man does not sin, sicken, or die, for he is the image and likeness of God,—His perfect child, sinless and undefiled, and joyfully they join the army of Christian Scientists who are ever praying, "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me" (Manual, Art. VIII., Sec. 4).

May the true substance of purity, goodness, meekness, unselfishness, humility, temperance, joy, peace, and faith so multiply in all our hearts and minds as to reflect in an ever increasing, ever intensifying brilliancy this light of Life, that the whole earth may be illumined, yes, transformed by its radiant glory. The Christian Science periodicals, and our other literature, are today radiating the light of Truth in every dark corner of the earth. Everywhere they are purifying sense, ennobling thought, uplifting desire and aspiration for the discernment of "spiritual Life, which is 'the light of men'" (Science and Health, p. 561). And all who are grateful for the blessings they have received will be faithful in supporting and circulating these messengers of peace and praise, for, said the apostle, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

A TEMPORARY BEHEST

ANNIE M. PAYNE

ONE of the most epoch-making disputes in the unfolding of human thought is that which culminated in the letter sent from the elders at Jerusalem by their "beloved Barnabas and Paul" to the Gentile churches. Love's impartiality, gilding the mountain-peaks of Jewish thought and character, as represented by the apostolic band, was bound to flood the plains of prejudice below; and in Acts xv. we find the crisis reached, and the strong desire to bind upon Gentile converts the rite of circumcision and other Jewish customs, giving way before the eloquence of Peter, Paul, and James.

It had taken Peter and his comrades time to reach their new standpoint. Many were the lessons in divine Love's impartiality, from the healing of the Syro-Phœnician's daughter to Peter's vision at Joppa, before the inrooted exclusiveness of the Jew could be removed from thought, and at the hour of the disciples' entrance upon the ministry they were still its slaves. With their impatience also, and liability to take offense, they were especially unsuited to deal with the Samaritans, between whom and the Jews hatred and strife were perennial. The chief ground of offense between the two races was the claim of the Samaritans to be the descendants of the lost ten tribes, a claim which the Jew regarded with the bitterest contempt. To such a condition of thought it was of course most galling that these self-styled relations were fixed between Galilee and Judæa, and so in the route of all religious pilgrimages or business journeys from one country to the other, with ample opportunity to vent that petty spite with which they paid back the insufferable airs of the Jew.

Jesus, who appreciated all those "other sheep" who were outside the Jewish fold, seemed specially drawn to the Samaritans, as being more easily stirred to gratitude and charity than the Jews. When one thinks of the Master's exaltation, as he noted the receptivity of the Samaritan woman and her neighbors, one can appraise still better the self-restraint of the command to defer the preaching of the gospel in their cities. It was evidently one of the fruits of the victory over Satan's offer to bestow upon "the anointed" all the kingdoms of this world.

With ordinary Gentiles, who made no profession of relationship, the Jews were on better terms; and probably, therefore, there was an additional reason for the command to refrain from going into the way of the Gentiles. For centuries it was Israel's glory to be the sole champion of monotheism; and it is noteworthy that even in those early days the oneness of God was so fraught with the sense of His allness that the nation's whole experience, whether of ritual, morality, or social life, was governed by it. Through this strong attitude, which referred the smallest details of daily life to the divine will, the Israelite reached those glorious heights portrayed for us in the spiritual Psalms and the wondrous visions of Isaiah and others of the prophets.

But the mass of the Jewish people generally, finding such spirituality too high for them, were the more prone, on coming into contact with the Gentiles, to yield to the smoother ways of polytheism. Therefore the Master may have felt that, considering how often Israel had been led away by heathen rites, the spiritual status of many of his disciples might not be proof against temptation. Besides reasons which especially affected either the Gentile or the Samaritan, respectively, there was another which touched both alike, namely, these peoples' unpreparedness to recognize in an obscure Galilean a prophet whose teaching was of paramount importance to all the world.

Now observe, only a few months, at most a year or two, was to elapse between this imperative command and that recorded by Matthew: "Go ye therefore, and teach all nations;" how, then, should Gentile and Samaritan be sufficiently changed in so short a time? To answer this question let us ask another—How would the disciples' preparation for teaching be accomplished within the same limited period? This makes the matter clear. Both disciples and nations had alike to wait for those matchless demonstrations known as the resurrection and ascension, after which the Holy Ghost, or true realization of Christlike power, was bound to descend, and the meekness and might necessary for teaching, as well as for readiness on the part of the listener, follow in due season. Thus did eternity overthrow the claim of time.

It may here be suggested by the reader as perhaps a fourth reason for Jesus' command, that the Jews had a

prior right to the gospel message. Whether the Master held this to be so, apart from the above considerations, it is difficult to tell. In the writer's opinion the Master's own action does not warrant this conclusion.

This early charge to the disciples is full of lessons for the Christian Scientist. We note in the first place that our own preparation, through experience, understanding, and demonstration, with the ensuing meek and quiet spirit, must be had before we can serviceably approach those who seem in any way antagonistic to our cause. A second lesson is that the unprepared thought should be left alone. Let it awake naturally to its need and the desire for help. And, thirdly, that which plays the largest part in preparing thought on both sides, is the demonstration of the truth by the one who professes it. This alone can give that firm basis and poise which makes the Christian Scientist's "I know" possible.

The most important lesson of all, however, will be gained by giving to this Scripture an entirely spiritual interpretation. Christian Science, relying upon the allness as upon the oneness of Spirit, stands in relation to other forms of Christian thought as Jewish monotheism stood to the dualism or polytheism of neighboring nations. To carry our understanding of the one infinite God to its logical conclusion, and so steadfastly and always to refuse to see life and substance in matter, is the uphill work to which the Christian Scientist is pledged; and it will be most helpful to him, therefore, to read in Jesus' behest a warning not to go "into the way" of those thoughts which acknowledge reality in the cruel gods, sin, disease, and death, nor to enter "any city" or belief in mind and matter, good and evil, which ignorance of divine Principle has built up. The command to refrain from the way of the Gentiles and the cities of Samaria came before the command to preach the gospel to all nations, and when we have spiritually interpreted the first, and resolutely follow its divine implication, we shall hear the second, and find ourselves reflecting that power which will draw all sorts and conditions of human thoughts to the healing Truth.

Should we feel tempted to be cast down at the magnitude of these things, we need only recollect that the child of God, good, never dwells in false consciousness, for in Science this is impossible.

TESTIMONIES FROM THE FIELD

IT may be of interest to people who are outside the circle of Christian Science, or those who are at present investigating the subject, to learn what the incentive could be for one who had chosen as his life-work the ministry, through the avenue of the pulpit, to change to Christian Science work.

Prior to my knowledge of Christian Science, I believed the promises set forth in the New Testament to be available in this day and age, as well as of old; in fact I had been healed of minor bodily ills through fervent prayer on some occasions, but many were the instances in which the intercessory prayer for healing failed me. The failure, however, I never attributed to God, but rather to my own inability to meet the required conditions. Naturally the one problem that I was seeking solution for, was how I could meet the requirements which would enable me to claim my birthright, as an "heir to God." I thank God that one, through unselfed love, had already peered through the veil of material sense, gained a knowledge of the real man, and given to the world the rule by which all may pierce and rend the clouds of mortal belief and behold the spiritual man; and my meditation over Christ's statement, wherein he bids us ask, seek, and knock, drew me to the home of one who knew the truth and was living it.

But I was not then ready, as it seemed, for the "pearl of great price." The prejudice against our dear Leader which I had acquired during my theological course, then came to the front and tried to claim prominence,—the belief that Christian Science was effeminate; the fact that its Leader was a woman, etc. I said little about it, but in a somewhat shy way began an investigation. Soon, thank God! the belief of effeminacy as regarding Christian Science was destroyed. A man who had been healed through Science and was hale and hearty, visited the home where I was stopping, and in him I found a friend, a man who really loved to talk of the things of our heavenly Father. It was a revelation to me, for I never grew tired of talking of the things pertaining to the kingdom of heaven, but all of my acquaintances, aside from the Christian Scientists, preferred other subjects, after what seemed to them a reasonable time spent on religious topics.

My new acquaintance made his departure that evening, after which I really began to do some work in Christian Science. The words of the Master, as recorded in John's Gospel, were before me for exposition: "Ye shall know the truth, and the truth shall make you free." After turning and returning these words of Christ, seeking for their spiritual import, I arrived at the conclusion that the one thing to be free from was the domination of false material sense. I then began to apply the rules as Mrs. Eddy has given them to us in Science and Health, and was indeed much gratified with the proofs of the truth of her statements. Later I found that a member of the board of my congregation was interested in Science, which was a joyful find to me. Both he and his wife had been healed, and were studying the text-book.

After I had found the "pearl of great price" and accepted it, I readily perceived that I was disqualified (that is, according to the general Christian thought) for the pulpit. I did not, however, at once discontinue my pulpit work. The Sunday mornings always found me exuberant with the thought of proclaiming the truth, but in the evening, after service was over, I had a guilty conscience; self-condemned, because I was proclaiming the truth without making any public acknowledgment of the one who had discovered it. The thought of going into secular work did not at first appeal to me, but when the thought came to me that there was but one will to be done, and I had always prayed that our Father's will should be done in me, I realized that whatever I did might be done to the glory of God, and then the sense of fear disappeared.

Just before I left the pulpit I was called upon by those who knew that I had been studying Christian Science, for treatment, and in one instance an instantaneous healing of lung trouble was the result. The blessings that were bestowed upon my efforts in the healing ministry afforded so much joy, both to my patients and myself, that the pulpit work was willingly given up for what had become to me the true ministry. I loved the pulpit work, but the question of Christ Jesus to Peter, "Lovest thou me more than these?" kept ringing in my ears, and to this I had always answered affirmatively. I have found that there is an incentive for those who are seeking to do the will of the Father to investigate Christian Science. I have also found that it is prac-

tical, and that it can be applied at all times and under all circumstances; and to those who are hungering and thirsting after righteousness, I can heartily say, "Come to this feast of divine Love!"—*Wm. H. Ecton, Covington, Ky.*

[Translated from the German]

AFTER five years' enjoyment of the blessings which the faithful study of Christian Science unfolds, it becomes a duty and privilege to give thanks today for all the good experienced in those years when we worked alone, far from other Scientists, and for the pleasure and encouragement now provided for us in the church services and the Sunday School work here. The study of Science and Health has brought our whole family out of the darkness of despair and doubt,—brought us back to God, and His word has been our unfailing comfort and inspiration in every sorrow or difficulty. The space of a testimony could not include even a tithe of the good received, and I can only mention a few items in the hope that they may help some one else.

One of my children showed unmistakable signs of an eruption all over his back. For one week I gave him Christian Science treatment, at the end of which time the trouble seemed to be much worse; but the treatment was continued with the firm resolve to trust God absolutely, and at the end of another week the flesh was pure and clean. Having had experience with this trouble before coming into Science, and knowing all its so-called appearances and would-be laws, with painful recollections of the drastic measures used in *materia medica,* the deeper was my gratitude for the gentle cleansing of Love's pure thoughts. Another of the children awoke one morning with all the symptoms of a serious illness; a high fever with great distress in breathing continued for several days and nights. How deeply thankful we were for the peace of God which surrounded us throughout this trying experience,—for His word which gave courage for the battle, for the gentle balm of Mrs. Eddy's beautiful hymn, "Mother's Evening Prayer," which the child asked for over and over again, and also for the faithful help given in the dark hours! At the end of a week fear had been vanquished, the power of the disease was broken, and a sense of health and strength returned with that marvelous rapidity only seen in Christian Science healing. My little girl of six has no knowledge of any medical

treatment, nor any fear of disease laws; the very few tests that have come to her have been so swiftly met by Christian Science treatment that she hardly became aware of them.

For myself Christian Science has destroyed several minor ailments, has preserved me in a time of great danger from fire, has been my light and guide, and at a time of great stress proved to me absolutely that in God there is no death, hence no separation, no sorrow. For all these and unnumbered other blessings I thank God daily, and am ever more grateful for the life and work of our dear Leader, Mrs. Eddy, whose inspired book, "Science and Health with Key to the Scriptures," is leading us back to the blessed gospel of Jesus Christ.

Frau Anna Schneider, Stubbington, Hampshire, Eng.

It is with a deep sense of love and gratitude for the great benefit received, that I send this testimony of what Christian Science has done for me. For many years I tried to be satisfied with the religion of my fathers, drifting from one unpleasant experience to another, affiliating with different denominations, ever seeking hungrily for the true idea of God, meeting with many disappointments, bitter experiences (among them the death of a brother in the ministry, who died a drunkard), until at last my confidence in orthodoxy was gone, and I never entered a church but twice in eight or nine years. I began to drink, and the habit grew on me more and more.

But God was indeed good to me, for one Sunday in January, 1909, it was divine Love surely that led me to attend a Christian Science lecture given in this city. I had taken several stiff drinks, and out of curiosity wandered into the opera house—perhaps if the saloons had been open and my supply of liquor had not been exhausted I might not have gone; but the important fact is that I went! The lecturer soon caught my interest, and held it until the closing word. I resolved to read the literature carelessly stuffed into my pocket as it was handed me on entering the place. I did read it that night, and knew that at last I had found reality, the living God, and the desire to drink left me like a bad dream. During the first week after the lecture I took two drinks, and while friends sagely shook their heads and cautioned me as to the danger of breaking off suddenly, especially when I had been used to consuming such enor-

mous quantities of strong drink each day, I have never suffered any effects from so doing, except a marked improvement in health and an increasing desire to know more of the God that Christian Science has revealed to me. I might add that when I told my old friend, the barkeeper, that I was through with drink, he thrust his hand across the bar and sincerely congratulated me.

About two weeks after I came into Christian Science I had a very severe attack of liver complaint, such as I had suffered with at times for over thirty years and for which I had taken much powerful medicine. I sent for a Christian Science practitioner, and in about four hours was at work. A few hours later I suffered a more severe attack than the first, and had to be taken home in a carriage and put to bed. Treatment in Christian Science was given, and the next morning I arose, feeling all right, and went to business. I have never lost an hour from business since, and have taken no medicine.

Christian Science gave me an introduction to the Christian religion and the Bible. I read the Bible now as a new, wonderful book, while before it never seemed clear or interesting. A few days after attending the lecture, still eager to push my investigations farther, I looked up the Christian Science church, and at the reading-room found Mrs. Eddy's book, "Science and Health with Key to the Scriptures," a copy of which I purchased and took home with me, and it has been my constant companion ever since. I was surprised to meet old acquaintances at the Wednesday night meeting which I attended, all happy and transformed by this wonderful, uplifting truth. Praise be to God for Christian Science!

My deepest love and gratitude goes out to the grand woman who has brought me into this newness of life—made it possible for me to share with thousands of other grateful men and women the great blessings which human tongue cannot express; and the noble man whose lecture healed me of sin and disease, may God bless him in proportion as I know I have been blessed.

John H. Carter, Fort Worth, Tex.

About five years ago I was persuaded by a kind neighbor to come far enough out of my ignorant prejudice and condemnation of Christian Science at least to try its efficacy

for my mental suffering. I was sorely in need of physical healing, as I had great pain, said to be caused by an organic malformation. Several good physicians had, upon a thorough examination, said that it could not be cured except by surgery. I was, however, afraid to submit to an operation, and supposed that the nature of my affliction would preclude the possibility of a healing through mental means. I was, however, so sorely in need of wisdom, patience, and love to bear or destroy the bitter experiences of my life, that I turned unresistingly to Christian Science for help in this direction.

I was healed physically in a very short time, mostly by my own study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. In addition to the pain already mentioned, from which I had been suffering for about ten years, I was suffering from a chronic stomach difficulty, frequent and violent attacks of headache, and many other unpleasant physical disorders, which I had accepted philosophically as constitutional and hereditary, because I was sickly from birth. Indeed, I never knew what happiness and health were until I began to see the truth in Christian Science. I now try to fill my days with proofs of the allness of God, good, as our beloved Leader, Mrs. Eddy, has shown us in her writings and by her life, knowing that this is indeed the only real gratitude.

The teachings of Christian Science have shown me the way out of a life which seemed all bitterness, for my birthright indeed seemed to be sorrow and suffering. I had become an atheist, for I could not pray, but I now know that God is omnipresent, omnipotent, that there is only one Father-Mother God; that man's birthright is goodness, peace, happiness, and righteousness.

Lucile Babcox, Cleveland, O.

I WISH to express my gratitude to God for Christian Science. It has taught me what Life really is, and has healed me of sickness which was pronounced by well-known doctors as well-nigh hopeless without a serious operation. For many years I had been an invalid, unable to do what others could, and was morbid and miserable. I am now healthy, both in body and mind, able to walk and ride all day, if need be. I understand more clearly every day that divine Love is the healer, and I feel very thankful to Mrs.

Eddy for giving us a healing apprehension of the teaching of Jesus.

I have now to live in the country in Ireland, and this has been of the greatest help to me; for, although the services in the Christian Science church and all the friends there seemed to give me more courage, I am now coming to understand that God's church is everywhere and His love is always with us. I feel stronger, and far better able to "stand," and though I look forward to my visits to the church, I yet realize that I am in my right place; and I feel very thankful for that knowledge.

Florence Leigh, Enniscorthy, County Wexford, Ireland.

I FEEL very thankful to God for what Christian Science has done for me. About a year and a half ago I had a nervous breakdown which affected my head and made life seem a burden. I was under medical treatment, and the doctor said he could do no more for me, but suggested that I should try Christian Science. I went with my dear husband to a practitioner, who lovingly helped me, and I began at once to improve. I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in a few weeks I was doing things I had not done for a very long time. It is with a very grateful heart that I give thanks for the spiritual uplift, the brightness it has brought into my home. My heart is indeed full of love to God and gratitude to our beloved Leader. She has proved herself worthy to bear the lamp of Truth which will eventually lighten the whole world.

Mrs. Emily Fitzsimmons, Bishopston, Bristol, England.

I WISH to tell of my healing in Christian Science in the hope that it may help some one else who is longing to know what it can do for the sick and discouraged. For years I had been in delicate health through an internal trouble which as time went on apparently grew worse, until November, 1908, when it seemed as if the end had come. At that time two doctors were called in, and although they did all they could to relieve me of my sufferings, I became gradually worse, and they said it was impossible for me to get better; that I would surely die.

My people then decided to try Christian Science, as we had been interested in it for a long time but did not feel

that we could fully trust it when there was great danger. A practitioner was however sent for to take the case, and in five weeks I was entirely healed. When the treatment commenced I was unconscious most of the time, but could hear the "still small voice" telling me that round and about and beneath me were "the everlasting arms;" then I knew I was safe in God's keeping. St. Paul says, "Prove all things; hold fast that which is good," and this I am striving to do.

My heart goes out in thankfulness to God for His wondrous love to His children; and to our Leader, who has shown us how to live aright, I am deeply grateful.

Alice Diggle, New Bedford, Mass.

I AM deeply grateful for the many blessings that have come to me and mine, and that continue to bless us daily in Christian Science. I thank God that, without solicitation from any one, I turned to this truth, not for physical healing, but because I was in distress. Orthodox creeds failing to satisfy me, I had for many years been looking into philosophies and other religions; but while admitting to myself the superiority of the Christian religion, the Bible seemed contradictory and impractical, and religion in this age a very mournful thing. I can only liken my mental attitude to that of a pilgrim in a valley, storm-clouds overhead, and every avenue of escape obstructed by an impassable mountain. I thank God that though my need was so sore when I first began the study of Christian Science, the light came instantaneously, the supply of understanding coming with such deep conviction that it was like a glorious flash of sunlight, which illumined every cloud with a rainbow of promise. As I continued to seek, the seeming obstacles began to be removed.

I said I had turned to Christian Science for hope and comfort; my grief and worry were so great as to make of secondary consideration at that time a chronic throat trouble and minor ills; the former had hampered my childhood and young girlhood, and wherever I traveled I was constantly consulting physicians and trying new remedies to no effect. While studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of this distressing trouble and a number of other ailments. One may imagine my happiness to find myself suddenly a well woman, with faith advanced to spiritual

understanding of the promises of the Comforter! Then there began to be manifested in my daily life the "fruit of the Spirit,"—love, joy, and peace, compared with which the physical healing is hardly remembered except for gratitude. The conviction which comes with demonstration explains what Martin Luther meant when he said, "Here I stand; I can do no otherwise, so help me God."

I am glad of an opportunity to express my recognition of the wonderful work Mrs. Eddy has done for this age in placing Christianity on the basis of demonstrable Science, whose Principle is divine Love, and I am grateful that the Christ-Science has made this spiritual awakening a present possibility to me.—*Louise W. Snead, Flushing, N. Y.*

THE psalmist prayed, "Teach me thy way, O Lord, and lead me in a plain path;" and such was the prayer of my aching heart for many years, until Christian Science came with the healing power of Truth, and opened up to me the way to health and happiness. Since that time the path has been made plainer, and I have striven to follow, although the way has been beset many times by severe trials; yet, knowing that I was traveling toward my Father's house, I have never faltered. The healing has come to me, and through me to suffering humanity. Grateful indeed am I to the giver of all good, and to our revered Leader for bringing to light the way, so long obscured by the mists of doubt and superstition.

When Christian Science was recommended to me, I sought its help almost immediately. The first treatment, given the afternoon of my first attendance at a Christian Science service, in 1903, healed me of a chronic disorder of many years' standing, a condition said by an eminent surgeon to be practically incurable. At the conclusion of my fourth treatment the practitioner told me I need not come any more; that I should faithfully study the Bible and Science and Health, and that my cure would be complete. It was very hard for me to understand this, when I was still suffering from rheumatism in the left hand and foot, for which I had been under special treatment in *materia medica* for the past two years; but I remembered the blessing already received, and was obedient. It was not many weeks before I could move my body with greater ease and freedom, and within a year the healing came. During that time

I was freed, by the reading alone, from throat and lung trouble, and have never had an attack of either since. Indeed, I have had but few physical ills to overcome since first learning of Christian Science.

On page 2 of Science and Health we read: "Prayer cannot change the Science of being, but it tends to bring us into harmony with it." Conditions which, to mortal sense, had caused the deepest depression and consequent nervous debility, still exist, and yet I can truly say that I am happier than I ever realized I could be under such circumstances. I have learned to trust God more, to be charitable, less suspicious, and above all, to strive daily to do His will. It was a blessing to be permitted to receive class instruction from one of Mrs. Eddy's students. My prayer has been answered, and all through Christian Science. It has been my joy to witness the healing in a number of cases of varying forms of error.

All I am today in strength, prosperity, and health, I owe to Christian Science, as given to us by Mrs. Eddy in "Science and Health with Key to the Scriptures," the beacon-light of Truth to this age.

Mrs. Gertrude W. Sargent, Mount Vernon, N. Y.

I AM most happy to be counted among the many thousands who have been healed in Christian Science, and it is with great gratitude and love to God, and to our dearly beloved Leader, Mrs. Eddy, that I testify to the healing power of Truth. Before coming into Christian Science I was for twelve years continuously under the care of physicians. I went through a very serious operation for ovarian trouble, and spent some months in a hospital at Los Angeles, but was only relieved for a short time. Instead of getting well, new ailments were setting in, such as stomach trouble, etc., and last came a disease pronounced incurable, viz., locomotor ataxia. I was all the time getting weaker, so that it was hard work for me to move about. Specialists were consulted about my case, but they knew not what to prescribe. Different remedies were tried, but all to no avail.

By this time I was reduced to helpless and hopeless invalidism. I wished to die, thinking this the only relief out of all my troubles, well knowing that I could not last long in the condition I then was. Then Christian Science came to my rescue. It had been several times recommended to

my husband as a curative agent, but being of the Jewish faith we had not much use for Christian Science. The time came, however, when I had to try it, because there was absolutely nothing else to try. It is needless to say that I came to Christian Science with little or no faith or hope, as I considered it just another remedy.

And what did I find in this new remedy? All the old troubles vanished under Christian Science treatment, and I found health and happiness; but, best of all, I found a beautiful religion. I read for the first time the New Testament, and the study of "Science and Health with Key to the Scriptures," especially that wonderful chapter, Atonement and Eucharist, made it plain to me that Christ Jesus was the promised Messiah and Christian Science the promised Comforter. The Bible and Science and Health are a great comfort to me and are my daily companions. I enjoy my new-found religion and take pleasure in studying the Lesson-Sermon and in church attendance. I am proud to say that I am a member of The Mother Church and of the branch church here.

I also will state that prior to taking up the study of Science and Health I had read but very little English, and I can honestly say that Christian Science has helped to educate me. I cannot find words enough to express my gratitude, when I look back upon all that has been done for me in these six years. I only wish and hope that my children and grandchildren may come to Christ, Truth. I also wish to express my appreciation of the *Journal* and *Sentinel,* which I find very helpful.

Mrs. Susette Bamberger, Riverside, Cal.

FIVE years ago I found it necessary to seek aid for physical ills (including catarrh and a stomach disorder, also an affection of both eyes) outside of medicine or climate; and while I was very much opposed to what I thought to be Christian Science, I finally decided to see if it was possible to secure any help from this source. I went to a practitioner, and in two weeks was greatly benefited; was soon able to take up my work, and also to lay aside the glasses which it had been necessary for me to use in order to read at all.

Three and a half years ago, while assisting to install some heavy machinery, my arm was severely injured, and I was thrown violently against a post. I was sent to a hospital,

where the doctor put the arm in splints, but told my friends that it would have to be amputated, for poisoning was considered inevitable. As soon as I realized what had happened, I sent for a Christian Science practitioner, and the medical laws were annulled. In three days I was up; in ten days I was on the street, and was soon able to take up my regular work. The muscles have grown strong and I have perfect use of my arm and hand, something which the doctors said would be impossible. This arm has since been inspected by a number of doctors, who have pronounced it a wonderful case of healing. I gave up smoking during this experience, and have never desired tobacco since.

Later, while out driving, a storm came up, which broke so suddenly and with such force that the horse became frightened, and I jumped from the buggy just in time to come in contact with some electric wires which had blown down, and received several burns. A few days later I was taken with a fever, which seemed very serious for some time; but it gradually disappeared, leaving me in better health than before.

I am thankful, above all else, for the understanding which has come to me from the study of the Christian Science literature, and I am very grateful to Mrs. Eddy for this teaching, also to all who have so loyally assisted me.

Ernest L. Wait, Springfield, Ill.

I was for more than twenty-seven years a semiinvalid, suffering from a complication of diseases, the worst of which finally brought me to the operating-table. Life was indeed a burden. As a result of the operation came a nervous collapse, and finally mental darkness, so that my own could no longer care for me, and I was sent to a sanitarium and placed under the care of a specialist who had been at the head of a state institution for years. Four other doctors had pronounced my case practically hopeless.

A daughter in Denver had been studying Christian Science for about six months, and when she heard of my condition she came at once to my help. As she could not get her father's consent to have me placed in the home of a Scientist, she obtained a practitioner for me and I was given absent treatment. After three weeks her father yielded to her entreaties, and she took me under her own care, although the noted specialist warned her that she was taking a great

risk, as he was sure she could not control me. A dear Scientist opened her home to us, and four days later the darkness lifted, the light came. After nights and days of terrible suffering and agony, I wakened to life and love and home and friends!

Up to this time I had not really understood that I was under Christian Science treatment, but now I must decide for myself. When my daughter said, "Now we must study, mother," I hesitated, because I was not sure that it was right or good. "Could anything not good or right have cured you?" asked my dear daughter. That settled it, and we began to study. To my surprise I found that my eyes did not hurt me, and that I was reading without glasses, after having worn them for more than fifteen years. At first I could not read as well, but as I gained in understanding my sight constantly improved. For years I had been unable to do any work without suffering and great weakness, but now I can work without weariness. All this physical help is, however, as nothing beside the knowledge that I have found God, that I have not sinned away my day of grace; that I am not a lost soul! Slowly but surely I am losing all sense of fear, because the "perfect love" that casts out fear enfolds me.

Words cannot express my gratitude and love to Mrs. Eddy for making known to the world, and therefore to me, her priceless discovery. I long so to live that I may be an open channel for the streams of Love. I am indeed grateful for our literature and for all the loving help I have received. With even the little understanding that I possess, I have been able to help myself, and others. From being very discordant and unhappy, my home life is now filled with peace and love.

Mrs. Emma Mitchell, Robinson, Kan.

MANY times I have desired to write a grateful acknowledgment of the wonderful ways of Love as revealed to me in Christian Science, but my heart did not overflow. Today I truly am grateful, for my blessings have been more than I could wish or ask or hope, and I am glad.

A little over four years ago Christian Science was brought to my notice to help me out of a condition of nervous exhaustion. I was also suffering from stomach trouble, being able to eat very few things with any comfort. I began to read "Science and Health with Key to the Scriptures"

by Mrs. Eddy, and at the same time I took treatment from a Christian Science practitioner. Almost immediately I began to eat anything I cared for without fear of harmful effects. After a few days' treatment I tried leaving off my glasses, and found I was able to read perfectly without them. I never have used them since, though I had worn glasses for nine years previous to my healing, the trouble having been diagnosed as a structural defect. After this healing I was able to work all day long and sometimes into the evening without the aid of glasses, and this was done without any discomfort whatever.

The healing of nervous exhaustion was slow, but I am grateful for this because it made me study the text-book until I found a reason for my healing and gained some understanding of the "restful Mind" (Science and Health, p. 119). I am more thankful for my understanding of the wonders of Spirit and the spiritual regeneration now going on, than for the physical healing I have experienced. I wish to express my gratitude for all our periodicals, and for "The Life of Mary Baker Eddy" by Sibyl Wilbur. The reading of this book gives me fresh courage to be up and doing in our journey from sense to Soul.

Words are but meager to express my gratitude to our beloved Leader, Mrs. Eddy, for her life of devotion to Truth. My prayer is that I may ever be obedient and faithful, treading the straight and narrow way our Master trod.—*Evarts W. Charles, Springfield, Mass.*

[Translated from the German]

NEXT to God, I wish to thank Mrs. Eddy and all the dear workers in Christian Science for the great blessings which I have thereby received. I had suffered for two years from a supposedly malignant growth in the breast, and in December last, when the suffering became intense, I was obliged to decide upon an operation, as the physician said it should be performed without delay. On my way home from the doctor's house, a dear acquaintance of mine gave me two copies of *Der Herold,* remarking, "I have not read them myself, but I have been told that the *Herold* is full of divine truth, and that one is uplifted thereby."

Glad to find divine support for the great trial before me, I took them home and read them. I then begged my husband to go with me to a practitioner in Stuttgart. Her

loving explanation of the truth was food and drink to me, and with increasing understanding of God, His all-presence and mercy as Love itself, the All-good, my disease with all its evil complications began to disappear. When a week later I again went to the Wednesday evening meeting in Stuttgart, I could say that I was well and stronger than ever before, although I did not drink any wine as a means of gaining strength, for I wanted to trust divine Love alone, without other means.

But still more than in my completely recovered health, I rejoice in the assurance I have gained with regard to the great problem of eternity, and my desire is to continue to advance in understanding.

Frau Frieda Schloz, Neuhausen, a. d. Fildern, Wuertt., Germany.

I WISH to express my gratitude for what Christian Science has done for me. I was healed of the liquor habit in three weeks' treatment, and of epilepsy of over thirty years' standing. I have been benefited by Christian Science in many ways, not only by the healing of this one habit, but the whole tenor of my life is changed. I am very grateful to God, also to Mrs. Eddy for this healing truth.

Horace W. Davis, Milwaukee, Wis.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

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Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

OUR LEADER'S POEMS

CHRISTIAN SCIENTISTS everywhere will be gratified to know, as announced by Mrs. Eddy's publisher, Allison V. Stewart, on page 601, that a volume of our Leader's poems is now in press. Many of these have never appeared in our periodicals, and will therefore have a special interest, particularly the opening poem, on the "Old Man of the Mountain," with its lofty note of inspiration and grandeur of concept. Other of the verses have been published in the *Journal* and *Sentinel* in past years, and will bring anew to those who have known and loved them, their message of salvation—of healing, hope, comfort, strength, and peace.

The desire has so often been expressed that all of Mrs. Eddy's poems might at some time be gathered together and published, that the opportunity now presented to secure these rare gems of true inspiration, which tell of God's kingdom ever with those who have eyes to see and ears to hear its message, will be eagerly welcomed.

ARCHIBALD MCLELLAN.

WE congratulate the editor of *The Ladies' Home Journal* upon the stand he has taken in an announcement which appeared on the editorial page of the November issue of this widely read magazine, and we feel sure that his millions of readers will gradually if not at once appreciate the wisdom and good judgment which have dictated this reform. The announcement reads as follows:

Can we not get away from the universal use of the words "dead" and "death," and even the harsher-sounding words "die," "dying," and "died"? Aside from the harshness of the words themselves, and they *are* harsh and cruel in their sound, the words no longer express our belief: we are all fast reaching the belief that we do not die: we

are not dead. We pass from one stage to another, and so why should we not say what we believe of ourselves and of those dear to us: that we simply pass away? Any usage, any contributing element, no matter how seemingly small, that will help even in the slightest degree to remove the old-fashioned gruesomeness that has so long associated itself with the completion of our work here and the beginning of our work in another stage, is worth adoption. This magazine will adopt the rule for itself: hereafter the words, as applied to human life, will become obsolete so far as our own expressions in its pages are concerned, in the acceptance and usage of the more truthful and less jarring reference of the passing away of a human life.

Facetious critics of Christian Science have for years made merry at the expense of followers of this faith because they have largely avoided the words "dead" and "death" in their conversation, and it may be that *The Ladies' Home Journal* will now come in for its share of this derision, but we feel sure that the editor has well considered the stand he has taken and will maintain his position, no matter what such critics may say or think.

Over forty years ago Mrs. Eddy announced her discovery of Christian Science and called the world to witness the divine Principle of Jesus' teachings. At that time it was not believed that God is Life, and that through the reflection of this Life immortality is realized; but, thanks to this discovery, it is dawning upon many that God is not the author of sin and death and that these are but false beliefs which are as pernicious as they are false. Humanity, in order to escape from the consequences of these beliefs, must stop thinking and talking of evil as a reality, and this is what Christian Scientists have been trying to do. Mrs. Eddy has written in "Unity of Good" (p. 40), "Jesus declares that they who believe his sayings will never die; therefore mortals can no more receive everlasting life by believing in death, than they can become perfect by believing in imperfection and living imperfectly."

The perfect state of man is described in the twenty-first chapter of Revelation as one in which "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Mortal thought has, however, too long limited itself by the belief that this promised exemption from sorrow, suffering, and death is a matter of future attainment, to be reached only through the so-called portal of death, instead of rightfully availing themselves of its blessed privileges as a present-day reality. They forget that this vision vouchsafed to John was of the perfect kingdom of God, where His will is done "in earth, as it is in

heaven,"—that kingdom which Jesus declared "cometh not with observation, . . . for, behold, the kingdom of God is within you."

Therefore, if the present generation is to realize this perfect state, it cannot commence too soon to cast the weight of its thinking upon the side of truth and not upon the side of error. To the extent that the editorial announcement to which we have referred stimulates the readers of *The Ladies' Home Journal* to cast their net on the right side, it will do good.

ARCHIBALD MCLELLAN.

THE days have come again when the thoughts of the Christian pilgrims of every land are flocking toward Judea. Like homing pigeons they are finding their long way back to the hillside village where "appeared a great light," and out of the midst of it were heard angel voices, singing that sweet song which has echoed through the centuries. The great Nazarene has, and will ever retain, the reverence of the world's nobility. Misunderstood, misjudged, disowned, dishonored, accused, betrayed, condemned, mocked, scourged, crucified, and pierced to the heart—through it all, and despite it all, this divinely inspired man proved so great and so good as to be able to love on to the last, and even those who pitilessly persecuted him,—aye, he forever loves because he is of God, and God is Love.

The world has not rightly apprehended the Master (even angels here might fail), but it has felt the appeal of his sincerity, his unselfishness, his true brotherliness, and so it has trusted him without regard to the discredit and dishonor which the life of those who have borne his name would have brought him, and today he is humanity's peerless ideal and quickening hope. Nevertheless, Christian believers have always been far more reverential than logical and practical in their thought of him. They have worshiped much while understanding little and assimilating less. Christ Jesus has been recognized as the Messiah, the Son of God, the redeemer of men, but it remained for Christian Science to awaken the practically new sense of him as measuring in his thought and doing the meaning of life for his every brother man,—what it can and should become in the individual

experience today. This may be said to be one of the most distinctive features of Mrs. Eddy's teaching, and its influence is rapidly permeating all Christian thought.

A Protestant bishop has recently said that "what Jesus was, men should be," that this is "the kernel of the gospel, the summary of the whole Christian religion." These words, it is reported, were repeated over and over again, and well do they merit the emphasis thus given them, so far-reaching and momentous is their significance. Christ Jesus manifested the presence and power of God, of Life, Truth, and Love, and what he did we should do,—this is the simple Christology of Christian Science. The Christian world has always maintained the first of these declarations, but for centuries it has practically denied the second, so far as his healing work is concerned, and it is here that Christian Science is making its protest and appeal. It is interpreting Christian privilege and duty in the light of Jesus' statement, "The works that I do shall ye do also; and greater works than these shall ye do." "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is insisting upon the present availability of divine law, and that it is the business of every believer to bring it into demonstration.

The vital significance of this concept of the Christ-coming in all times is found not simply in the fulfilment of our Lord's commands, but in the recognition of the at-one-ment between the Christ and individual man after God's image and likeness; that there is an identity of relation to divine Principle which makes our realization of the Christ-life not only legitimate but natural, a simple exhibition of the workings of the one law of Truth, a relation to which the writer to the Hebrews referred when he prayed that God might make them "perfect in every good work to do his will," working in them "that which is well pleasing in his sight, through Christ Jesus." It is also frequently referred to by the great "apostle to the Gentiles" as well as by the writer of the above epistle, under the figure of the indwelling of the Mind that was in Christ Jesus, in which both closely follow the phrasing of the prophet Jeremiah, when he wrote: "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts."

To have the Christ-mind, as understood in Christian Science, is to have the Christ-consciousness, to have his vision of Truth, his apprehension of divine law, and to be

able thereby to achieve all that lies within the compass of this law acting through a human channel. To enter into this vital relation with Christ, to accept this privilege and responsibility with thoughtfulness and sincerity,—this is truly to honor the Bethlehem babe, and celebrate his appearing. The need of this apprehension, consecration, and realization upon the part of all followers of the Master is pressingly apparent. St. Paul fittingly likened the Christian life to a warfare, and in his letter to the Ephesians he defines the nature of the struggle in human consciousness and of the forces opposed to Truth, in terms which are altogether apropos to the present religious situation. He says, "Finally, my brethren, be strong in the Lord, and in the power of his might. . . . For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The reader of these descriptive words can but be impressed with their applicability to the assertive materialism, the self-satisfied questioning of the reality of anything that does not appeal to the physical senses, characterizing the attitude of the many "intellectuals" in all lands today who are content to locate the finalities of being within the confines of a cell. The anti-church or anti-clerical movement in many countries is protesting against much that, without doubt, is justly condemned, but as a whole it is not offering its rebuke in the interest of a nobler concept of the spiritual life, and consequently it is not constructive but simply destructive. It has made the mistake of allowing a legitimate repugnance to the sanctimony and sham of professed Christians, to beget indifference to Christ, and to lead to the conclusion that Christianity is the outcome of superstitious credulity.

In a recent interview, quoted at length in a New York daily, the foremost scientist and inventor of the United States, is reported to have said: "It is absurd to talk of the 'mercy, kindness or love' of God. . . . Nature is what we know. We do not know the gods of the religions. And nature is not kind, or merciful, or loving. . . . God also made the fish I catch and eat. And where do His mercy, kindness, and love for that fish come in?" When questioned as to his belief in immortality, he replied: "Heaven? Shall I, if I am good and earn reward, go to heaven when I

die? No—no. I am not an individual, I am an aggregate of cells. . . . We are not individuals any more than a great city is an individual, . . . and there is no more reason to believe that any human brain will be immortal, than there is to think that one of my phonographic cylinders will be immortal"!

How largely the theology which has made God responsible for a material order that involves the infliction of gross injustice explains this intellectual unfaith, we may not be able to determine, but it is perfectly clear that nothing but a return to the demonstrable Christianity of Christ Jesus can ever heal it; and to the realization of this fact Christian Science is rapidly awakening the thinking world. The proof which effectively answers all doubt is the proof of healing given by Christ Jesus and his early followers, and we may well inquire what would have resulted if in all the centuries Christian believers had continued thus to celebrate their Lord's appearing, as some of them are celebrating it today under the inspiration which Christian Science has brought them.

The one way for us suitably to celebrate the Christ-coming is to consent to, and thus prove, the continuity of this coming in the unfoldment of the plan and power of God. To show forth the meekness, humility, unselfishness, brotherly kindness, spiritual supremacy and unfailing love of Christ, to gain his knowledge of Truth, and so to do his works,—thus and thus only will we truly honor his coming and bring to humanity that Christmastide of which the Christian world has sung so much and known so little.

JOHN B. WILLIS.

ANOTHER year is fast drawing to its close, and not without some brave records of good achieved for the race, achievements which open wider and wider the gates of human thought for further victories on the side of right, and prepare the way for the triumph of good over every phase of belief in evil. As each Christmas time draws near, we hear anew the angelic message, "On earth peace, good will toward men;" while high hopes spring up to assure us that all the message implies—for men and nations—is an eternal fact which but awaits our recognition of its import and a quickened desire to bring the hope to its fulfilment. Mrs. Browning says,—

Drums and battle cries
Go out in music of the morning star—
And soon we shall have thinkers in the place
Of fighters; each found able as a man
To strike electric influence through a race,
Unstayed by city wall or barbican.

One thing is certain, namely, that real peace is never achieved by compromise with evil. We need the sublime courage of the great Galilean in overcoming evil, but to accomplish aught of real value we must have the spiritual vision which inspired that courage, which beheld the justice and judgment of God, not only enthroned on high, but ever ready to overthrow entrenched wrong through any heroic soul that loves righteousness and hates iniquity. There are many willing enough to cry, "Lord, Lord," when evil is denounced, but not so many who are willing to meet the demands of divine justice, in their own particular sphere; to see to it that the kingdom is established within, before they attempt its establishment without. If they delay too long in the first instance, they will discover that the activity of Truth is finding other channels for its expression, which is well. They will have missed an opportunity to be and to do, and so get behind in the race toward the "goal of goodness" (Science and Health, p. 233). If the saints are to judge the world, as the Bible declares, it is surely necessary that we strive to attain to saintliness in order to judge aright and aid in the establishment of impartial and universal justice.

The past year has witnessed some splendid daring, which hints at man's limitless capabilities and reminds us of the poet's words,—

Whatever men dare they can do,—

and the year just before us will undoubtedly see more wonderful attempts and attainments, and, what is of vastly greater importance, the overthrow of much evil, for the world's harvest-time is here with unmistakable evidence. Christ Jesus declared that the reapers are the angels, and that they would gather out of the kingdom of the Son "all things that offend, and them which do iniquity;" and here it is well to remember the characterization of angels as given in Science and Health (p. 581), viz., "God's thoughts passing to man; . . . the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

We sometimes wonder at the great changes for the better which come suddenly to pass, when, to our sense, conditions do not seem ready for them. Such experiences only prove that the divine activities are above and beyond the mortal sense of things. Sometimes we are privileged to become participants in these activities,—"workers together" with God, as Paul says,—and always beneficiaries of all the good which comes to humanity, for as Mrs. Eddy tells us, "Whatever blesses one blesses all" (Science and Health, p. 206). In the emancipation of mankind from bondage of every sort, we see the hand of God, the action of divine Mind, which cannot be stayed by any phase of self-interest or any form of superstition. The all-important consideration is to recognize this, for the failure to do so must mean the loss of the good apparently gained until humanity learns the inevitable lesson that progress apart from a true concept of God is impossible.

That the message of Christian Science is being heard from shore to shore may well give us joy, and the very fact of error's resistance to the message proves its truth. Christ Jesus said, "If ye were of the world, the world would love his own;" and he also said, that although he had done such works as no other had ever done, yet the world had hated both him and his Father. It is only through spiritual sense that one can see and love the Father and His Christ, and it is only thus that one can recognize and love the Christ-healing in any age. Once this truth is seen, we can do no other than hold to it through good report and through evil report, knowing as we do that as it is lived it will not merely revolutionize but transform and uplift human thought, individual and collective, so that the progress each passing year will be marked, and mankind will be made to forget the long dream of sin and suffering, which has gone out before the advancing light of Truth's eternal day.

ANNIE M. KNOTT.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

Volume XXVIII JANUARY, 1911 Number 10

[From *The Christian Science Monitor*]

MARY BAKER EDDY

THE Reverend Mary Baker Eddy, Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures," passed away at 10.45 p.m. Saturday [Dec. 3] at her home on Beacon street, Chestnut Hill, Mass. She had been indisposed about nine days, but had been up and dressed and as late as Thursday transacted some business with one of the officials of the Christian Science church. She took her daily afternoon drive until two days before her going. Saturday night she quietly fell asleep, and those around her could at first hardly realize that she had gone. Her thought was clear until the last and she left no final messages.

No physician was in attendance, but she had the assistance of the students who comprised her household. With her at the time of her departure were Mr. Calvin A. Frye, Mrs. Laura E. Sargent, Mrs. Ella S. Rathvon, the Rev. Irving C. Tomlinson, her corresponding secretary William R. Rathvon, and her secretary Adam H. Dickey.

The funeral service will take place at the residence on Thursday at 11 a.m. It is well known to her household that she believed in simplicity on such occasions, and in compliance with this knowledge the service will be private and of a simple nature, consisting probably of prayer and readings from the Bible with some brief selections from the Christian Science text-book. It is expected that only her relatives, her household, and the officials of her church are to be in attendance.

There having been no physician in attendance, Dr. George

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L. West, of Newton Center, medical examiner for the district, was called early Sunday morning. Dr. West, after investigation, pronounced the death due to "natural causes," and issued the customary certificate.

A telegram was sent to her son, George W. Glover of Lead, South Dakota, apprising him of his mother's demise and requesting information as to his attendance and that of his family. The telegram is as follows,—

Dec. 4, 1910.

George W. Glover, Lead, South Dakota.

I regret to inform you that your mother passed away late Saturday night after a few days' illness. Funeral arrangements will be delayed until we are advised whether you or any of your family will be present and when we may expect you.

CALVIN A. FRYE.

A reply was received last night that Mr. Glover and members of his family had started east. The Hon. Henry M. Baker, Mrs. Eddy's cousin, who was in Washington, was also notified, and has arrived in Boston.

At the conclusion of the services at the Christian Science church Sunday morning, Judge Clifford P. Smith, First Reader of the church, read the following notice regarding the passing of Mrs. Eddy:—

"I shall now read part of a letter written by our revered Leader and reprinted on page 135 of 'Miscellaneous Writings.'

"'*My Beloved Students*:—You may be looking to see me in my accustomed place with you, but this you must no longer expect. When I retired from the field of labor, it was a departure, socially, publicly, and finally, from the routine of such material modes as society and our societies demand. Rumors are rumors,—nothing more. I am still with you on the field of battle, taking forward marches, broader and higher views, and with the hope that you will follow.

"'All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of Science and Health your teacher and guide.'

"Although these lines were written years ago, they are true today and will continue to be true. But it has become

my duty to announce that Mrs. Eddy passed from our sight last night at a quarter before eleven o'clock at her home on Chestnut Hill."

After services attended by her family relatives, the members of her household, officials of The Christian Science Church and Publishing Society, and her personal students residing in Greater Boston, the body of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science and author of its text-book, "Science and Health with Key to the Scriptures," was placed today [Dec. 8] in the receiving vault at Mt. Auburn cemetery.

The funeral services at the Chestnut Hill home at eleven o'clock were simple and were conducted with quiet dignity. A great hall divides the house. At the left are two parlors, and in the rear parlor, in the bay window, was the casket of massive bronze containing the body of Mrs. Eddy. Upon the casket was a bunch of pink roses from the members of the household. This was the only floral offering to be seen. The casket was opened, so that all might see the well-known face before the journey to the cemetery. Mrs. Eddy's son, grandchildren, and adopted son, who had a view yesterday, were also in the line that filed past the casket today. In the rear of the hall Judge Clifford P. Smith, First Reader of The Mother Church, who conducted the services, was stationed. Those invited to the services were in the hall, the front parlor, and the library, to the right of the entrance. Grouped on the second floor at the head of the wide staircase were the members of Mrs. Eddy's household. The members of the family were in the room where the casket rested. The old-rose draperies harmonized with the wall decorations, and the soft light of day illuminated the surroundings.

Among those in attendance were Mrs. Eddy's son, George Washington Glover of Lead, S. D., his daughter, Mary Baker Glover, and his son, George Washington Glover, Jr., Dr. E. J. Foster of Waterbury, Vt., Mrs. Eddy's adopted son, and other relatives, including Gen. Henry M. Baker of Bow, N. H., Mrs. Eddy's cousin; John B. Baker of Concord, N. H., another cousin of Mrs. Eddy, and his son Rufus; Calvin A. Frye, Mrs. Laura Sargent, Adam H. Dickey, the Rev. I. C. Tomlinson, Mr. and Mrs. William R. Rathvon and Mrs. Martha W. Wilcox, members of Mrs. Eddy's household; Josiah E. Fernald of Concord, N. H.,

one of Mrs. Eddy's trustees; Archibald McLellan, Stephen A. Chase, Allison V. Stewart, and John V. Dittemore, of the Christian Science board of directors; William H. Baldwin of New York, President of The Mother Church; Alfred Farlow, committee on publication of The First Church of Christ, Scientist, in Boston, and a number of Mrs. Eddy's personal students. In all about one hundred and twenty persons were present.

Judge Smith began the services by the reading of a Lesson-Sermon composed of selections from the Bible and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The Lesson-Sermon was as follows: Psalms xci., 1-4, 9-11, 14-16; John xiii., 34, 35; John xiv., 15-27. "Science and Health with Key to the Scriptures," page 410, lines 3 to 19; page 57, lines 23 to 30; page 574, lines 27 to 30; page 66, lines 6 to 16; page 66, lines 30 to 1 next page; page 265, lines 23 to 30; page 598, lines 23 to 30; page 516, lines 9 to 23. This was followed by silent prayer and the repetition of the Lord's Prayer by all present. The poem "Mother's Evening Prayer," by Mrs. Eddy, was then read by Mrs. Carol Hoyt Powers, Second Reader of The Mother Church.

This concluded the services, and the casket was then carried to the hearse in waiting, and the journey to Mt. Auburn cemetery was begun. The honorary pallbearers were: The Hon. John L. Bates of Boston, Edward P. Bates of Syracuse, N. Y., Arthur Brisbane of New York, Judge Charles R. Corning of Concord, N. H., Frederick Dixon of London, the Hon. Samuel J. Elder of Boston, Mayor Charles E. Hatfield of Newton, Mass., William B. Johnson of Boston, Albert Metcalf of Boston, and Gen. Frank S. Streeter of Concord, N. H. The active pallbearers were: Bliss Knapp, William Farlow, James A. Neal, Lewis C. Strang, the Rev. William P. McKenzie, Thomas W. Hatten of Boston, John C. Lathrop of New York, and George H. Kinter of Chicago.

There was no service at the receiving vault, other than the reading of the 23rd Psalm by Judge Smith and the last verse in Jude: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever," given as a benediction. The casket was then taken within by the pallbearers, the vault was sealed, and there a guard will be maintained until a mausoleum has been built on the plots chosen for the final resting-place of the body.

CHRISTIAN SCIENCE:
THE COMFORTER OF PROMISE

A Lecture Delivered by Frank H. Leonard, C.S.B., in The First Church of Christ, Scientist, Boston, Mass., Nov. 17, 1910.

THE great interest of the world in the Christian Science movement finds its inception largely in the fact that innately the whole human family is seeking for what it deems to be treasure. With some this treasure seems to be gold, and yet, when it has been acquired, it has often been found to be a burden, a care, rather than a thing of joy and happiness. It has sometimes even been found to be the means of fastening selfishness on one, and in this we see the fulfilment of the statement, "The love of money is the root of all evil." Another class of treasure seekers is that which believes the most desirable of all things to be the deepest knowledge of all things that are material, and this class has found that a search confined simply to material knowledge leads one far astray from the most desirable of all things, for many who are leaders in the forum of human opinion believe that they have lost all faith and confidence in God, and so, surely, have found their treasure turned into dross.

The treasure which the whole human family is really seeking is not something that is afar off, but something that may be had now and that the real man may not be separated from. The innate desire is for good, and the treasure for which the whole human family consciously and unconsciously is seeking is the realization that God is Love.

The Way to the Light

The realization that God is Love has seemed heretofore so transcendental as to be beyond the grasp of human consciousness, but, through Christian Science, we have come to know that apart from this realization all would be darkness and hopelessness. The light that Christian Science has thrown upon love is literally the light which "shineth in darkness; and the darkness comprehended it not." Love, as Christian Science teaches, is the manifestation of the very presence of God; in fact, is God. When we realize this, we know there is nothing for which we may look that

is higher, greater, or holier; and when in our search we find even a faint perception of this love, a little dawning of the light, a little of the radiance of the infinite God, there comes in the heart a sense of happiness and freedom that no words may express.

It has been rightly indicated that the Christian Scientists are the happiest people in the world. We are the happiest people in the world because we are no longer afraid of God with that fear which means terror, but are filled with that fear which is the "beginning of wisdom," which is awe and reverence, because we have had it proven to us that God is Love and nothing less than Love. The human family sees all of the turmoil, wretchedness, and unhappiness with which mortals have to contend, hears the story on every side, and, having been taught that this wretchedness is real, has grown into the belief that somewhere, somehow, and for some purpose, the God who is Love has sent all this to them in the hope and expectancy that it will make them love Him better.

Overcoming Evil with Good

In many places the Bible speaks of the God of vengeance, and hate, and wrath; but careful study will show us it is always a belief in evil which is bringing out the declaration that God is a God of vengeance, or of hate, because evil, when it comes face to face with the God who is Love, is rendered speechless, hopeless, and helpless, is "cast out into outer darkness," wherein there is no light, no life, and wherein the real man, the man that God made in His own image and likeness, is not and never was.

What is it that destroys a lie? The truth about which the lie is told. Does the truth destroy the lie because it has in itself a perception or conception of the lie? Absolutely no. The truth which is of God is true. It is the whole truth and nothing but the truth, and in it there is no element of falsity. To a mistaken sense the truth may seem narrow, bigoted, arrogant, but, like Christ, it is "the same yesterday, and to day, and for ever," and from everlasting unto everlasting we shall find eternal truth, the truth that makes men free, the same as it always has been, for it is of God. When a lie comes face to face with Truth, it cries out: "What have I to do with thee?" and the command, "Be still, and know that I am God," obliterates the lie and leaves no evidence of it whatsoever.

Human parents love every one of their children, and surely God loves every one of His children. It stands to reason that as fathers and mothers we would never think of presenting a temptation to our children, we would not clothe it in so fascinating a garb as to make their yielding to it almost certain, and then punish them for yielding to it; yet this is exactly what many believe about God. We have been told that temptation is put into the world so that our faith may be tried, with the hope that we may be able to resist and so gain eternal life. Humanly speaking, the endeavor to resist evil is almost hopeless. It surrounds us in such a multiplicity of forms that no matter which way we turn we find ourselves environed with evil; we are beset and besieged with it until, hopeless and helpless, we yield, and then are to be punished for yielding to something that God, who is Love, has placed before us!

Freedom in Knowing God

Christian Science teaches us that God never had anything to do with evil in any form; that He does not create it, has no consciousness of it; and in this recognition we find the germ of freedom which is working in the world today—the germ which Christian Scientists have found and have accepted, that they may have the ability to stand, to express the fulness, the stature, and "the glorious liberty of the children of God." The promise is: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." The prayer of the Christian Scientist is—and it is being answered—that we may be freed from believing that God ever gives His children anything else than love.

When Peter went with the Master at the time of his arrest and stood among the servants of the high priest, he was charged with knowing Jesus the Christ. To this he replied, "I know not the man." Was it God that tempted him to deny the Master? No, not for one instant was that temptation from God. It was a temptation from evil, and when he yielded to it three times in succession he was yielding to the suggestions of evil. When, however, the awakening came which Jesus had told him would come, instantly the scales fell from his eyes, and in meekness, humility, and sorrow he turned his back on the temptation; and in that repentance and turning away from error he stood upon the "rock" upon which the true church is established.

We are finding that the true sense of love is a very practical thing, a very necessary and effective thing in dealing with ourselves, for we are beginning to realize that the only enemy any person has is his false self. When Jesus was on earth he was surrounded on all sides by those who believed themselves to be his enemies, but in meekness and humility he proved the supremacy, the allness of Truth, and thus stood absolutely free among them. Pilate asked Jesus: "Art thou the King of the Jews?" and his response was: "Thou sayest." He knew that his manifestation of divine Love was so transcendental, so great, and so powerful that they could not grasp it, and so believed him to be an enemy against their rights, hence one they ought to destroy. It is impossible to grasp the spirituality of Christ Jesus' teaching from any other than a spiritual view-point. The scribes and Pharisees, however, endeavored to grasp the Master's teachings from a materialistic view-point, and so failed utterly to comprehend the message of freedom and peace he had for them. The same futile endeavor has continued from that day to this, until the knowledge of spiritual truth has been finally established among mankind through the ministry of Christian Science.

When I was a boy at school my reader contained the story of two knights who met on a road one day, and, stopping to greet each other, observed suspended across the road a beautiful shield. After exchanging salutations one of the knights remarked: "What a beautiful silver shield!" The other knight responded: "Surely it is beautiful, but it is not silver, it is gold." This started a controversy which finally led the knights to endeavor to destroy each other in order to settle the question as to which was right. Setting their lances in position, they ran full tilt at each other, but failed to do any damage. As they turned again to the assault, each found himself looking upon the other side of the shield, and saw that his fellow had been right in his statement, for the shield was silver on one side and gold on the other. It is impossible to apprehend Christ Jesus' teaching other than from the standpoint of a knowledge of God. This is the lesson which the Master left for all his followers to learn and live.

Knowing Christ Jesus

The materialistic endeavor to comprehend the religion of Christ Jesus has led the world to believe that it is possible

to gain this knowledge through intellectual analysis and discernment; but failure has followed failure when expectation was based on this kind of endeavor. We can discern the teaching of the Master only through spiritual apprehension and demonstration. Our Master brought this out very convincingly when in a prayer of thanksgiving he said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." He also said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." We know full well he did not mean that adults must shrivel backward in stature and years until they are physical children before they can enter the kingdom of heaven. Christian Science makes it clear that in this statement he was simply calling our attention to the need of the mental attitude of the little child.

Why do we send a little child to school? We send it that its ignorance relative to things which already are may be eliminated. The teacher works out for the child a very simple example in addition, and asks, "Do you understand that?" He instantly replies, "Yes." As a matter of fact he may not understand at all, for we never understand anything that we have not made our own through actual individual labor and endeavor. The child has intelligence enough, however, to have faith in the source whence comes this information, and because it has this intelligence and faith it proceeds to demonstrate for itself that one added to one makes two, etc. Thus it makes knowledge its own for all time.

We have an elder brother who came to this earth saying and doing all things necessary to turn us in the right direction that we might have salvation. It indicates intelligence on our part if we have faith in him as the source whence not only statements but demonstrations of the power of the word of God come, and so accept and prove our acceptance of our Master's teaching by doing the works he commanded.

No Creed and no Dogma

Christian Science is not endeavoring to establish a new standard of Christianity. It is rather, if anything, deploring new standards of Christianity and turning thought to the old standard, the standard established by Christ himself. The Rev. Lyman Abbott at one time said: "Christian

creed and dogma were things unknown in Christ Jesus' time, having been tied on to religion in modern days." Christian Science is without creed and without dogma. It is the antithesis of personal opinion, and is an urgent appeal unto the sons of men to give up personal opinion and ideas as to the way Christ's religion should be established, and go back to the way in which it was demonstrated by Jesus of Nazareth.

Christ Jesus established the standard of Christianity. He never took it down, and no one else may. He established the standard to which all of us must attain before we have a spiritual right to the designation of Christian or Christ-follower, when he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." When he made that statement he was healing the sick, with the word of God, from all manner of disease, cleansing the leper, casting out evil, raising the dead; feeding the multitude, disappearing from the people in one place and appearing before them in another, walking on the water, stilling the raging tempest with the word of command, finding Cæsar's tribute in the fish's mouth, and presenting himself among his disciples through an unbroken wall.

These are the works that Jesus the Christ did, and the scientific Christianity of Christian Science teaches that they may be done again. Christ Jesus himself said that if we believe on him we shall do the works that he did. According to the standard established by the Master, if we are not making progress toward the ability to do the works he did, we do not believe on him, no matter though our lips say we do a thousand times; rather do we belong to that class of whom the Bible tells us that in the latter days they shall cry: "Lord, Lord," and the response unto them shall be: "I never knew you." Why? Because the works have not been done which prove him to be both Lord and Master.

The Measure of Knowledge

One of an inquiring frame of mind might say: "I do not see any Christian Scientists walking on the waters today," and to this we would answer: "Humanly speaking, no." But what does that prove? Does it prove that the Master made a mistake, wittingly or unwittingly, when he said that if we believed on him we should do the works he did? Or

does it prove, rather, a failure on the part of his followers to be absolutely obedient unto him?

If we should go into a school and investigate the matter, we should find that at least thirty per cent of the students of mathematics return incorrect answers to sixty per cent of the problems they are endeavoring to solve. Would we conclude from this showing that there was something the matter with mathematics and that this subject should be eliminated from the school course, or would we instantly realize the necessity for better work on the part of the students in order that right answers might be obtained? Christian Scientists have never claimed that with their present grasp of the scientific operation of the law of God they have overcome the universal belief in sin, disease, and death; nor have they ever claimed that they heal every case coming to them for treatment.

If one wishes to cross the road, what is the first thing to be done? The first thing to be done is to desire to get on the other side, and the next is to take the first step in that direction. You cannot take the second step, the fifth step, nor the tenth step first. You must take the first step first; and Christian Scientists are taking the first step in that journey which leads out from "darkness into light," from sense to Soul. Leading us in this way is the Wayshower, the one who has been "in all points tempted like as we are," but who has met and destroyed all temptation, who has done all of the works that I have enumerated, and has said that if we believe on him we also shall do them. In view of the fact that they are accomplishing the solution of present-day problems, Christian Scientists know that the only necessity is continued study, obedience, and progress, in order to bring about the ultimate accomplishment of all things.

Christian Scientists believe in universal salvation. We do not believe that this great problem of eternity is to be solved in a few brief years, beset on all sides by temptation and great odds; but we do know that, either through "kicking against the pricks" until we are tired and wretched and turn like weary children to the outstretched arms of the Father, or else through the scientific use of the word of God as our Master used it, we shall go on working out the problem of salvation until we have accomplished it; for the Bible declares: "They shall all know me [God], from the least of them unto the greatest of them;" and the Master said, "This

is life eternal, that they might know thee the only true God;" "Ye shall know the truth, and the truth shall make you free."

Need of Intelligent Faith

What the world needs is intelligent faith; not blind faith, for blind faith leads one simply to the door of hope, closes it in one's face, puts a question mark upon it, and leaves one hopeless and helpless without light or guidance in the darkness. We need the faith that has a reason for its existence. Consider what our Bible tells us that faith accomplishes. It tells us that if one has "faith as a grain of mustard seed," the smallest seed known in the seed kingdom, and he "shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Does the world at large believe that this statement is really true? If one should be seen by the sons of men standing before a mountain with uplifted hand, saying to it, "In the name of Almighty God I command thee: Go hence," would those who witnessed it raise their voices in a song of thanksgiving unto God that such a faith had been found, or rather would they look around to see if his keeper was in sight?

When it comes to real, abiding, steadfast faith in the promises of the Bible, we are very much like the woman who read the statement I have just quoted and said, "That fits my case exactly, for in my back yard is a sand pile that for years has stood where I need a garden, and I am going to put that statement to test this very night." So she got down on her knees and prayed all night that the sand pile might be removed and cast into the sea where it would harm no one. When dawn came she arose from her knees, and going to the window, looked out and saw the sand pile still in the same place. As she saw it, she said: "There, that is just what I expected!" The painful point of this story is that those who hear it are not at all surprised that she did not find her faith justified and the sand pile gone, since it shows that all are more or less tainted with the same unbelief which she manifested.

When we come to the place where we have grown intelligent enough to have real, abiding faith, we shall be able to move mountains, whether they call themselves mountains of rock and earth, mountains of sin, mountains of suffering, or mountains of woe; and this same faith will straighten every crooked path and make plain the "way of the Lord."

Christian Science Redemptive

Christian Science includes true theology, philosophy, and therapeutics. It may be asked what relation these subjects bear to each other, and in answer it may be said that the work of Christian Science is redemptive and therefore elemental. God during all eternity has builded all things that really are. No one truth of Christian Science is greater than another; singly and collectively its teachings stand with man inside the door of hope, the changeless word of God.

The scientific recognition of God heals the sick. The knowledge that God is Mind is eternal salvation. The theology of Christian Science turns us absolutely to God as omniscient, omnipotent, and omnipresent, the only lawmaker and lawgiver,—the All-in-all. The philosophy of Christian Science takes man beyond the human concept into the shekinah where "Jesus has passed before us" (Science and Health, p. 41), away from the finite misconception and into the infinite knowledge of God. The therapeutics of Christian Science heals the sick by enabling them to realize that God is good, and that nothing can come from good except good, for cause and effect must agree.

Until one has become a Christian Scientist, and has felt the shackles of doubt and fear and unbelief fall from him; until one has found the cleansing from hate, malice, jealousy, rage, self-love, self-will, self-justification, and self-complacency, one has never known what it means to be free. To know that God is, eliminates the possibility of believing in the reality of aught else,—it is to be free. Christian Science teaches that "all is infinite Mind and its infinite manifestation" (*Ibid.*, p. 468). Again, we are told to pray for that Mind "which was also in Christ Jesus." Christian Science teaches that God is Mind. To say that God is infinite Mind is simply to say that God is omniscient. To say that God is the source of all knowledge is to say the same of intelligence, and to say that God is the source of all intelligence is to say that He is all the Mind there is, and no other conclusion can be logically reached. The Christian Science teaching that God is the one and only Mind is not, therefore, new, being simply the complement of the Bible teaching that He is omniscient.

Let no one make the mistake of thinking that what we term mortal or personal mind is God, for the belief in personal mind is the cause of all the wretchedness, hate, jeal-

ousy, malice, war, dishonesty, and untruthfulness the world has ever known. This belief in minds many is the belief in gods many, and leads to a belief in utter lack of individual responsibility in all things, the inability to discern what is good and what is evil, and finally to the belief that evil is more potent than good and is man's master.

Spirit All Power

The Bible teaches that "to be carnally minded is death; but to be spiritually minded is life and peace." The carnal mind is that which the Christian Scientists characterize as mortal mind. The spiritual mind is absolutely the Mind "which was also in Christ Jesus," working through him to do and accomplish all of the things which were done in his ministry, to the glory of God. When we are intelligent enough to realize the truth of this statement, we shall cease our endeavor to justify ourselves and seek rather to justify God in all His changeless glory and majesty, and go on growing in grace till the light shall dawn in our consciousness, bringing us the realization that there is no will, no way, no law save God's. The result of this faithfulness will be the attainment of the kingdom of God and His righteousness, which the Bible teaches us are within,—not within a human frame, but within a right knowledge of God.

The majority of those who are Christian Scientists today became such originally not so much because they wanted to as because they had to. They were in many instances wretchedly, desperately, hopelessly sick, had tried every human means to gain their health, and had found no relief. Then, and then only, they turned unto God, and there found the fulfilment of promise and were made free. I myself belonged to this class. Born with what is said to be an incurable organic disease, I never found relief from suffering until I turned to God. The decree of dissolution had been pronounced against me when Christian Science was brought to me by a relative who had been healed through its ministry, and I found indeed that "man's extremity is God's opportunity" After three months' treatment by a Christian Science practitioner, our family physician again examined me and stated that I was as perfect a physical specimen as he had ever examined in his professional career. That examination took place in the month of March, 1885, and from that day to this,

Christian Science, as revealed to the world through Mrs. Eddy, has met every diseased condition that has presented itself; has destroyed it, and left me free.

The Discoverer and Founder of Christian Science

A question often asked is, What position do the Christian Scientists accord to Mrs. Eddy? Do they place her on the same plane with Christ? Do they consider her a mediator? It happens that I have something that I have been carrying in my pocket for a good many years, which answers this question in Mrs. Eddy's own words a great deal better than I could possibly answer it myself. In an article written by her and printed in the *New York Herald,* Feb. 1, 1895, she says this,—

"There was, is, and never can be but one God, one Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God's idea, has most of the spirit of Christ, of that Mind which was in Christ Jesus. If Christian Scientists find in my writings, teachings, and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ, is sacrilegious."

It does not seem possible that there is any one who believes that the Christian Scientists have ever thought of the Leader of this movement as a Christ. Her meekness and humility in pointing us always away from her personality, to Christ as our shepherd, should have long since settled this question. Christ? No. Jesus of Nazareth? No. But one of the meekest and humblest of his followers. Striving not for personal advancement, for personal glory, though capable of having commanded very great adulation, Mrs. Eddy has abjured everything of the kind, and has bidden us look away from her and unto Christ. She watches, strives, and prays, in season and out of season, to have more of that Mind in her "which was also in Christ Jesus," in order that she may emulate the example he has set for us; that she may so prove to the whole world the truth of the Master's teachings that men may read as they run, and that the veriest child may understand and know God and His Christ.

Love: not Worship

It has been said that we Christian Scientists worship our Leader, and this statement has gone hand in hand with

the belief that we have placed her on a plane with Christ. Christian Scientists do not worship Mrs. Eddy, or any other person, for the instant personal worship enters into consciousness that selfsame instant one ceases to be a Christian Scientist. No, we do not worship her; but we do love her. We love her with a love that transcends any that may be described. We love her for her self-sacrifice.

We give our allegiance to Mrs. Eddy, and she occupies the position of Leader in our Cause, because to her first came the apprehension which enabled her to prove the efficacy of Christian Science. Then she left friends and relatives, and secluded herself that she might discover the law by which Jesus wrought his wondrous works. She thus gained the absolute knowledge that these works were not exceptional, not occasional, but were the manifestation of God's law, and realized that when His law is known, these selfsame works may be accomplished by every man, woman, and child on the face of the earth. Never was one so blessed and so wonderfully cared for as was she while she communed with God in those years.

The result of her communion? It has meant to me personally, the difference between a dead boy many years ago, and a live man now. It has meant the difference between a wrong comprehension of God which engendered hate, and a right comprehension of Him which has made me desire nothing on earth so much as to be found good enough to speak the word unto those who are seeking light, in order that they too may partake of Christ's cup and be one with our elder brother in the knowledge and light of God.

The position which Mrs. Eddy occupies is that of a channel, a channel of grace that has been so cleansed and so purified by striving, watching, and praying, that through her has come to this world Christian Science,—the Comforter our Master promised he would send, the Comforter that is in our midst today, binding up broken hearts, healing from disease, and delivering us from all our iniquities. And it is because, through this Comforter, thousands have been raised out of sickness, sorrow, pain, and death, that we give to the one who made this possible the love and devotion to which she is justly entitled.

Do we put the Christian Science text-book, "Science and Health with Key to the Scriptures," which Mrs. Eddy has written, on a plane with the Bible? No, we do not, and never have. There is just one Bible, and that Bible is the

Holy Bible that is used, loved, and revered by Christians all over the globe. Our churches use no other Bible than the authorized version, because in that text we have found sufficient food to sustain us and lead us on the journey out of darkness into light.

The Only Thing Worth Knowing

The Christian Science text-book is exactly what it is called—a text-book. Webster's definition of a text-book is "a book containing the leading principles of a science," and that is just what the Christian Science text-book is. It is the text-book about the only thing that is worth knowing, and that is, the knowledge of God, of Truth, which our Bible teaches us makes men free. I have met people who have said, "I have read that book through from cover to cover and do not understand it at all. So far as I am concerned, there is nothing in it for me."

Suppose one should come to you and say, "When I was a boy I had little opportunity for schooling, and so never knew anything about mathematics. In recent years I have found that this is a serious handicap, and I determined about six months ago that I would learn what there is in mathematics. With this determination I went into a store and bought an arithmetic, an algebra, a geometry, trigonometry, and calculus. In my desire to start right, I looked through the books until I found a place where it said 'plane geometry,' and as I was looking for something plain, determined I would start my investigation there. I found it was dense and solid and abstract, so I thought I had better begin with the little book they call the arithmetic. So, for five hours a day during the last six months, I have been reading these text-books, and I don't know a bit more about mathematics today than I did when I started. Therefore, so far as I am concerned, there is nothing in mathematics for me."

Suppose another, who never had studied anything other than English, should say, "I bought a German reader the other day, and took it home for an evening's enjoyment. After dinner I sat down with the book and, starting at the first page, went through page after page trying to find a sentence I could read. Then I tried to find a word, and then a letter, and there was not an a, b, or c in the whole book from one end to the other. As far as I am concerned, there is nothing in German." Would you think either statement an indication of intelligence?

What would your attitude be toward one who would make either of these statements? You would say, "You might read the text-books of mathematics from now until the end of time and never know whether one statement made therein was true or otherwise; but suppose you take a problem arising in any one of them, put it down, and apply the rule under which it is to be worked out. Then, when you have worked it out rightly, and obtained the correct answer, you will know by reason of your demonstration that the teaching is true, and on the basis of that demonstration you will clearly realize that all of mathematics is demonstrable.

Christian Scientists have for years been studying the Christian Science text-book, "Science and Health with Key to the Scriptures," in conjunction with the Bible. They have taken every problem of daily living as it has arisen, and have applied the rule, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They have taken the light that has come through the Christian Science text-book, and wherein they have been obedient, loyal to the teaching of the Bible, as demonstrated by the Master, they have brought out the right answer, thereby proving Christ's Christianity to be scientifically demonstrable by all who believe on him.

Christian Science teaches us that divine Love is our shepherd, and that this realization frees men from want of every kind; that Love is the shepherd which maketh us to lie down in the "green pastures" of fulfilled promises, the shepherd which leadeth us "beside the still waters" of the river of eternal life, the shepherd which prepares a table before us in the presence of our enemies, teaching us that our enemies are not our brethren, but the wrong thoughts about God which we have held and clung to. It teaches us that this same Love is the Love which maketh us to "dwell in the house of the Lord for ever," abiding "in the secret place of the most High," "under the shadow of the Almighty;" and then comes the full noontide glory of the realization that this is the day of our Lord.

The kingdom of heaven is attained. His will is "done in earth, as it is in heaven," and in the realm of the real, the realm of God, man stands now in the fulness, the liberty, and the "stature of the fulness of Christ;" perfect, even as his Father which is in heaven is perfect.

THE SPOKEN WORD

CLARENCE W. CHADWICK

UNTIL the advent of Christian Science, the Christian world was asleep to the fact that "power belongeth unto God." It fell far short of giving all power to right thought, even while declaring that God is omnipotent. It had failed to grasp the spiritual fact of one infinite Mind, and this Mind good and not evil. Evil was considered a necessary factor in human experience, and was endowed with a secondary power sufficient at times to defeat the purposes of infinite good. This woful misconception of mental power had led thought into all sorts of idolatry, wherein matter and its supposed laws were upheld as the benefactors of humanity. The great healing and redemptive force of divine Love was side-tracked, and the unchristian belief of life and intelligence in matter was given the right of way in human consciousness. Thus it was that so-called evil and sinful thought was allowed to crowd out a true sense of power as belonging to God or good only. Thus it was that the sacred word of God was lost sight of, and its potency to heal and uplift humanity relegated to a dead past.

The advent of Christian Science marks a new era in the history of the spoken word. It calls attention to the fact that the word of God was always accompanied with power to heal in the time of Jesus and his apostles; that it was not looked upon by the early Christians as a passive or inactive force. And, by way of positive confirmation of its unchanging power for good, Christian Science is today healing the sick and reforming the sinner, thereby resurrecting human thought from the thraldom of material sense to the plane of enlightened or spiritual understanding. Innumerable cases of healing have resulted from preaching the word in Christian Science, and the beneficent results of this preaching of the gospel of healing are too practical and comprehensive to cause any shadow of doubt as to their source.

The author of the Christian Science text-book, Science and Health, made a most thorough test of her discovery before trying to explain Christian Science to the world. She proved in numerous instances that the "word was with power" to heal instantaneously, to correct the misguided senses of mortals and to lead them out of sin into improved

physical and moral conditions. She proved it efficacious to raise the dying and to cast out demons. In "No and Yes" (p. 2) she makes the statement that she has "healed more disease by the spoken than the unspoken word." What higher tribute could be paid to the memory of him who healed the sick and raised the dead through the power of the spoken word? Jesus said that those who understood his teaching should be able to perform the works that he did. Mrs. Eddy has proven the immortality of his words, and thousands of her students, through her practical exegesis of the Master's teaching, have been enabled to speak the word with power, and the healing signs of a practical and vitalizing religion have followed.

Nothing short of the Science of Christianity can thus utilize the power of scientific thinking. Guessing and theorizing have signally failed to heal and save mankind, while Christian Science has proven that "the spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases" (Rudimental Divine Science, p. 9). Numerous cases of healing have resulted from a brief conversation with wide-awake Christian Scientists. Such experiences are proving more and more the power of thought; not mere mortal mind thought, but thought that is founded upon divine Principle and consequently governed by unerring spiritual law. Such thought is sustained by omnipotence, whereas the thought which has no divine Principle has no power or law by which it can operate. Its only foundation is the erroneous belief of minds many, manifested in hypnotic suggestion or animal magnetism, which has nothing in common with Christian Science.

Why should it be thought incredible that the spoken word has power to accomplish a holy purpose? Has God stripped it of His law and authority? All Christian believers will admit that the word of God is as unchangeable as God Himself, but at the same time will claim that Christian healing should not be expected at this period. Is this consistent reasoning, when it is universally acknowledged that it was the operation of the divine word that accomplished the healing recorded in both the Old and the New Testaments? The psalmist said, "He sent his word, and healed them, and delivered them from their destructions;" and time and time again he admonishes us to "praise the Lord

for His goodness, and for his wonderful works to the children of men!"

Is it consistent to say that we believe in the word of God, and yet offer no proof of its unceasing and unchanging activity to heal and to regenerate human thought? Are we really preaching the word when we hold to the letter of the Bible and yet deny the operation of the very Principle that it teaches? In the account of Jesus' temptation in the wilderness we are told that Satan quoted Scripture to make himself understood. Would any one construe this to mean that evil became the mouthpiece of the holy word of God? Paul's admonition to Timothy was to "preach the word; be instant in season, out of season." This surely meant something more than simply to read or quote aloud from the Scriptures without any healing signs. Unless the word is with power, it ceases to be the spoken word and is only some one's human belief or opinion; the dead letter, and not the spirit.

Paul did not lose sight of the available activity of the spoken word when he said to the Corinthians, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Why has this Christian standard of demonstration been lost sight of and the dead letter of Scripture been handed forth to a suffering world in place of the living word that always heals, purifies, and regenerates? It is because mankind became engrossed in materiality and thereby lost sight of the power that has always accompanied right thought. The spoken word is always conveyed through righteous or right thinking, and matter or evil plays no part in such thinking. So long as evil is made something of in thought and dwelt upon in conversation, one must remain in ignorance of the power of the word.

The psalmist has instituted a sure remedy for this obnoxious habit of thinking and talking evil or error. He says, "To him that ordereth his conversation aright will I shew the salvation of God;" and this would indicate that salvation is withheld from those who are careless or impure in thought and speech. This is the work confronting humanity, to bring into captivity every erroneous thought, that they may become clean and pure enough, morally and spiritually, for the sacred truth to find its normal and spontaneous expression through them, for "they that are of

Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Revised Version). Peter's admonition, "Be ye holy in all manner of conversation," if obeyed, would effectually silence the bigoted and malicious utterances against Christian Science and the work of its revered Discoverer and Founder, and would prepare the way for honesty, compassion, purity, and Christian toleration, the natural precursors of the coming of Christ, Truth, to individual consciousness.

Christian Scientists, more than any other professing Christians, have faith and confidence in the spoken word. Many there are who in time of need turn directly to the truth, or say to the practitioner as did the centurion to the Master, "Speak the word only, and my servant shall be healed." Each victory won is added proof that the word of God is mighty to destroy the results of wrong thinking, that it can be relied upon in every hour of human need to heal both mind and body, that it "is very nigh unto thee, in thy mouth, and in thy heart."

The Christian Scientist who is worshiping the Lord "in the beauty of holiness," who is declaring the truth about God and man, is preaching the word, and it is found to be with power to heal all manner of disease and sin, for he knows that right "thoughts are mightier than strength of hand." When tempted to believe that man is sick, if he rejects sense testimony understandingly and affirms the omnipotence and omnipresence of God, he is acknowledging the word, and he will find that it brings surcease from discord of every nature. If he understands that there is one infinite Mind, and that this Mind is God, the creator of good only, and he thinks and reasons accordingly, he becomes a channel for the healing truth, which Jesus defined as the word of God.

Not until sensualism gives way to chastity and purity can the power of the spoken word be fully utilized to heal and regenerate mankind. It goes without saying that Christian Science is engaged in a crusade of extermination of "every high thing that exalteth itself against the knowledge of God" and His sacred word.

THE fault that a man acknowledges to himself is half cured.—*William Buffin.*

THE MOTHER CHURCH

WILLIAM R. RATHVON

CHRISTIAN SCIENTISTS are convinced that the formation and establishment of The Mother Church of Christian Science was divinely sanctioned. It has no material ancestry, no predecessors. It is distinctively The First Church of Christ, Scientist,—the first that has ever been. As the cause of Christian Science itself was ordained of God, so the need of a visible, vitalizing center was supplied, and it has been divinely sustained. Originally organized to meet local needs, it has become the keystone in an arch of zealous worshipers that spans the religious horizon of the whole world. Similar in organization to the many branch churches which in the last thirty years have patterned after it, adopting its form of service and special activities, it yet stands alone, unique and inimitable, the cap-sheaf of a bountiful harvest of Spirit that is perennially in fruitage from the equator to the poles. Without seeking expansion, with the gateway to its membership none too easily entered, its growth in the last ten years has been consistently more rapid than that of any other church organization since the foundation of the Christian religion.

Of its various achievements, not the least is the part it has taken in upholding the hands of its Founder in her valiant efforts to protect Christian Science from adulteration and intrusion of every kind. Since 1875, when the first copy of Science and Health was modestly handed to an incredulous world, its author has made a dauntless and resolute stand to keep its pages clear of all that would be below its high standard. How tremendous a conflict this has been only Mrs. Eddy will ever know, but it is for all of us to appreciate that it is by her indomitable courage and unswerving reliance upon Principle that the integrity of Christian Science teaching has been preserved. Today it is standing beautiful and strong, like a green oak in a thirsty land, a delight to the weary eye and a shelter and rest to the weak and worn. If, as was asserted by one of England's brightest minds, whoever could make two blades of grass grow where but one grew before, deserved much and did more essential service than a whole race of those who talked a great deal but did nothing, what shall be

said of one who has made whole fields of living green appear? Or where shall we search for words to tell the worth of one who tilled the field until the ripened grain burst its husk and dropped its golden store, to the joy of the hungry multitudes?

In the past there has been much needless criticism because Mrs. Eddy promptly copyrighted all her works and fairly exacted the rights to which she was thereby entitled; because her followers are expected to name the book and author when publicly quoting from her writings; and because they employ as textual helps in the study of Christian Science nothing but the Bible and the writings that have come down to them through their Leader's pen; yet it is by just such wise precautions that our faith has been kept in its original beauty, chaste and inviolate. Sure of the demonstrable truth of the ideas imparted to her, she would have none of questionable origin, and so declined the offerings of would-be coadjutors, sincere or well meaning though they might be.

To her steadfastness, also, it is due that we not only have an unadulterated text-book, but that we do not have more than one. Ambitious writers, one-time students of Christian Science,—some of them,—have written books, with the hope that they might some day be accepted as adjuncts or supplements to Science and Health; but there never has been and never can be more than one text-book of Christian Science. We may go from the plains of Australia to the peaks of Alaska, finding proficient Scientists all the long way, and from them will get the same answers to our questions about God and man and life and health. There can be no contradictions, no discrepancies, no incongruities on the part of those who understand the Principle, for the essentials of real Christianity have been made as clear as the mountain stream that springs from perpetual snow. Such are the fruits of unified understanding, of adherence to Principle as Principle, as expressed in the one text-book of a great religion.

Misuse of our text-book in public has been largely prevented by the vigilance of The Mother Church, acting under the by-laws of its Manual. It is generally known that these by-laws provide that the first qualification for readership in a branch church is membership in The Mother Church. A spurious organization whose readers were not members

would thus be quickly unmasked. Nor would the investigator be obliged to search the records in Boston to establish its fraudulence, for the columns of *The Christian Science Journal* would tell him at a glance. Every Christian Science church or society in good standing is advertised in the *Journal*, and none others could buy space in its columns for a king's ransom. A half-inch card in its directory is a credential that needs no counter-mark from any Scientist in the land. A similar safeguard, simple as it is admirable, applies to practitioners. Those who would follow the healing of the sick through Christian Science and have their professional cards appear in the *Journal*, must also be members of The Mother Church, which implies careful scrutiny as to their fitness.

A benevolent protection is exercised by The Mother Church over all its branches. The smallest and most remote church in the land is held in the same loving solicitude as the largest and most influential. Interesting instances might be mentioned where The Mother Church has lifted the branch churches out of deep water and set them on high ground. It is continually responding, through its Board of Directors, to requests for advice, for interpretation and construction of church law, and for counsel respecting the solution of local problems. Yet it rigidly adheres to the letter and the spirit of the Manual, and never interferes unsolicited with churches or individuals in the conduct of their own affairs. It is a court of last resort, not a policeman.

While The Mother Church thus conserves the interests of the branches, it is itself composed wholly of individuals. Individual Scientists are its components, and the local churches are represented through their members. It is not a Boston church, but universal, and the homes of its members are found in every habitable part of the globe. The member in far Australia shares all the privileges it offers to the member in Boston, except the single one of attendance at its regular services. And that is his, too, if he will but come and take it.

In our great warfare against sin, disease, and death we have in The Mother Church a mighty arsenal and storehouse of supplies. It furnishes us the munitions of war, the banners of peace, and the men to use them both. Through its Metaphysical College it supplies us trained teachers; through its able board of lectureship it tells of the Christ

Science to the multitudes; through its committees on publication it holds in check misjudgment and misrepresentation; through its periodicals it enlightens the world with the light of Truth.

To illustrate: If for the moment we should lift out of the Christian Science movement The Mother Church, with its institutions and activities, what should we have left? We should have hundreds of virile, active, zealous church organizations, but they would be separated units, drifting this way and that, without cohesion or tenacity. It might be profitable to ask ourselves if they could act concertedly or forcefully as they do today when a step forward is determined upon; or present to a common foe that solid front against which the enemies of Truth have so often plunged to their confusion and defeat. There is little probability of our giving too high a place in our esteem to The Mother Church as the agency of divine Love, which out of our many units makes a union, adamantine and invincible, even as cement binds the drifting sand and flowing water into a rock that will endure like the pyramids of Egypt.

The history of mankind reveals that the propagation of an idea requires organization in its earlier stages; and as Christian Scientists we must be ready for the time when we shall have outgrown the need of church organization. How long it may be in coming, none of us can tell; but this we know, that until the hour strikes when the branch churches have fully played their part in the great drama of the salvation of mankind from sin, sickness, and death, so long will The Mother Church be as needful as the mother's loving hand to the toddling infant, as her wise counsel to the growing youth, as her comforting and inspiring companionship to maturity. And what does she ask of us in return? Only the two things which should ever go hand-in-hand, namely, love and loyalty.

We can readily see that it is something vastly more than a beautiful temple which thus deserves our devotion. That might be taken apart, from the carved cap of the cupola's crest to the massive monoliths of its granite base, and be dropped stone by stone into Boston harbor, but The Mother Church would be untouched, for it exists in the hearts and minds of men, and not on the corner of a street. The real church, to use our Leader's words, is "the structure of Truth and Love" (Science and Health, p. 583), not a

building of stone and iron. That great gray tabernacle, stately and beautiful, is no more The Mother Church of Christian Science than the coat is the man. Were we to seek a grouping of words that would flash into consciousness a picture of what The Mother Church really is, we need go no farther than the Bible itself, for therein has been set down in enduring phrase the things that should come to mind when we direct our thought toward what it is and what it stands for. When we think of the things named by Paul in his letter to the Philippians,—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things,"—we have before our thought the ideal Mother Church of Christian Science which asks our love and loyalty.

[Written for the *Journal*]

"NOT WITH OBSERVATION"

WARWICK JAMES PRICE

God's kingdom does not come
With the emblazoned silken banners flying,
With shrilling of the trumpet's clarion crying,
With the deep roll of drum.

But, as vague dreams of night
Fade into nothing when we rouse from sleeping
To find the sun his morning vigil keeping,
Bathing the world in light;

So, as one may obey
The "still small voice," he wakes to find the seeming
Of sin, disease, and death was but the dreaming.
God's kingdom is, today.

And, lo! we see one stand
High above those who still in blindness linger,
Pointing their way, with step-compelling finger,
Into the promised land.

THE STUDY OF SCIENCE AND HEALTH

ELOISE CAMERON MACGREGOR

WHEN beginning to read the text-book of Christian Science, many doubtless find some of the statements acceptable because of what has been learned in their own so-called life experiences, eliciting the comment, "I know that is so," or "I have found this to be true." At first it may be well to read the book through, searching for these points of contact, like pearls, and stringing them together securely in thought, for they are veritably pearls of "great price" for which, seen in their true value, one should be willing to give up all the merely human opinions that he has entertained. In fact this is precisely what he is called upon to do, for these pearls are often imbedded in a context which seems to contradict much former teaching, and the old beliefs or the new idea must go.

At this parting of the ways it may be well to consider a few points in order to give ourselves, and every man, "a reason of the hope" that is in us. In the first place, how were we taught, in our study of literature, to approach the work of Shakespeare, Browning, or any serious thinker? We were instructed to put aside any quibblings about the peculiar text or construction and try to come into sympathy with the author's view-point,—try to understand the meaning, quite apart from the so-called literary form which is only the outer garment of an idea, and to make an effort to appreciate the significance of the writing, regardless of personal likes or dislikes. We entertained great respect for these authors and their works, were convinced that the interpretation of their messages was eminently worth while, and we had a lively desire to learn what they had to teach us as being superior to what we already knew. Any one bringing this same attitude toward the reading of Science and Health will be richly rewarded.

Again, in considering the statements which run in diametric opposition to what has formerly been believed, it is well to face one's self with the pertinent query, "What did those old opinions ever do for me? Did they not lead me into the mistakes, suffering, failure, and discord from which I turn to Christian Science for deliverance? Is it not reasonable to suppose that the thing which corrects any wrong must be unlike the wrong,—must in fact be its direct

opposite? Is not this very counteraction the most encouraging sign that the teaching of Science and Health is really the correct remedy for all my ills?"

Most persons before becoming willing to turn to Christian Science have reached the point in human experience where what they were pleased to call their world had ended for them. This need not, however, be a despairing condition, but a truly joyful occasion, for the Bible assures us that "all the ends of the earth shall see the salvation of our God." Therefore, the very statements in Science and Health which seem to turn one about and lead him in exactly the opposite direction, are simply fulfilling for him the true meaning of the much-abused term, "being converted," and exemplifying the action and demand of the one Saviour from sickness, sin, and death. It marks the beginning of our proof that man can "see," here and now, "the salvation of our God;" so one should rejoice in the reversal of mistaken material views as the spiritual idea of "new heavens and a new earth, wherein dwelleth righteousness," right thinking, begins to dawn in the consciousness formerly darkened by wrong thinking, or, more properly speaking, no thinking.

If one is God-driven to Christian Science because his old concepts have become so inverted that they are unendurable, he should certainly, to be consistent, welcome every sentence in Science and Health which seems to turn upside down his former way of thinking, since that is obviously the only method of righting it. The psalmist describes the spiritual way out of sin, sickness, and death, into life, health, and holiness, when he writes, "The way of the wicked he [God] turneth upside down." Then, too, the fact should never be overlooked that Science and Health is a scientific text-book; not setting forth any personal opinion, human theory, arbitrary dogma, or speculative ism or ology, but the impersonal truth of universal Principle,—truth which can and must be demonstrated by unmistakable proofs to the entire satisfaction and unspeakable benefit of any honest investigator.

In this connection a very helpful comparison is to remember how, as children, we used to read on ahead in the arithmetic, algebra, or geometry, although the statements did not then seem reasonable to us nor could we understand some of them at all,—indeed, many propositions seemed

contradictory and impossible, arousing our dislike of the proposition as it appeared to our ignorance. Mathematics is not a theory to be believed or disbelieved. Neither is Christian Science. Who is wasting any time quarreling about whether he does or does not believe in the multiplication table? Arithmetic is a scientific presentation of facts governed by law, which all may study and learn in a logical, orderly way just so fast and so far as they are willing to practise what is learned. So is Christian Science. Regular attendance at church means much the same as regular attendance at school. Somewhat may be learned as an observer, but no mere onlooker is considered a representative pupil, for Christian Science, like arithmetic, is something to be demonstrated every day. In many other ways there are helpful comparisons to be made in the study of Science and Health with mathematics and the other so-called sciences and arts, which comparisons help the beginner to get a saner, more rational attitude toward his reading, study, and practice of this new-old truth of Life and Life of truth.

Let us not forget the frequency with which we consult the dictionary when studying other authors, yet with none of them is it more important than with Mrs. Eddy's works, since her use of English takes account of different shades of meaning, as well as of fundamental root meanings that are important to understand. Take, for instance, her accurate use of suppositional and supposititious. The careful reader is glad to know that while suppositional is hypothetical and unreliable, it is usually a fair assumption by mutual agreement to illustrate some point; but supposititious means "spurious" or "counterfeit," a fraudulent substitution with intent to deceive.

For the dear sufferer, or wayward one, who is puzzled over the book, oppressed by a sense of ignorance, it may be said that the unenlightened human intellect can never gain the spiritual understanding of the Christian Science textbook which heals the sick and reforms the sinner, but the truth in that book comes "to revive the spirit of the humble, and to revive the heart of the contrite ones." The ignorant, like the learned, are not always humble or repentant; but humility and penitence may be gained, and when these higher qualities of thought enter consciousness, the scales which obscure the true meaning of Science and Health drop

from the reader's eyes. The sincere desire of the heart to be and to do better in daily life will open up the meaning of our text-book as nothing else can.

All honest students of Christian Science are daily turning to the Bible and their text-book, with an unspoken fervent prayer to the ever-present Christ that their spiritual perception may receive a higher understanding of Truth, an understanding which will strengthen them for a more obedient practice of this new-old revelation and enable them to follow their beloved Leader in proving, as she says, that "prayer, watching, and working, combined with self-immolation, are God's gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind" (Science and Health, p. 1).

[Written for the *Journal*]

GOD GIVE US LOVE

R. R. SNOWDEN

God give us love
To check the battle's ruthless rain,
And bring again to life the slain;
To make the paths of peace more plain.
God give us love.

God give us love
To make the flowers bloom more sweet
Along the ways where childish feet
Must tread, the claims of life to meet.
God give us love.

God give us love
To lift a brother who is down,
To whom the world seems sere and brown.
Be this our hope, our joy, our crown.
God give us love.

God give us love to speed the day
When brotherhood can win its way,
And Love alone shall have full sway.
God give us love.

"THE BEAM IN THINE OWN EYE"

JOHN C. LATHROP

CHRISTIAN SCIENCE strongly emphasizes the clear logic and great wisdom of the Master's "beam" and "mote" advice, as the direct way to a settlement of all disagreements. The turning of one's thoughts from another to one's own consciousness surely is the effectual way to "agree with thine adversary quickly" and to settle the difficulty. But, after removing the temptation to personalize each fault in another, and adopting the wise course to look first within, one finds himself confronted by a difficulty of greater magnitude; namely, the correct disposition of the beam, a task beset by several serious dangers.

The first danger which lurks in the path of every earnest striver is a false estimate of what one needs to know of the beam; the second is the disposition to cast it out by some mental attitude other than spiritual understanding. In the diagnosis of the error in one's own consciousness, one may be misled, and very much so, by a suggestion that (as a recent writer honestly puts it) "the only place out of which we have to cast evil is our own consciousness;" hence, one's own concept of evil must be the whole of evil. Thus the conclusion is reached that one needs to protect himself from his own false beliefs alone; therefore, that the only wrong thinker or mental malpractitioner there is or can be is one's self.

Thus, in a desire not to fix the sin on a brother, the pendulum has swung to the opposite extreme, and the beam in our own eye has become the whole of evil! In the correction of this error, one need only ask, Of what does one's human concept consist, and what creates it? If it were true that our own concept of evil created itself; in other words, if the sinner created himself and all sin, then it would be true that one would never need to consider aught or to protect himself against aught but his own thoughts. But Christian Science teaches that "one's concept of error is not the whole of error. . . . the lie was, and *is*, collective as well as individual" (Retrospection and Introspection, p. 67).

The statement that "the only place out of which we have to cast evil is our own consciousness" is quite similar to a

more recent one that "all our warfare is located within the confines of our own thought," a conclusion which is presently seen to differ distinctly in meaning from the one, "Our own consciousness of evil is the whole of evil." Our warfare with enemies, or other personalities, should wisely be located within the confines of our own thought, but evil is impersonal, and cannot thus be located, because it is not thus confined. In this personalization or impersonalization of evil lies the solution of this question. Some may argue that there is no personal enemy to be protected against save one's own sense of an enemy, and that one's own consciousness of an evil person, or of a malpractising or a sick person, is the whole of that evil or sick person; but it is manifestly erroneous and misleading to say that there is no impersonal evil to be protected against, except one's own sense of evil, or that there is no consciousness of evil or sickness to be cast out save one's own. Thus the statement above quoted would better read, The only place, or first place, out of which we have to cast an evil person is our own consciousness. It is evident that were the belief to prevail that the only sense of evil against which we have to protect ourselves is our own sense, we should be likely to fail and fall in our effort to cast evil out of our consciousness, or out of any consciousness, because of a limited and false estimate of evil,—a wrong diagnosis of its nature and source. This fact Christian Science emphasizes very strongly.

To locate the whole of evil or disease in our own consciousness, therefore, would be just as wrong as to go to the other extreme and locate it all with our brother. It would amount to the same personalization of error, and therefore be attended with the same dire results. The personalization of error is one of the mistakes of the ages. Christian Science has made this known, for it uncovers the mistake and teaches mankind that evil and disease are never anything but false beliefs, errors of thought, and as such they can readily be detected and eradicated from thought by intelligent recourse to the divine Principle of being. In this manner the composition and subtlety of the evil beam are unmasked and overcome,—an impossible task when evil is erroneously given shape and form and considered to be a person.

The teachings of Christian Science reveal the fact that had Jesus confined his warfare with evil within the limits

of his own human consciousness, he would not have been crucified, nor would he have overcome, as he finally did, the whole of error. With supreme wisdom he realized the comprehensive warfare before each human being, and with perfect unselfishness, sublime love, and consummate courage he did not stop short of finding in the predisposition of human sense the explanation of his quick discernment of evil. He mastered the whole underlying belief in error step by step, and triumphantly finished his human work and warfare for himself as an example for suffering mankind. This human experience was the real cross which Jesus bore,—the mental cross which he besought all to take up daily,—and through which he finally won an everlasting crown. Our beloved Leader, a humble follower of Christ Jesus, tells of her own inevitable experience in pressing forward beyond the limits of her own consciousness and discovering causes in false evil beliefs, the understanding and mastery of which planted her feet upon an unshakable foundation, and established forever Christian Science. (See "Miscellaneous Writings," p. 222.)

Mrs. Eddy has always emphasized the fact, and with no uncertain sound, that there can be no hypocrisy in Science; that animal magnetism (evil) must be unmasked; that "it is scientific to abide in conscious harmony, in health-giving, deathless Truth and Love. . . . mortals must first open their eyes to all the illusive forms, methods, and subtlety of error, in order that the illusion, error, may be destroyed;" and she adds, "If this is not done, mortals will become the victims of error" (Retrospection and Introspection, p. 64). Hence it can be unequivocally declared that if an honest, conscientious, and determined effort is not made to unmask the source of evil and realize its powerlessness; that if one does not resist the foe without as well as within,—mentally resist it as a false evil belief, and never as a person,—he will fail. If, on the other hand, one limits his sense of evil by confining all evil to his own concept; or if one merely turns away from evil and fear, in an earnest but timid attempt to destroy these errors, this latter course would prove equally grave and dangerous.

The human mind is constantly running to extremes. We either notice a thing too much or we notice it too little, and so is it especially with our thought of evil; we either love it, or hate it, or fear it; or we go to the other extreme, and

ignore evil, or excuse it, or evade it. The latter practice is even more common and insidious than the former. Christian Science has come to the world in the fulness of time to disclose and correct these mistakes, and to teach humanity the effectual and only way to destroy evil. When one really understands the comprehensive law of Science, he will coincidentally understand the character, methods, treatment, and impotence of evil, and will realize that evil is not to be loved, honored, concealed, excused, or ignored; neither is it to be hated, evaded, or feared. Nor can one ever rejoice in victory over evil. To indulge or to make evil real in any direction, is to give power where it does not belong, for "evil is not power" (Science and Health, p. 192).

This necessary work of unmasking and denouncing evil does not give evil power, nor make it more real, nor does it create a fear of it. On the contrary, it is found to be the only scientific and effectual way to destroy fear, which it does by removing the cause of all fear, namely, ignorance and sin. Fear caused by ignorance may be quickly removed, but an attempt to destroy fear produced by sin, by the practice of merely looking away from it in the belief that it is wholly in one's own consciousness,—this will not permanently remove fear. Here again one can innocently be quite unconscious of one's danger. Evading, ignoring, overlooking, or looking away from the serpent (evil), does not handle it, nor its effects in fear. Spiritual understanding alone handles the serpent, for it faces the foe, unmasks the sin, whether without or within, removes the sting of false belief, and the sin and the fear then vanish forever. Moses at first fled before the serpent, but the Lord bade him put forth his hand (spiritual power) and take hold of it; when his fear disappeared. "In this incident," Mrs. Eddy writes, "was seen the actuality of Science" (Science and Health, p. 321).

The second danger in the work of removing the beam is the attempt to do so by the employment of pure abstractions, the assumption of a mental attitude of absolute Science which has not been achieved; this may be said to be oftentimes an honest faith without understanding. This extreme attitude seems to the world impractical and visionary, and in practice it would defeat the law instead of fulfilling it in righteousness, and result in straining out gnats and swallowing camels. Our Leader expressly refers

to this error in "A Correction" (*Sentinel,* Oct. 19, 1899), a most helpful article, which was reprinted in the *Sentinel* of June 26, 1909.

Christian Science demands honesty and order, and teaches the necessity of finding and taking the wise intermediate course, and carefully avoiding extremes. It teaches that the law and the gospel, the letter and the spirit, the argument and the realization, are successive steps which lead human thought into a full sense of Truth, and that the preliminaries to an ultimate are essential, and are not to be discounted or prematurely discontinued. The use of the argument in Christian Science practice, we are taught, will eventually be outgrown, for one is liable to argue on the side of error; but to brush aside this witness, and to assume a position not demonstrated is likely to warp judgment, and hence is dangerous. Experience teaches that the practical steps toward the resurrection, the improving of beliefs, which fulfil the law of advance to ascension, are indispensable. This sensible and progressive aspect of Christian Science is what appeals to thinkers, and attracts them irresistibly. To relinquish the argument of affirmation and denial before one has reached the higher purity of life, perfect realization, is to yield to self-righteous and egotistical suggestions, which are stultifying and harmful.

It has been said that an intelligent affirmation includes an intelligent denial, and no further denial or argument is necessary. The former is true, but what constitutes an intelligent affirmation? It has also been said that our Leader's wise counsel to "keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" (Pamphlet, What Our Leader Says, p. 7), is a simple rule which fulfils every need, and no argument or further attention to evil is requisite. This is likewise true when we have fulfilled the sacred demands of the text, and have gained through the successive steps in Science an understanding of what it means to keep our minds "filled with Truth and Love."

One learns that there is a distinction between claiming and demonstrating the absolute. Ever to claim it is legitimate and essential, for the absolute is the truth of being, the ideal and goal before every aspiring man, and as such should constantly be held in view; but our purpose is to draw attention to the danger and dishonesty of assuming

to have attained a position which one has not reached, and also the deception of asserting that to be a demonstration which has not been spiritually realized,—a misuse of the word demonstration which is too common. Both of these errors are the outcome of blind faith, or the selfish human will, and fruit from such a tree cannot be good, and therefore cannot endure. Centuries ago the prophet said: "For they have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

Great is the satisfaction and joy and harmony which come from knowing what evil is not, and from overcoming it fairly and fully. Great the peace which then follows! Wisdom and courage seek not their own will and judge not the mote, but consider first the beam. They attempt not ruthlessly to pull out the mote, but proceed practically by taking each successive upward step, and by a correct estimate of error, face, unmask, denounce, and annihilate the beam. Then is it discovered that with this scientific and complete disappearance of the beam, has simultaneously and wholly vanished the mote; for, when rightly understood, such is the oneness of error, and when rightly demonstrated, such the oneness and power of Mind, the law of divine Principle, Love.

We may truly rejoice and be exceeding glad that the rule of Principle is one and imperative and just, and that it is patient and loving and merciful. We can be deeply grateful that it is sane and practical and honest, and cannot produce error. We in this age can indeed be thankful that, through Mrs. Eddy's discovery of God's law in Christian Science, we can demonstrate to the world that "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," disclosing man's present perfect being and his present universal dominion; and we can be entirely satisfied with divine Love's orderly method, which fulfils this perfect law.

SILENCE is the element in which great things fashion themselves together, that at length they may emerge, full-formed and majestic, into the daylight of Life, which they are henceforth to rule. Speech too often is not "the art of concealing thought, but of quite stifling and suspending thought, so that there is none to conceal."

Blanche E. Gillics.

TEACHING AND HEALING

REV. RICHARDS WOOLFENDEN

TO one whose attention has been drawn to the subject of healing, through the study of Christian Science, there is something both striking and suggestive in the position assigned to the sermon on the mount in the Gospel according to Matthew. It occupies three chapters, numbered five, six, and seven, and so finds its place between the fourth chapter and the eighth. That this is evidently designed is clearly seen. It must have been the set purpose of the writer to connect the teaching of Jesus with his healing work, for in the fourth chapter we have a summary of all that he did in the opening of his public ministry, as well as a record of the deep impression that it made. Again, in the eighth, immediately at the close of the great discourse, we are introduced to a fresh series of works of healing, crowding one upon another, not only filling up the mission of a busy day, but giving indication of the continuance of this particular line of ministration.

Thus teaching and healing go hand in hand in all the public ministry of the Messiah, and a strong impression is gained that this coordination of toil bears upon it the true Messianic mark, designed to indicate the presence of Christ through the ages. The conviction gathers force that if Christ Jesus were to appear among us, doing such works today, we should rally to his standard, and would be along with the first to bring our sick ones to him. What, then, shall be said of those of his followers who claim that the presence of Christ never has been withdrawn, but is still with men, as when the sick were healed on the shores of Galilee and the slopes of Olivet? Yet this is the claim of the Christian Scientist, all over the world today; a claim that is independent of the arrangement of chapters in the different versions of the Bible, and, what is of infinitely more importance, a claim vindicated by the healing works that accompany the teaching of the church to which he belongs as it seeks to fulfil its divinely appointed mission among men. Let us see how this claim is strengthened by reference to the evident intention of the Gospel writer.

The sermon on the mount contains the gist of the teaching of Christ. It is confessedly the highest standard of ethics the world has ever seen. Its appeal is to all that is

noblest and best in the spiritual intelligence of man. So pure and exalted are its precepts, that good and wise men, as the world estimates them, have declared their immediate application to the affairs of the world to be a moral impossibility. They may be all right for a kingdom of heaven somewhere and elsewhere, but they never were intended for the busy haunts of the level-headed sons of toil, nor for those engaged in the pursuits incidental to a commercial or political life. Even the typical evangelical, engaged busily in church work, intent on the salvation of souls, is content to leave the awarding of Christ's beatitudes to another and a fairer clime. But the evangelist who gave us the first Gospel is more concerned with the present interpretation of Christ's message to men, and the immediate fulfilment of his purposes. To this end he has connected the teaching of Christ with the incidents and events of his daily ministry. He has linked the highest ethical instruction with the common needs of men, and shown their mutual relationship. He has shown how Christ Jesus passed from healing to teaching, and from teaching back to healing, as the easiest transition imaginable and the most natural thing in all the world. He has given us in the first pages of the undying Evangel, the type and example of that true Christian ministry which is intended to distinguish the followers of Christ down through all the ages. In this connected narrative he has drawn for us the true portraiture of the contemporary of all the ages,—the Christ who draws men to Truth through works of healing which proclaim Immanuel, or "God with us."

It is well for us to see this connection clearly, and to mark its emphasis, for it forms the basis on which Mrs. Eddy has built up the whole superstructure of the text-book, "Science and Health with Key to the Scriptures." It is the ground also on which her true followers will continue the blessed health-giving, life-restoring ministry which she has again inaugurated for all Christian believers. On page 270 of Science and Health our beloved Leader tells us: "The life of Christ Jesus was not miraculous, but it was indigenous to his spirituality,—the good soil wherein the seed of Truth springs up and bears much fruit. Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." This practical comment of Mrs. Eddy leads us to see that the best

introduction to the sermon on the mount is the one which Matthew gives us at the close of the fourth chapter, where we find the brief and striking summary of the healing work of Christ Jesus with which he opened his public ministry. In the light of Mrs. Eddy's interpretation we see how fitting that introduction is to the great discourse which follows. We see, at once, that the healing of the sick was no new thing to Jesus. It was the natural outcome of the teaching that fell from his lips, and in itself afforded proof direct that such teaching was indeed from the Father of whom he spoke, and to whom he constantly referred as the author and witness of it.

No wonder the multitude followed him. No wonder the people flocked to such a ministry as this. Truly, as the late Prof. Henry Drummond said, "they would do the same today if they had half a chance." Happily that chance is being offered them now in the works and demonstrations of Christian Science, and it is a constant joy to see the people taking advantage of it, for they are seldom slow to appreciate a good thing when it is offered disinterestedly for their service. Perhaps that is the reason why other churches are half empty, while the Church of Christ, Scientist, continues to make headway, even when it is met with the gross materialism of our large centers of population. Never since Jesus was on earth was there such wide-spread interest in his healing work as there is today, and nothing is more natural. The marvel is that men have waited so long, especially with an open Bible before them, for the open Bible discloses the thought of God, an apprehension of which heals all disease.

Dr. Schofield of London, the great nerve specialist, in an article in a popular magazine, writes as follows: "The knowledge of God in Christ, as revealed in the Bible, is soothing, exhilarating, regenerating, health-giving." Such testimony is entirely in keeping with Mrs. Eddy's teaching. It is a most valuable admission to have made. Statements of this kind, coming from responsible and reputable physicians, will make it easier for inquirers to turn from matter to Mind, from physiology to ontology, and thus it will prepare the way for the acceptance of the "scientific statement of being" (Science and Health, p. 468), —those whose minds previously have been blinded by the belief of life, truth, intelligence, or substance in matter.

We see the confirmation of the doctor's testimony in the early chapters of Matthew's Gospel, while chapters four to eight, inclusive, of this wonderful memoir of Jesus, reveal unmistakably the source of that eternal life which he tells us he came to bring to men, which life eternal is manifested in the healing power. Over and over again Jesus offered this as the most convincing sign that his message was divine, the most practical proof that his word was true. Over and over again the evangelist tells us, in terms of simplest narrative, that healing and teaching were coordinated in the daily ministrations of the Son of man.

The connection between the introduction to the sermon on the mount, in the fourth chapter of Matthew, and the concluding remarks at the end of the seventh chapter, therefore, is plainly evident, and its intention is irresistible. When Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," he simply meant to say that we should do such works as he was doing, in virtue of our divine right as the children of our Father, as the natural corollary of knowing ourselves to be the sons of God! What other conclusion could we come to? The result is as natural as the method of stating it, adopted by Jesus. The only occasion for surprise lies in the fact that men have waited so long before taking Jesus at his word; so long in doubt of his sincerity. If we seek for the Principle underlying the healing ministry of Jesus, we find that he offered his blessing to the lowly, the meek, the merciful, the pure-hearted, the spiritually-minded, the peace-loving, the afflicted and persecuted among the sons of men. In such as these he discerned a spirit at work that would separate them from the bonds of a materialistic conception of life, and make them see more clearly the workings of that one infinite Mind which is good, and always operating for good to them that are conscious of its purpose.

It was the understanding of this one all-powerful, all-active, and ever-available Mind that enabled Jesus to do his wonderful works—works which he never described as supernatural, but which were divinely natural, and which he could not help doing because they were so natural to him. He could not help proving the omnipotence and omnipresence of God by healing, because Love would have it so, and Love tells us to put our trust in Truth and receive with joy what it is our right to receive. It was this understanding

also that enabled Mrs. Eddy to receive her own healing, and afterward to do that for suffering humanity which gives her a preeminent place among the benefactors of the race. By this means she rediscovered the lost spirit of true philanthropy, and opened up the resources of a boundless kingdom of Love. This is the spirit that enables us to take advantage of the offer of Jesus; and immediately we do so, a new life begins for us, a life which is independent of the conditions which apparently surround us as denizens of a material world; a life in which we begin to understand what it is to have dominion over all. This is practical Christianity. This is the sermon on the mount reduced to a working basis. This is ethics put to the test in daily life. This is morality spiritualized.

The gift of healing is our spiritual birthright,—the true inheritance of every man, woman, and child. It is the privilege of every individual living, and we should claim it for them, and, where opportunity is afforded, be swift to put them in possession of it. Christian Science is doing this with wonderful effect, and with such marked progress that wide-spread attention is being drawn to it, and in order to meet the growing demand for information and corroboration of our testimony, we must be ever ready. Mrs. Eddy tells us, "Divinity is always ready. *Semper paratus* is Truth's motto" (Science and Health, p. 458); and, like the minute-men in the Revolution, we must be prepared to leave every other occupation and attend to duty's call.

Nothing is more convincing than the change which takes place when we see the triumph of truth over evil temperament, and the bitter bondage broken, when the knowledge of sin's illusion has resulted in the making of better men. This is what Matthew saw in the early ministry of Jesus, and it made a deep impression on his mind, an impression which has not worn away, an impression which the materialism of nineteen centuries has not sufficed to obliterate. The ninth chapter of his gospel has been immortalized by its direct connection with the healing of Mrs. Eddy, and through her with the cases of hundreds of thousands who have benefited by her world-wide ministry. Her inspired and inspiring words have simply revolutionized our methods of Bible study and our interpretation of the life of Christ. Modern criticism is put to silence and to shame in the presence of one who was pure, noble, and good enough,

when the time came, to prove the universality of the Saviour's love and the ubiquity of his mission. She has shown us that the Christ is the contemporary of all men, that Truth works today among men by the same means and methods as Matthew observed, along with those fellow-scribes whose testimony confirms his own in the New Testament.

All this is made plain in our text-book, Science and Health, by the writing of which Mrs. Eddy has not only given us a great literary work which puts our much vaunted higher criticism into the shades of a sweet forgetfulness, but has thrown also a bridge across the centuries over which the truth of Christ comes to our own doors, annihilating time and space and every other conception of mortal mind. She has again brought to men the healing Christ, the curer of all our diseases; and, as the Christ-consciousness is restored in us, we rise to new heights of being and declare, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." At last we have seen what long we had waited for. At last salvation is attested by a sign. Our faith is vindicated. Our trust in God is proved. Sick of the speculations of the modern mind, and weary of the interminable windings of scholastic theology, we turned to the clearer understanding of God which is revealed in Life, Truth, and Love, and there we found, to our intense relief, a whole continent of undiscovered mercies, a "larger place" in which we could really say, "Bless the Lord, O my soul, and forget not all his benefits."

Through Christian Science the Old Testament and the New have become illumined for us, for the healing of disease in Christ Jesus' own appointed way has satisfied us now that the New Testament was not written in vain, and that the blessings promised in the sermon on the mount are indeed the actual possession of those upon whom they were pronounced. We see now why Matthew followed up the sermon by that animated record of healing which occupies the whole of the eighth chapter. The fact of the matter is that the healing work of the Master was never long out of the evangelist's mind, as we can see by reading on through the succeeding pages of his memoir. It is surprising to any one but a convinced Christian Scientist to find how much space is given to the record of healing in the four Gospels,

until one honestly sets to work to make a study of it for himself. And to one who will do this prayerfully, and in the spirit of our Lord's charity, the conviction will not be long in coming that the one who healed like that could never allow his secret to be forever lost.

Lost to the possession of the church, for a time, it may have been; but now, being blessed in Mrs. Eddy's rediscovery of the gift of healing and its application to the needs of the world in our own day, we find ever-increasing satisfaction and joy; while in the expression of our gratitude to the one who has labored so earnestly to put it into our possession, we find a new interest in life, and fresh reason for spending our years in the way approved by the Galilean Preacher. We know now that if he was in advance of his age, it was only that he might meet us on the way, and bring to our time the glad message of God, good; and how thankful we should be that one was able to recognize divine Truth and had courage enough to herald its coming in this age, its reappearing to the waiting sons of men.

Let us take courage, also, for our Leader says: "Whoever opens the way in Christian Science is a pilgrim and stranger, marking out the path for generations yet unborn. The thunder of Sinai and the sermon on the mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practised" (Science and Health, p. 174).

POEMS BY MARY BAKER EDDY

Under the above caption the poems written by our Leader have been compiled in a handsome volume of 79 pages, now in press, and orders will be filled in sequence. All of Mrs. Eddy's hymns are included in the volume, also her earlier poems, which appeared in various publications from forty to sixty years ago.

The poems are printed in clear type on heavy paper, with initials and ornaments in red, and bound in fine English cloth, with a conventional design of wild roses. Price, single copy, $1.50; six or more copies to one address, $1.25 each. Address all orders and make remittances payable to Allison V. Stewart, Falmouth and St. Paul streets, Boston, Mass.

DISEASE NOT LEGITIMATE

W. D. MC CRACKAN, M.A.

IN a variety of ways disease tries to pretend that it is necessary to the welfare of mankind, that it forms a legitimate part of God's plan. Unfortunately both scholastic theology and *materia medica* unite in seconding these pretensions by describing disease alternately as the result of God's will or as due to the violation of so-called natural and divinely sanctioned law. Unless instructed by Christian Science, the sick have no opportunity of escaping from the cruel grasp of these false views.

It should be understood that disease is discord, and since God always expresses Himself in absolute harmony, in perpetual divine order, He cannot be the author of disease. Divine Principle cannot produce disorder. Omnipotent Mind cannot entertain discord, else chaos would long since have overtaken the universe, including man. To pretend that God sends disease as divine chastisement, judgment, rebuke, correction, or even as a reminder, is to assume that God deals in disorder, and purposely inflicts it upon defenseless men, women, and children. It is quite unprofitable to speculate as to what precise purpose God might or could have in distributing disease to mankind, for if disease proceeded from Him at all, either directly or indirectly, mankind would be obliged to submit, or else be found fighting against God.

On the other hand it is claimed that disease is the penalty for the violation of so-called natural laws, and that God sanctions these so-called laws. But Paul was able to declare, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Moreover, when examined in the light of Christian Science these so-called natural laws, ultimating in sin, sickness, and death, are found to be mere human beliefs. In no case are they emanations of the divine Mind. When closely scrutinized, so-called laws of health, as enunciated from time to time by believers in material medicine, are discovered to be only laws of disease, *i.e.*, of disorder. Hence, strictly speaking, such beliefs are not laws at all. They are self-contradictory, unlawful, and illegitimate assumptions, having no firm basis, because disease or disorder can have no stability or

fixity, but is shown by Christian Science to be a lawless falsity. If it could be proven that these so-called natural laws, the violation of which produces disease, are of divine origin, then it would be wrong to resist them, and it would be the duty of every Christian to let them take their course, unchecked by any preventive measures.

Mrs. Eddy assures us that "constant toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be experienced without suffering" (Science and Health, p. 385). Evidently it is sin which makes sick, but God is no more the author of sickness and of the processes leading thereto than He is the author of sin. Evil lies outside the realm of God's creation, outside the reality of being, and is condemned to perpetual nonentity. The way to health, then, is through the rejection of sin, through repentance. But the nature of sin must be understood, as explained in Christian Science, to be a false sense, a mistaken belief concerning God and man and the universe. This fundamental belief of life in matter must be put off with the attendant claims and pretensions of mortality, in order that health and immortality may appear.

The earnest Christian can promptly reject the theory which would try to make God responsible for the sin and sickness of the world, and can rejoice that in the presence of God sin is self-destroyed.

POWER is the ability to do. It is that which accomplishes, which achieves results. True power is constructive. That which destroys, which undoes, is not rightly named power. Power is that which governs; it is its own authority, a free agent. That which is subject to authority, to surveillance, that which is forced to maintain an attitude of servility, is not power. Good is constructive, evil is destructive; good builds up, evil pulls down; good does, evil undoes. Good is its own authority, evil its own slave; good has the freedom of the world, evil is ever under suspicion; good makes for order, government, control; evil is disorder, misrule, lawlessness. Good carries within itself the warrant of perpetuity; evil invites its own annihilation. Opposite qualities cannot be accurately described by identical terms. Which, then, of these two, is properly called power?

Mary Wheeler.

TESTIMONIES FROM THE FIELD

WHILE I am sincerely grateful for the physical benefits that have come to me through Christian Science, I appreciate far more deeply the mental and moral awakening that has been mine as the result of its teaching. Especially is this the case in my healing from the blindness of ingratitude.

At the time that Christian Science was presented to me, I seemed to have lost all that I had supposed made my life worth living. I had been a teacher for many years, and during that time had made special efforts to fit myself for the greatest usefulness in that profession. Then, just as it seemed that I was ready to take up work of a far wider scope than I had yet attained, the severest trials and tests confronted me. For more than three years I watched over my invalid mother, upon whom I lavished the most untiring devotion. But all of my care, all of my persistent efforts to find relief for her in *materia medica* were of no avail. I could find no physician, though I searched near and far, who could name the disease from which she suffered, and not one gave me the slightest hope that she could be healed. And when the end came, I seemed to stand alone in the world.

After this experience came three years of my own wretchedness, both in body and mind, till at length it seemed that I, too, must go down into that shadowy valley which my religious training had taught me to dread, even though it were the supposed gateway to heaven. In that extremity, which I now know was divine Love's opportunity,—when the last earthly hope had failed me; when prayer to an "unknown God," whom I had so ignorantly worshiped, seemed but a mockery; when my thought dwelt only on that gloomy pathway to the grave,—into that darkest hour came the first gleam of "the true Light, which lighteth every man that cometh into the world."

A kind friend advised that I try Christian Science, telling me how much it was doing for her. I listened, and tried to hear aright, but it was one whole year before I could rouse myself from the lethargy of sorrow and suffering to even a dim comprehension of the message of Truth and Love. Still, I persevered, and with the patient, loving help of a practitioner, I gained a sufficient understanding of the

allness of God to enable me to read Science and Health, and at the end of five months I was healed of the chief physical troubles that had so sorely beset me.

With this physical healing, which followed a continuous and systematic study of our text-book, came a growing recognition of the all-power and ever-presence of good, which Science and Health states (Pref., p. xi.) is "the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness." Thus I learned, through a study of the life of the Master, to know God as a loving Father, and to turn my thought to Him and away from the sorrowful past. One thing at first, however, greatly perplexed me, and that was the constant declaration made in all of the Christian Science writings, of gratitude and thanksgiving to God for manifold benefits received. As I read more and more of these expressions of joy and peace, I asked myself, "What have I for which I can be thankful?" And always, with the dead past rising before me, the answer came, "Nothing!"

And yet, this element of joyous gratitude seemed to belong so inherently to life in Christian Science, that I felt I must learn what it meant. Then, one day, while studying the 91st Psalm, the true import of which was just beginning to illumine my beclouded consciousness, I noticed the opening verses of the 92d Psalm. These I memorized, and I repeated them night and morning, in a mechanical way at first, in my groping desire to learn how to be grateful. With each repetition of the words,—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to show forth thy lovingkindness in the morning, and thy faithfulness every night,"—there came to me a dawning perception of what it was for which even I could return thanks. I discerned that the lovingkindness of our Father, God, is a blessing which I, as one of His children, was privileged to enjoy; that the faithfulness of infinite Love, remaining unchangeably the same, whether it is recognized and acknowledged or not, was my guide and guard, then and there, just as it always had been throughout all of the weary years. And steadily the light shone clearer and brighter from the Word, till in its radiance the dream-shadows of the past gradually faded away.

Succeeding this came the time when I realized that there

was yet a further step to be taken. I was ready and willing to give thanks for all of the blessings that I knew were mine, yet there seemed to be something still lacking. And as I pondered, it was revealed to me, that because none of God's children ever can be in want, any more than a sunbeam can lack in brightness, therefore it was mine to share with all, unceasingly, in the boundless Love that is God. Thus my thought was led out of self, to cease petitioning for my own needs, my own desires alone, to the understanding that "Love is impartial and universal in its adaptations and bestowals" (*Ibid.*, p. 13). With this came that realization of God and His creation, where all good is ever shared, never monopolized or hoarded, where the finite sense of self is unknown. Then, and then only, did I perceive and return thanks for the love with which our revered Leader has enriched the world.

In the years since then I have been gaining an ever-widening knowledge of the true meaning and use of gratitude in the human experience, and I can now exclaim with the psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—*M. Helen Jennings, Chicago, Ill.*

It is with deep gratitude that I give the particulars of my healing through Christian Science. All my life I had been delicate, and about ten years ago I had a serious illness, the doctor saying I was too far gone to be helped, so that I was dragging out a weary existence. About two years ago I was under the treatment of a specialist in this city. I spent fifteen weeks in a hospital, and the doctor said I should have to undergo a serious operation for a fibrous growth.

Just at the last moment a young lady who was staying in the house said that I should try Christian Science. I had never heard the name before, and the young lady did not know anything about it at that time, having only heard about the healing; but she very kindly brought a lady friend to see me, one who knew something of the healing power of Truth, and she took me to another lady, a Scientist, who talked to me and quieted my fears, for I felt ill in mind and body. The Scientist gave me treatment and lent me a copy of Science and Health, and I started on my journey home, reading Science and Health. Under absent treat-

ment I gradually grew stronger, so that I could work as much as I liked; and now I am healed. Before knowing of Christian Science I had constantly to lie down; but have not had to do so a day since.

People often ask what I did that I got so well. I have had many demonstrations of God's protecting care. I used to worry about everything; now I know that God governs me and my affairs. Christian Science has taught me to be kind even to those who are unkind to me; it helps me in every way and every day. I feel deeply grateful to Mrs. Eddy for the book which enables us to know God aright.

E. Foster, Longford, Ireland.

[Translated from the German]

It is now ten years since I first heard of Christian Science, but I would not have it mentioned to me at that time, although I was a great sufferer. I was like one of those of whom Jesus said: "Because they seeing see not; and hearing they hear not, neither do they understand." With every year my troubles became more unbearable; yet, expecting God's help, I went from one church to another without finding peace or comfort. However, when I seemed to be in greatest need, the light of divine Love came once more into my life. This time I understood the call. I immediately felt the power of Truth, and an inward voice told me that this was the way which I had been seeking.

Soon after this I called upon a Christian Science practitioner, and not only was quickly healed of a painful heart and stomach trouble as well as of a nervous complaint, but I also found the highest gift—the peace of God, man's at-one-ment with God through Christ. I experienced an overwhelming sense of happiness when I gradually discerned the magnitude of divine Love, but it took many a hard struggle till I grew firm enough to see my faults and subdue them. Never shall I forget the following experience. I had burned my thumb, and went to a practitioner with a sense of severe pain. After the first treatment the pain disappeared, and in one week's time the finger was completely healed, but to my dismay it was quite stiff. The removal of this defect proved to me that divine Love can help instantly, for during the additional treatment which I had asked the practitioner to give me, I suddenly was able to bend the finger, and it was as supple as formerly.

It is two years now since I awoke to the true sense of Life. My gratitude and love to God is boundless for having shown me the way to Truth, to divine Science, through which I have become a better woman.

Frida Busch, Hannover, Germany.

About three years ago I was very ill with lung and stomach trouble, also some lesser ailments. For the lung trouble I had been given very little encouragement from different physicians. One of them had told a friend that my condition was very serious and that I should by all means go to another climate. I was personally told by this physician that so long as I remained in this city I must be outdoors night and day. My stomach could retain only the very lightest sort of food; I was feeling miserable in every way and had not been really well for many years.

In this state I learned of Christian Science, and I shall never forget the evening I was first told about this great truth by a friend. I was told that God is Love, and that in the divine Mind there is no such thing as sin or disease. This statement seemed true to me, and the friend also loaned me the Christian Science text-book, "Science and Health with Key to the Scriptures," which I studied until very late that night. The understanding I thus gained was that my life so far had not been what God requires of us. Before going to bed that night I made a promise that if Christian Science showed me a better way of serving God, I was going to do so. The next morning I awoke with a very different feeling than I had experienced for years; everything seemed so bright and cheerful that I knew something very wonderful had taken place, although I could not then realize that I was well. Shortly after, however, when I understood about this truth, I could clearly see that I had been instantaneously healed.

I immediately took up the study of Science and Health, in connection with the Lesson-Sermons, and the result is that not only have I been healed of the lung and stomach trouble, but also of a bowel difficulty for which I had constantly taken medicine for years. I have also been healed of deafness, a scalp disease, and falling hair, and I have lost all desire for tobacco and liquors. Best of all, this truth has given me much more: it has given me a clearer understanding of God as a loving Father at all times and

in all ways, in whom there is "no variableness, neither shadow of turning." The first time I attended a Christian Science service, shortly after I had been healed, the opening hymn, which was 127 in the Hymnal, seemed to illustrate my case exactly, both before and after the healing had taken place. Christian Science has indeed dispelled many a black cloud of error for me, and has left nothing but joy and peace in its path.

I am very grateful to our dear Leader, Mrs. Eddy, for sacrificing the material sense of things, so that she might receive this spiritual message and give it to a needy world; that we all might be awakened from the mortal dream and come to understand our birthright as the children of God, and so conquer sin, disease, and death.

Gustav Hasselquist, Pittsburg, Pa.

CHRIST JESUS said, "Ye shall know the truth, and the truth shall make you free." How often I have repeated this text with deep thankfulness, as I have seen one false belief after another disappear at the word of the healing truth. I attended my first Christian Science service in January, 1901, and I distinctly remember looking round the little hall where the service was held, and wondering if anybody in the building could be suffering as I was, for I was much impressed by the calmness of the congregation. When I first heard of Christian Science, I was suffering from a chronic stomach affection, with periodical attacks so distressing that I would be obliged to remain in bed, and was unable to take any food. At times the pain was so severe that I would become unconscious. I also suffered from a serious throat trouble and chronic cough; and as a result of other conditions, from a weak heart and frequent fainting-spells.

In February, 1901, I was introduced to a Christian Science practitioner and took treatment, and was healed of the throat trouble in a very short time. The other conditions did not yield so quickly, but through the help of a kind practitioner (who never feared to point out the moral faults which hindered the healing), at the end of two years I was perfectly free, and this after being under the care of doctors nearly all my life.

It may interest others to hear that I was brought to Christian Science by a friend who is the daughter of a

clergyman. I used to pass the house of this friend on my weekly visit to the doctor, and when he had discouraged me more than usual, I would go to her for comfort (not knowing that she was studying Christian Science), and I always came away greatly cheered. After she told me about Christian Science, I often refused her loving invitation to go and see her friend who was a Christian Scientist. I remember saying, "I don't want to see a real Christian Scientist; you know quite enough for me." However, about six months later I went to see this friend, who became my practitioner. To me it is no small matter to be well and strong; but the greatest joy of all is to have found a religion which satisfies me, for I had become discouraged with the teachings of the church, and had been attending many different services, always hoping to find the truth.

For the blessing of class instruction I feel that I can never be sufficiently grateful, for through the clearer understanding it has given me, I have been able to overcome the fear of lung disease, and I think only those who have known this fear can fully understand my thankfulness to God for my freedom through Christian Science. My gratitude to Mrs. Eddy can never be expressed in words, but I pray that my deeds may give it fitting expression.

Winifred Stanton, London, England.

It is with great gratitude to God, and to Mrs. Eddy, that I tell of the wonderful change and happiness which Christian Science has brought into my life. I had been very delicate for years, and this finally developed into lung trouble, with many minor ills which rendered my life one of constant care and worry. The doctors (and there were many) said my trouble was hereditary, as my father and several of the family had died of the same disease. I was not allowed to walk much, or do anything that would be considered tiring. I was also forbidden to go into hot or crowded rooms.

This condition lasted until November, 1908, when I was staying in Montreux, Switzerland, and was so ill that the doctor advised my mother to take me to a mountain resort. On arriving there I had a very severe attack, from which I was kept to my room five months. During that time I was taken from the hotel to a sanitarium, to take treatment,

which lasted until July, 1909. The doctor's reports were always the same, viz., that I was in a very delicate state, as not only were the lungs affected, but my whole constitution was very weak. I was kept to my *chaise-longue* all day, not even allowed to walk for more than half an hour in the afternoon.

At this time a friend who had been cured in Christian Science of an organic disease, wrote, telling me of it and what it had done for her and many others, also begging my mother to see a practitioner. This was soon arranged, with the result that my mother came down to Geneva, learned of the wonderful cures, and brought me back a copy of "Science and Health with Key to the Scriptures." Although I had not understood much of the Christian Science literature my friend had previously sent me, directly I began to read this book my eyes, which had caused me great trouble, became perfectly well, and the glasses I had always used for reading and writing were given up entirely, and I have never needed any since. In less than a month I had left the sanitarium, and came here to be treated by a practitioner. My healing was very quick, in fact I knew I was healed after the first treatment. Since then, with the aid of Science and Health and the practitioner's patience in explaining the truth to me, I have been able to overcome many physical troubles, including severe headaches.

Today I can confidently say that I am better physically and morally than I have ever been, and no longer have any fears for the future, knowing that God is All-in-all. I am deeply grateful to Mrs. Eddy for having found and made known to us this healing truth of Christ Jesus.

Ruby R. H. Hawkins, Geneva, Switzerland.

IT is over five years since I first heard of Christian Science. I had longed for a clearer understanding of God for some time past, and believed the promises in the Bible would be fulfilled here on earth instead of after death. When this wonderful truth came to me, I knew I had experienced the fulfilment of those promises. I was only in fairly good health previous to that time, and although I greatly desired spiritual growth, I never dreamed that God's care extended to the healing of physical troubles. But when, through a friend, I first learned of the power of infinite Love which embraced the divine command, "Rise, take up thy bed, and

walk," as well as "Thy sins be forgiven thee," my joy knew no bounds. Daily, light streamed into my consciousness, and weariness and weakness vanished. For six months I enjoyed many physical blessings, and had several satisfying proofs of God's loving care, but I longed for a deeper understanding of this truth.

Just then an accident befell me. I had a serious fall from a horse, injuring my hip and spine, besides sustaining a severe shock and internal injuries. As I lay on the ground, and realized my position, I knew I must have help of some kind, and that very soon. I at once decided to have Christian Science, and then and there declared that God's child could not be hurt. That declaration at once eased me, and I allowed my friends to lift me from the ground and carry me into the house. I was living in the country, fifty miles from Melbourne, and there being no practitioner nearer, treatment was telegraphed for, and the healing was practically effected through absent treatment. The friend who first told me of Christian Science was sent for, and came with words of uplifting and cheer, and ultimately took me to her home and nursed me. I was simply surrounded with tokens of the protecting care of divine Love in many ways, which made it quite easy for me to continue with Christian Science, although my friends knew nothing whatsoever about it.

The first treatment stopped all complications relative to the internal injuries, and I at once commenced to get well, although for a few weeks I could neither lie on my right side nor walk about. One day I was quite discouraged over this, and the fear crept in that perhaps I needed a doctor's diagnosis, as I might never walk properly again. Looking to matter, the outlook was so dark and depressing that I turned completely away from it to Spirit, God, and declared over and over again that He would heal me. I opened the Bible at the 37th Psalm, and when I came to these words, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass," a calm confidence displaced the sense of fear, as I knew God's word could not fail. In a few weeks I was moving about, each week showing decided improvement, and when I returned home was gradually enabled to take up my household duties. After three months I was doing my regular work, my strength increasing rapidly. After a while longer there was scarcely

a limp perceptible, and since then I have felt no ill effects whatsoever from the accident. As the truth was unfolded to my consciousness, so was the healing manifested on my body. I also found I had gained a far clearer understanding of Christian Science, and was firmly convinced that it is the truth which Christ Jesus demonstrated nineteen hundred years ago, and that the command, "Heal the sick," is as imperative now as then.

I cannot be grateful enough for that experience, and for the wonderful years since, as divine Mind has unfolded to me not only my place and work, but, greater far, an insight into spiritual truth. Gratitude to our Leader for what she has done for this age cannot be expressed in words. We can fitly show it only by increasing loyalty and obedience, and in following her as she follows Christ.

Helen C. D. Stocks, Melbourne, Victoria, Australia.

[Translated from the German]

THREE years ago I was broken down mentally and physically. My husband had been sick for five years and had to submit to an operation, from the results of which he passed on one year later. His long sickness had made great expenses necessary, and I myself contracted an abdominal trouble through overexertion. As I had to attend to household duties and to a rather large business, I was in great distress at the time a lady told me about Christian Science. I immediately applied to a practitioner, who took up treatment for me. In six weeks' time all my troubles disappeared. The hip which had protruded is now quite normal, and I feel regenerated mentally through attending the services and meetings. Now I am firm in the faith and look joyfully forward to the future, knowing that there is but one God, one Mind.

I can hardly find words to express my happiness, and my gratitude for the help received. I thank God, and also our revered Leader, Mrs. Eddy.

Ernestine Polingk, Dresden, Germany.

[Translated from the German]

FOR many years I suffered with stomach trouble, and could get no healing in spite of all the material remedies and cures to which I resorted. I had lost all hope of recovery when through acquaintances I heard of the many

cases of healing wrought by Christian Science. I attended the meetings several times, then went to a practitioner, and received treatment. The result was wonderful. After the first treatment I improved, and in less than three weeks the trouble was completely overcome. Sleeplessness, which had troubled me to quite an extent, disappeared from that time on, and other minor ailments were also overcome. Now my doings are quite changed, and I am healthy and buoyant. For all these blessings I am very grateful to God, and also to our Leader, who has shown us the way to Truth.

Max Göpfert, Dresden-Plauen, Germany.

I DID not come to Christian Science for physical healing; in fact, when I first became interested in it I meant to leave that part out, as it seemed to me there were so many other things which I wanted more; but I had not been reading Mrs. Eddy's book, "Science and Health with Key to the Scriptures," many weeks before I had to realize for myself that Christian Science is like the seamless robe and that we are not allowed to divide it,—a conviction which came to me in such a way that I could not doubt it.

I had to realize this yet again, more fully, when I went through class—I think perhaps I had not been grateful enough beforehand. I now see that I took it as a matter of course, and I know that I did not realize at all what the spiritual benefit meant. I was thinking of the letter, which had begun to appeal to me very much indeed, and which I wanted to enjoy more fully; but with the instruction there seemed to come such a wonderful light that I just had to try to realize the spiritual, and then at the very end I had to realize the physical by my own hearing becoming right. I had not known till then the quality which had been missing; and I think it was this, and my great distance from Truth that was the cause of the "shock," of which Mrs. Eddy speaks in Science and Health (p. 53), that came with my full realization of the healing.

About the age of thirteen, I was very deaf for a year, following an attack of measles, and at the end of that time the difficulty had grown very much worse. I had been taken to the family doctor, and also to a specialist, but their treatment only seemed to frighten me and did me no good. Then my mother took me to another doctor, a nice old man who had a "home" at Malvern, and I remember how I felt

when he said there was nothing organically wrong, but that I seemed to have been frightened and that all treatment was to be stopped, that I should be out of doors a good deal, and enjoy myself. In six months I thought I was cured; but I realized the difference when I really was healed, and this was when I was going through class, for the spiritual understanding which came to me at that time through the teaching of Christian Science brought about the full manifestation of harmony. Instead of a woodenness which hitherto had seemed to accompany my sense of hearing, I became conscious of a perfect volume of sound; everything became clear and distinct, and I now know, as Mrs. Eddy has taught us in Science and Health, that the only true healing is that which is accomplished through the action of God—divine, omnipotent Mind.

For this healing I am more grateful than words can express, to the God who is Love, and to Mrs. Eddy for the book which enabled me to realize the truth of being.

Helen C. Fraser, London, England.

[Translated from the German]

SINCERE gratitude impels me to testify to the blessings which have come to me through Christian Science. I turned to it some two and a half years ago, while in a desperate condition, when friends who could not stand my distress any longer advised me to give it a trial. I was suffering with an abdominal trouble which caused me great pain, and I felt very much depressed mentally, which made it very difficult for those surrounding me. I could not consent to an operation, though there seemed to be no other way of getting help, and my mother, who for several years had been mentally ill, was also in a wretched condition at that time. I then asked for treatment in Christian Science, read the *Herold* and other literature assiduously, and it became clear to me at once that this was the truth which makes us free. After a practitioner took up treatment for me, I felt God's help and regained my former health, for which I am deeply thankful to God. My mother, too, was treated, and I am happy to see the results manifested in her condition, which formerly seemed hopeless. My sister also turned to Christian Science last winter, and was freed of a foot trouble which for years had caused her severe pain.

My healing was slow, yet I was conscious all the time of the power of divine Love, and knew that faithfulness and obedience toward divine Principle is the only way in which we can be freed of all our suffering. I wish with all my heart that this glorious truth might be revealed to all people. We are infinitely grateful to God, and also to Mrs. Eddy, for all the good which comes to us.
Maria Madaus, Kremmen i. Mark Brandenburg, Germany.

[Translated from the German]

I AM sincerely grateful to be able to testify to the blessings which flow toward humanity through Christian Science —this glorious truth which saves us from blind faith and brings us the fruits of Spirit.

As far as I can think back I was a sickly child. Up to the age of six I was confined to my room all winter long, and for the next twelve years had medical treatment constantly. Everything was tried that human skill could afford—baths, drugs, massage, etc.,—and the best results were expected from every new curative method. These expectations at first would seem to be realized, but, alas, a relapse causing terrible mental depression and physical weakness would follow only too soon. Finally a physician advised me to give up trying to be relieved in this way. He even said that my system was poisoned with drugging.

Having been brought up in a religious home, I early became acquainted with the Bible, and was taught to love God and His Son Jesus Christ, but as I grew older I was less and less able to understand God. How could I trust Him as a loving Father, if He sent me so much suffering? Was this compatible with love? Could He not have let me die when I was a child, so that I should have been spared all this suffering? I became unhappy and embittered, and all I asked for was that I should be left alone.

Christian Science found me in this condition. A lady whom I met in Berlin told me about Christian Science, and upon her advice I attended a Wednesday evening meeting. I felt from the start that it was the truth, and filled with confidence asked for treatment. It was a hard struggle, but God is mightier than all human thoughts. The victory is His and always will be. How often it would seem in hours of fear and anguish that I could go no farther; but in just such moments I felt nearer to divine Love and felt

the guidance of the Father's hand. Through Christian Science, rheumatism and a tendency to catch cold, as well as a painful abdominal complaint, have been overcome. These healings are to me the result of the spiritual uplift and understanding of God which we attain through the study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures." They are the fruit of the clear recognition that God is Love, and that we are His children.

Through Christian Science life appears in a new light, and I know that this light will steadily increase till the coming of the full day. Glory and thanks be to God for this unspeakable gift, and thanks also to Mrs. Eddy for her faithful, loving work in bringing this great gift to her suffering and weary fellow-beings. I am thankful for all the Christian Science literature, as well as for having been able this year to attend the inspiring services and meetings in Dresden, whereby my vision has become so much clearer. During a meeting I was freed of a severe toothache. I am grateful for all the help I have received. It has revealed to me God's love and goodness.

Anna von Behse, Dresden, Germany.

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SMALL QUARTERLY ONLY

Our readers will please note that, beginning with the next quarter, January, 1911, *The Christian Science Quarterly* will be published in the small size only.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

A FEW days ago, the writer received a letter from a lady who said that upon hearing of the passing away of Mrs. Eddy, she was overcome with a great sense of loss, but upon reflection she became convinced that she had lost nothing of the real Mrs. Eddy, because she had never known her in any way except through her writings, and these writings would be as accessible in the future as they had been in the past.

Such a conclusion was both sensible and true, and true not only for the thousands of loyal followers who like this lady knew our Leader only through her work for humanity, but for the many who felt themselves privileged in having an acquaintance with her. Mrs. Eddy herself touched the key-note, when, in a letter written to her students, she sought to turn their thought from a sense of dependence upon her personality in these words: "All our thoughts should be given to the absolute demonstration of Christian Science. You can well afford to give me up, since you have in my last revised edition of Science and Health your teacher and guide" (Miscellaneous Writings, p. 136).

Christian Scientists know full well the daily round of duty which exemplified the consistency of her practice with her preaching, how completely her own thought was given over to the advancement of Christ's cause,—his kingdom in the hearts of men,—and one and all they have reason to be profoundly grateful to her who was so ready to give up all of worldly honor and preferment, that she might devote her time to the perfecting of her teachings, as embodied in Science and Health and her other writings. That the greatness of these teachings lies in what they have

accomplished for the uplift of humanity, has been most generously acknowledged by the press, and is accurately summed up in an editorial in the *Los Angeles Express,* from which we quote as follows:

> She made God easy of approach to hosts of men and women who, losing faith, else had not known Him. She gave vitality to belief, direction to aimless purpose, ideality to life, new sanctity to truth, supremacy to Mind, healing to the body, and did her part in bruising the serpent's head. It was a great creative work that Mary Baker Eddy achieved in an age when faith had begun to depart and belief to darken.

What greater tribute could be earned by any one than this: "She made God easy of approach to hosts of men and women who, losing faith, else had not known Him"? Could there be any higher mission than to strengthen them that are weak in the faith, to open the eyes of them that sit in darkness to the true Light? Mrs. Eddy's service to humanity will be her enduring monument. Both her life and her work were ordered by and conformed to the teachings of Christ Jesus, and she not only believed and demonstrated the truth of his sayings, but she gave hope and courage to countless thousands, that they might do the same. The closing words of one of her sermons, "The People's Idea of God," are a continuing inspiration to all who would consecrate their lives, as she did hers, to the service of their fellows. They are as follows:

"O Christian Scientist, thou of the church of the new-born; awake to a higher and holier love for God and man; put on the whole armor of Truth; rejoice in hope; be patient in tribulation,—that ye may go to the bed of anguish, and look upon the dream of life in matter, girt with a higher sense of omnipotence; and behold once again the power of divine Life and Love to heal and reinstate man in God's own image and likeness, having 'one Lord, one faith, one baptism.'"

Our Leader's work was founded on the only enduring basis, divine Principle. It was for the glory of God, not for herself; therefore it will endure. In the days and years to come we shall still hear that gracious benediction, that ringing call to loyal service: "Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the text-book of our denomination; obey

strictly the laws that be, and follow your Leader only so far as she follows Christ" (Messages to The Mother Church, p. 70); and girding ourselves anew, we may say with the apostle to the Hebrews: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and with godly fear."

ARCHIBALD MCLELLAN.

THE past year has been a most eventful one from every point of view, and marked by advancing recognition of the spiritual idea,—the demand for universal freedom,—which is finding expression in religion, education, politics, and social life. If we attempt to measure human progress by what seems to prevail, we might not observe any great advance over former conditions, but when we look below the surface we find unmistakable evidence of the divine energy at work in many channels which at one time seemed closed to the demand for righteousness, and because of this we may rest assured that right will triumph more and more as doubt gives place to faith in the supremacy of good in all human experience, individual and collective.

That progress in the past has been so slow, over the entire civilized world, is undoubtedly due to a lack of faith in the Scripture teaching that all good is possible, and to the widely prevailing belief in the power of evil, also the easy unconcern with which this lack of faith is accepted on the part of so many professed Christians. It is astonishing but true that many of these are almost apologetic when it comes to the matter of faith, as if faith were indicative of a feeble mentality, yet we read in the epistle to the Hebrews that "without faith it is impossible to please him [God];" while a modern writer who is also a profound thinker says that "incredulity is the surest sign of a weak head and a corrupt heart,"—a scathing arraignment surely of the vaunting of doubt as to spiritual realities!

People in general seem to forget that faith can never rest upon material evidence, that it deals entirely with that which is unseen, unrealized, and this is true even in respect to ordinary human affairs. Every great undertaking must begin in faith, though in most cases this is merely faith in oneself or in others, and is apt to be limited to materiality, as for

instance the building of a house, a steamship, or a railway. Even in such enterprises the faith which rises above the material and seeks the aid of the divine Mind, and works for the good of humanity, brings out the only results which are truly satisfying.

Above and beyond all this, however, is the faith which reaches out for the spiritual, and which works ever for the overcoming of all that is unlike God,—the myriad manifestations of sin, selfishness, sorrow, disease, and death. To see that the entire obliteration of all these evils by spiritual means alone is not only possible but the necessary resultant of practical Christianity, certainly calls for the faith which removes mountains, but according to the great Teacher it may be as small as a grain of mustard seed. It must, however, be of the right sort—the kind of faith in Spirit and spiritual things which actuated Christ Jesus himself at every step of the way. Mocked, reviled, spit upon,—and this for the truth he taught and demonstrated, —he yet declared: "Heaven and earth shall pass away: but my words shall not pass away." Little hope there seemed for a time that his declaration would prove true, when one of his disciples betrayed him for a paltry sum of money, and another through fear denied him, and when they all regarded the tidings of his resurrection "as idle tales." But he was in no wise mistaken in maintaining the immortality of the truth, for his followers were at length aroused from the mesmerism of doubt and fear, and anew they began to prove the "unseen verities of God" (Science and Health, p. 28), with results which must have shaken material belief to its supposititious foundations.

Why this living faith should have been obscured in a long night of doubt and fear we may not know. It is enough for us to know that it has come again, new-born of spiritual understanding and offered to all mankind in the immortal teachings of Christian Science as discovered and founded by Mrs. Eddy. The Master once questioned, "When the Son of man cometh, shall he find faith on the earth?" Were Jesus to appear among men today he would find unnumbered thousands with an unquestioning faith in his teachings and in the divine power to heal all our diseases, who before they learned of Christian Science would rather trust their lives to lifeless drugs than to the living God. Many of these were professed Christians, some

avowed agnostics, but they were alike in their dependence upon matter and their belief in the reality and power of evil, whether manifested as sin or disease. Now, they are agreed that the power of Truth, of Spirit, God, infinite Mind, far outweighs all other supposed power, either as disease or its remedy.

Like St. Paul, they count as nothing the loss of their former beliefs or of the world's approval, so that they "may win Christ, and be found in him," even though they are yet far from the perfection to which this points and must often say, "Not as though I had already attained." Nevertheless their faith which does not "stand in the wisdom of men" will not shrink when difficulties arise, but will find a fresh incentive to "press toward the mark;" and being itself a health-giving mental quality, it tends to health of body up to the final overcoming of disease and even death. We should often ponder these words of our revered Leader, "Faith should enlarge its borders and strengthen its base by resting upon Spirit instead of matter" (Science and Health, p. 430).

ANNIE M. KNOTT.

AT the opening of this new year the most casual observer of human affairs could hardly fail to note that an assertive spirit of unrest pervades the atmosphere of every field of mortal activity. The diplomatic maneuvering of the dominant nations for vantage in their several "spheres of influence;" the perennial agitation of the asserted need of competitive militarism; the struggle in the entire economic world respecting the rights of capital and labor and the more equitable distribution of wealth; the growing demands of the people for more direct control of legislation and for the elimination of the business monopolist and the political boss; the well-nigh universal protest against the support of the traditional in faith or practice, for its own sake,—all these things are contributing to a mental turmoil which has had few equals in history and which to many seems to imperil the continuance of every established order. Happily the conflict is not now expressed in militant warfare, but its intensity is great, and its outcome involves such vast issues for the race that freedom from fear finds no warrant apart from an abiding faith in God and His overrule in all the earth.

As one looks into the arena of human life, every part of which is thus crowded with contentions, he can but think of the contrast it presents to that "kingdom of heaven on earth" (Science and Health, p. 110) which every one feels ought to be, and which Christian prophecy has assured us will be. That Truth and Love alone can bring peace to the troubled waters is made very clear when we remember that at its center every problem, whether political, economic, or religious, is ethical, a question of right; and the fact that nothing is ever settled until right is found and established, supplies the sufficient reason why the gospel is the only panacea for every human ill.

This, however, brings one face to face with another fact of the greatest moment, namely, that as compared with the early days of Christianity the preaching of the gospel today seems to be ineffective. Not only are so-called Christian countries and Christian individuals doing violence to the most positive and elemental teaching of Christ, but the words of the preacher are no longer waited for and gladly heard by the multitude as in the days when to the poor the word of the disciples brought the balm of healing. This lamentable condition brings a burden to the hearts of the ministers of every denomination, and its explanation is easily found. The sicknesses and sins of the world bring no less discomfort today than they did in the first century, and sufferers long just as earnestly for freedom from their pain. If, therefore, this power of the gospel were as manifest today as it was when the afflicted gathered about the Master and his disciples, can any question that its attraction for and influence over the "common people" would be any less marked?

At this point no worthy Christian Scientist can fail to realize the very great responsibility resting upon all those who stand before the world as the representatives of this great movement. Mrs. Eddy has certainly made it clear to all who are willing to understand, that Christian Science faith and practice is a reversion to the teaching and doing of the Master and his disciples. It is a reassertion of the effectiveness and sufficiency of the gospel of the Nazarene, its content, its aim, its propaganda methods. It offers for the solution of human problems nothing more nor less than that which Jesus utilized, viz., the power of God. It will be remembered that he counseled his disciples to wait for

the enduement of this "power from on high," and then they were to go out and exercise it,—become a medium for its expression in the healing of sickness and sin.

The pertinence of this idea will certainly appeal to all. The demonstration of the power of Truth to save from all that pertains to the human tragedy, would be and is no less effective today in impressing the people than it was in the first century. Mortal assertiveness always yields to a show of power in its own domain, and it will, ordinarily, yield to nothing else. Human sense cannot be healed in the fullest sense until it is awakened, and receives and assimilates the truth, but it can be convincingly relieved, and thus awakened to the practical value of Christian truth at once; and this Christ Jesus did again and again, when it is said that "he healed them all." If therefore Christian Science reaches that enormous mass of people who are today indifferent to the gospel as presented by other Christians (and they are said to constitute about three fourths of all the common folk), it must be in the way of Christ Jesus' appointing when he sent his disciples "to preach the kingdom of God, and to heal the sick."

At this time great emphasis is surely laid upon this thought for every worthy Christian Scientist, and they will be stimulated to consecrate themselves anew to the living of a noble consistent life, to the realization and demonstration of the irresistible power of Truth, to an honest and continuous effort to be worthy of the name they bear and of the glorious enterprise with which they are identified. Let the new year register this whole-hearted consecration, this loyalty to Christ and Christian Science, from its beginning to its close, and the angels of healing and of peace will bring rejoicings to the homes and hearts of men in all the world, as though the day of its redemption had indeed come.

Every genuine soldier in the ranks will, moreover, be stimulated by the remembrance of the heroism, the "patient continuance" of her to whom they are indebted for their clearer sense of Truth. They will find courage and strength as they recall the long years during which she stood relatively alone and battled for the privilege and freedom into which they have entered, and they will be inspired by the realization that they are called to do the Master's works, and to bring to the diseased and sorrowing that relief and

joy which speaks for the world's glorious inheritance through Jesus Christ.

The encouragements of the hour are quite as great as its responsibilities. The light of the knowledge of the power and the glory of God has again appeared. The efficacy of spiritual understanding—the knowing of Truth—has again been established beyond all question. More than this, the world-thought is everywhere demanding the right, the true order. Recognition of the rights of man is the slogan of every great agitation and reform. This speaks for humanity's longing for health, for freedom, for the administration of justice, for the genuine, the true, and the good. These are the gifts of God through Christian Science, and happy is he who in humility and love goes forth in the morning and the evening time, this new year, to bring them to all the needy ones upon whom his shadow may fall.

JOHN B. WILLIS.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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[*Concord* (N. H.) *Monitor*]

FOR MRS. EDDY

City Government Passes Resolutions of Respect

At the meeting of the city government, Monday night [Dec. 26], action was taken on the death of the Rev. Mary Baker Eddy by the passage of appropriate resolutions. The resolutions were introduced by Alderman Cressy, and in presenting them he said:

"The year 1910 is soon to be a thing of the past, so is this city charter and this city government, and before the book of records which has been so faithfully kept by our worthy city clerk is closed, it seems wise, though a regrettable duty, to have spread thereon this resolution which I am about to introduce over the death of one of Concord's most distinguished citizens, the Rev. Mary Baker Eddy.

"Although some two years ago Mrs. Eddy took up a temporary residence in Massachusetts, that she might be nearer her work, Concord proudly and justly claims Mrs. Eddy as one of her citizens, and in her death we lose an honored, respected, and beloved benefactor. While some may differ in their technical belief, all Concord bows its head reverently at Mrs. Eddy's death, and I ask your careful consideration of the following resolution:

"By the decease of the Rev. Mary Baker Eddy, Concord loses its most distinguished citizen. During the many years she resided here, thousands of people from our own land and from foreign countries have visited our city in paying their respects to her. Through her followers, Concord has become known through the civilized world.

"Mrs. Eddy was distinguished by public spirit, deep generosity, wide charity, and tender and thoughtful helpfulness, and it seems fitting and appropriate that we, the mayor

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and the board of aldermen and the common council of the city of Concord, take some action in behalf of our citizens to express our appreciation of her residence among us and our esteem of her character; therefore

"Be it resolved, that by the death of the Rev. Mary Baker Eddy the world has suffered an irreparable loss and the citizens of Concord the loss of an honored and a devoted friend of our city, whose motto was 'to injure no man, but to bless all mankind.'

"And be it further resolved, that a copy of this resolution be spread upon the records, and also sent to George W. Glover, Lead, S. D.; First Church of Christ, Scientist, Concord; The First Church of Christ, Scientist, Boston, Mass."

[*The Christian Science Monitor*]

PRAISE MRS. EDDY'S WORK

At the regular business meeting of the New England Woman's Press Association, held at the Hotel Vendome Wednesday afternoon [Jan. 4], the following resolution was adopted and ordered spread upon the records, and a copy sent to the relatives:—

"The members of the New England Woman's Press Association wish to express their share in the loss which has come to humanity in the passing of Mrs. Mary Baker Eddy, their friend and benefactor, and an honorary member of the association.

"Mrs. Eddy's life was one of ceaseless labor and widespread activity, and it was given to her to live to see the fruition of her endeavors; then she passed, like the king of old, who "went out on the hillside of Jerusalem and fell on sleep."

"We realize that it would be her wish that the thousands upon thousands all over the world who mourn for her should be comforted, for while she herself has passed from their sight, the fruit of her labors for their well-being and for all mankind will endure.

"To those who loved and revered her for her good works, to the friends who were privileged to know her intimately, and to her kindred, we tender our deep sympathy.

"Respectfully submitted,

"Bessie Brown Cobb,

"Myra B. Lord, *Committee.*"

PERSONALITY SUPERSEDED BY PRINCIPLE

REV. IRVING C. TOMLINSON, M.A.

IN early spring, when the willows by the brook are putting forth their downy catkins and the first robin's note gladdens the waiting ear, the desire is native with the human heart to have winter let go her icy fetters and speedily take her departure. Somewhat later, when the April showers have clothed the brown earth with an emerald sheen and the fruit-trees are in full flower, one might wish that the beautiful bloom of apple, pear, and peach would linger with us; but the fruit-trees are deaf to this unwise desire, and in a few days the winds, at play among the blossoms, scatter far and wide the pink and white petals. Thus human sense, unrestrained by wisdom, would have mortals retain whatever is agreeable and discard all that is displeasing to their fancy. Contrariwise, the law of God demands that we subordinate the outward and material, which mortal mind esteems, and elevate the unseen Christ-idea, which rebukes and destroys false material sense.

The eternal Truth which is being reflected in some degree by the starry heavens and by the verdant earth, manifested itself in full measure through the great Master during his ministry on earth, but those about him, including his disciples, mistook the visible and outward for the real man. They made the not uncommon mistake which mortals commit in viewing nature; when, yielding to the sway of the senses, they see good in matter, instead of knowing that God and His idea alone are good. So Jesus' disciples relied upon his personality and gave scant heed to the truth he came to reveal, and it was because of this mistaken mental attitude of his followers that he declared, in his farewell words to them as reported in the sixteenth chapter of John, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you."

In times of trial the disciples had always found Christ Jesus to be their Comforter. If tempted, he had strengthened them; if discouraged, he had revived them; if sick, he had healed them. They felt that if he should leave them, they would be without a Comforter; but it is evident that they were looking only to the outward grace and beauty of his visible presence, and overlooking the deeper

meaning of his life. He calls them back to the heart of things when he declares it to be expedient that he go away. They thought of the human Jesus as the Comforter, while his supreme revelation is, that it is the spirit of Truth, and not personality, which is the only real Comforter.

Jesus considered his departure to be advisable, not because his students loved him, but because they loved him to the detriment of that which should have had the first place in their affections. We know that the Master rejoiced in the beauty of the flowers and in the grace and purity of character. He said, "Consider the lilies," and to him there was the beloved disciple. The error of mortals is that they value the earthen vessel more than the unseen and spiritual. The Master came to correct this mistake; to help us, it is true, to "consider the lilies," together with all that is beautiful, but above all to teach us that our chief treasure is not the external and personal, but rather that the "pearl of great price" is the spiritual and eternal, which the eye of Spirit alone beholds and appropriates.

The problem which concerned the Master was that of turning his students from the absorbing contemplation of himself to the spiritual understanding of the truth for which he stood. The world puts personality upon a pedestal. The office of the Christ is to correct this error. The world adores persons. Jesus would have men cease this idolatry. The world's adoration and also its hatred of personality robs it of its true Comforter. Hence Jesus' words: "If I go not away, the Comforter will not come unto you."

A search-light of high power was concentrated on this farewell of the Saviour by Mrs. Eddy's luminous utterance, given at the time of her retirement from the Massachusetts Metaphysical College: "Remember it is personality, and the sense of personality in God or man, that limits man" (Miscellaneous Writings, p. 282). Whatever tended to limit the disciples' understanding of God, it were wise that it should depart. Jesus saw with sorrow that his students' attachment to him blinded them to their true perception of God; he knew that dependence upon human personality tends to separate one from divine Principle. His disciples clung to him as many in our day cling to their teachers and friends, perhaps unmindful that the worship of personality is idol worship, the breaking of the First Commandment. Jesus reminded the tempter, "It is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve."

The great Teacher thoroughly understood that the sway of personal sense prevents the salvation of mankind from sin, disease, and death. He knew that mortals can be saved from sin only by putting self aside and believing on the Christ; that they can successfully pursue the right only by seeing that good is separate from persons; and that they can correctly judge between the blossom of material personality and the fruit of divine Principle only as evil is understood to be nothing.

His blind critics personalized evil and declared Jesus to be its embodiment. Even the good which the Master wrought while on earth was used against him by the evil-minded. Confronted by his wonderful works of healing, his enemies said, "He casteth out devils through Beelzebub the chief of the devils." Thus the conclusive curative evidences which witnessed to the presence of the spirit of Truth with Jesus, were employed by hatred to affirm a wicked personality. The other extreme, that of seeing Jesus as embodied good, is shown in the case of the rich young ruler, who said, "Good Master, what shall I do to inherit eternal life?" Instantly the young man's mistake in confusing good with personality was corrected by the memorable words, "Why callest thou me good? none is good, save one, that is, God." Jesus saw that a deep-seated fault in the young man was his conception that there is good in matter, and he put him to the test in his injunction, "Sell all that thou hast, . . . and come, follow me;" but the young man was not ready to become a disciple on those terms.

The false sense of good as aught but the reflection of Spirit, is a bar to companionship with Truth. In proportion as mortals impersonalize good and evil do they yield to the commands and demands of Christ. Jesus doubtless knew that his physical departure would help his followers to see that righteousness does not pertain to materiality, but to God and His manifestations alone; it is the reflection of divine Love, our God; and this true understanding of good hastens the enthronement of right in the heart of humanity. The dissociation of evil and good from human personality is essential to spiritual praying. Spiritual understanding, or right judgment, renders its verdict against the error that

deifies material personality; and in favor of Truth, it enthrones God, the one infinite personality, as the object of worth and worship.

A case in point was Jesus' demonstration of feeding the multitude with the loaves and fishes. Scholars tell us that he was then surrounded by his largest personal following and was at the height of his popularity; but their deification of his personality filled the Master with sorrow, and he administered a stinging rebuke to his bread and fish followers in his words, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." The Palestinian prophet put no premium on personal popularity. He would rather have a few adherents who could heal the sick and raise the dead, by their understanding of God, than a multitude who sought him for the loaves and fishes.

The world wrongly thinks that personality constitutes the motive power of every successful movement. The Founder of Christianity knew that its real dynamic is the right understanding and demonstration of the Principle which it reveals. The god of this world is material personality. The God of Christ Jesus is Spirit, Life, Truth, Love, the eternal Principle "in whom," as Paul said, "we live, and move, and have our being." The world cries out for more of personality in its leaders and for stronger attachment to them. Jesus realized what Mrs. Eddy has proven, as quoted above, that it is "the sense of personality in God or man that limits man" (Miscellaneous Writings, p. 282). He knew that the disciples were limiting their mission because of their sense of his personality.

The history of horticulture may supply a helpful illustration of the result of turning thought to the outward and temporal, rather than to the inward and eternal. It is well known that when expert gardeners have devoted their attention solely to the perfecting of the blossom of the plant, frequently they have been able to produce double flowers, such as double tulips, double roses, and even double cherry and double peach blossoms. But in producing a double blossom, in converting the stamens into petals, the florist has ofttimes sacrificed the seed. We may pardon the flower-grower, whose only aim is the production of more beautiful blossoms, if a few decorative plants and trees ripen no seed, but the Master had no excuse

and no palliation for the fruitless church or the fruitless disciple.

The world, moreover, would pay a heavy penalty if florists and gardeners so fixed their thought upon the bloom of plant and tree that only double blossoms were produced by all vegetable organisms. Not only should we be without the fruit of the vine and tree, but we should have no wheat or corn. Then famine and death would menace us as the price of our attachment to the outward. Yet this is the fatal mistake that mortals have made in respect to Christ Jesus. They have in the past clung to his person, and as a result the Comforter has not come and there has been a famine of the fruits of the Spirit, for the healing of sickness and sin by the Christ-power has been practically unknown. The false system which has centered the affections upon the personal Jesus has produced the double blossom of personality, which bears no fruit; and the Master's verdict on the fruitless tree is, "Cut it down."

The cure for the famine which follows the mistaken judgment of preferring personality to divine Principle is not far to seek. If a company of people were suffering hunger from their false conclusion that blossoms were better than a harvest, they could be restored to their birthright of peace and plenty only by correcting their sense of things. Their necessities do give to mortals the right sense in fruit growing. They believe in seed and fruit and are convinced of their prime importance. Their temporary judgment in wanting nothing but bloom would be found to be false by the pangs of hunger which follow, and by the plenty which succeeds the return to normal conditions.

All this may illustrate the truth that if men would apprehend the Christ Science, it is needful that they take their departure from all fleshliness. It seemed necessary for the disciples to lose their Master, in order to gain the Comforter. The petals of personality fade and fall, that the fruits of the Spirit may ripen to a bountiful harvest.

In none too strong terms has Mrs. Eddy enjoined her followers against the false judgment which values personality above Principle. She says in that remarkable article, "Deification of Personality," "He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven" (Miscellaneous Writings, p. 308).

With escape from a sense of dependence upon personality and the coming of the Comforter, salvation is begun. Thus we have that scientific statement of Jesus to his disciples, as reported in the sixteenth chapter of John: "When he [the Spirit of truth] is come, he will reprove [convince] the world of sin, and of righteousness, and of judgment [the understanding of the real]: of sin, because they believe not on me [do not recognize impersonal truth]; of righteousness, because I go to my Father, and ye see me [my personality] no more; of judgment, because the prince of this world [personal sense] is judged [seen to be nothing]."

Eternal Truth, which was manifested in such effulgence through Jesus of Nazareth in the rebuke of personality, is again finding expression through impersonal divine Science, the promised Comforter. This Comforter is today ripening the fruits of Spirit in the healing of sickness and sin through those who in some degree have laid aside the sense of personality. Genuine Christian Scientists are watching and working to the end that their patients and students shall not look to human personality, but to Truth, to God, for their help in time of need. Loyal followers of Mrs. Eddy know that if the limited and limiting sense of personality go not away, the Comforter will not come.

Those who are striving to understand this truth, are strengthened and inspired in their lofty mission by the history of Christian Science. Its discovery was made in 1866 by one who, with her Bible in hand, turned from all human means and methods to divine help, and by spiritual aid alone was restored to strength and health. At the period of the greatest prosperity of her college, when applications for teaching were pouring in by the hundred, Mrs. Eddy closed its doors. Later, when she had won wide recognition for herself and the Cause, she refused the world's applause and quietly went away into retirement. In the year 1895, when the movement had attracted to itself able speakers and scholars, who were well equipped to serve as preachers, the personal pastor went into retirement; and, led of God, Mrs. Eddy ordained for all Christian Science churches the impersonal pastor in the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures." Through this impersonal pastor, the many things which could not be

said to the early disciples, because they could not bear them, are now being preached to the later disciples. Thus the entire history of Christian Science is emphasizing the words of its Discoverer: "To impersonalize scientifically the material sense of existence—rather than cling to personality—is the lesson of today" (Miscellaneous Writings, p. 310).

Christian Science healing, the head stone of the corner, illustrates Jesus' words: "If I [personality] go not away, the Comforter will not come unto you." The error of mortals, which has perpetuated the reign of sin, disease, and death, is the fatal mistake of personalizing sin and disease, and so wrongly characterizing God's child as a sinner or a sick man. Righteousness and health are the more speedily established when sin and disease are depersonalized.

It is significant that the Founder of Christianity did not call his students friends until he saw that they had so grown that they could begin to put aside the personal sense of the human Jesus, and grasp in some degree the spiritual sense of the eternal Christ. (See John xv. 15.) It is of common observation that to the child the mother includes the universe of good, and to the children of the primary class the teacher seems the embodiment of truth; but these days of personality pertain to childhood. The true mother strives to cut asunder the leading-strings of mere personal attachment, and the wise teacher leads the pupil to find truth outside of persons. It was when his disciples were ready to cease worshiping him, that Jesus called them friends; that is, while his followers persisted in clinging to him, their relationship could be only that of master and servant, but when they commenced to put aside personality, then they were no longer servants, but friends.

True friendship rests upon a firmer basis than mere personal attachment. The coming of the Comforter does not separate friends, but rather strengthens the bonds that unite friend to friend. When spiritual sense supplants personal sense, then for the first time is one truly able to heed the words of the immortal Shakespeare:—

> Those friends thou hast, and their adoption tried,
> Grapple them to thy soul with hooks of steel.

The worship and the fear of personality separates men and nations and prevents the reign of universal brotherhood.

Wars will cease and swords be beaten into ploughshares only when obedience to Principle supplants servile compliance to personal domination. Unity among the brethren will prevail when personal sense is overcome and spiritual sense ushers in the reign of universal love.

One of the most pregnant utterances of this century upon this vital subject is the article from Mrs. Eddy's pen entitled "Personal Contagion," recently put in pamphlet form, under her direction, by The Christian Science Publishing Society. Her words are a trumpet-call to all who are striving to realize the abiding presence of the promised Comforter. She writes: " 'In the beginning was the Word, and the Word was with God, and the Word was God' (St. John). This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!"

[Written for the *Journal*]

BEHOLD!

JULIA WARNER MICHAEL

WHY move ye such a saddened throng throughout a weary world of woe,
The heavy fear of dreaded death upon thine eyelids hanging low,
When life eternal swings thy way, where God's own angels singing go,
And death is done, did ye but know!

The far hereafter is today—it holds no place for trembling tears.
Death waits not on the way before, ambushed within the silent spheres,
But lies entombed on Calvary. O man, lay by thine ancient fears
And live in God's unending years!

LOVE THAT HEALS

JEANIE ANDREWS

THERE is perhaps no Bible narrative which teems with more helpful lessons for workers in Christian Science than that of the healing of the Gadarene, recounted in the Gospels of Mark and Luke. Jesus and his disciples were crossing the sea of Galilee, and on their way they encountered a terrific storm of wind and tempest, which lashed the sea to such fury that the boat and the little company were in great jeopardy. Fear and terror took possession of the disciples, but Jesus, we read, "was in the hinder part of the ship, asleep on a pillow." Aroused by their appeal for help from the terror that overwhelmed them, his gentle "Peace, be still," calmed at once both the turbulence of the elements and the fear of the disciples.

This experience formed a fitting prelude to what was to follow, for as they reached the other side of the sea and landed in the country of the Gadarenes, a poor raging maniac came rushing toward the little band, a creature in such a state of self-hate and misery that no man could tame him. As he approached the Master, he ran to him, beseeching him not to torment him. Jesus had rebuked the unclean spirit, but the poor Gadarene, believing the evil to be in himself and recognizing that evil could but suffer torment in the presence of the purity and peace he felt before him, failed to see in Christ Jesus a deliverer, but only a judge and a destroyer. The Master's answer was one of perfect spiritual understanding. He saw the worship of the poor Gadarene, his ready recognition of purity and holiness, and his willingness to pay all homage to it; saw, too, with infinite compassion, the shackles of fear and hate which the belief of his unity with evil was putting upon him, and asked this question, "What is thy name?" The question was one of mighty import. To the man it was a reminder of his real nature, awakening him from the lie by which he had been deceived, perhaps recalling to his mind the well known question of his own prophet, "Who art thou, that thou shouldest be afraid . . . and forgettest the Lord thy maker?" It was of equal import to the false sense of evil, forcing it to see itself for what it really was and to destroy itself. As the question did its work, a great

stir took place in the human consciousness, the evil was roused to seeming activity, and voiced itself in the boastful declaration, "My name is Legion: for we are many."

Let us pause for a moment to consider what this implied to the Gadarene himself, and to those who heard it. They were Jews, and the word "Legion" brought to the Jew of that day the thought of the pomp and pride and tyranny of the crushing power of Rome, that which had overrun their country and laid it low; the power before which they had proved helpless as babes, and entirely unable to cast it off. All this, evil claimed to be its name and nature; and so far as material evidence went, the claim seemed justified. How terrible it must have been to those who heard it. What a sense of hopeless bondage it must have conveyed. But the Master knew its nothingness; he does not seem even to have contradicted it; unmoved, he waited while the truth behind his question roused the man to the knowledge of what he really was, and so to the impossibility of his being part of evil or possessed by evil; with the result that the false concept was separated from him, and evil, which a moment before had been claiming the supremacy and immovability of a Roman legion (having no self-existence), was heard pleading that if cast out it might go into its native element, into the swinishness and animality to which pride and boastful personal sense belong. Jesus merely answered, "Go," and the evil rushed to its destruction.

We are often asked at this point why the Master sent the devils into the swine, and the suggestion is made that the act was cruel and unjust. The answer is very simple. Under his rebuke pride had owned itself to be swinishness, and he bade it depart. The seemingly cruel fate of the animals did not come through him. It came from the fear and false thinking of those who were herding them. In disobedience to the Mosaic law they were keeping animals which that law declared unclean; what wonder then that they believed the power they witnessed would judge their action and deprive them of their unlawful possessions. Man has dominion over the beasts of the field. Their conviction that unclean animals were in the presence of one who destroyed uncleanness was the cause of the panic of the creatures in their care. Parallel cases nowadays are not far to seek. The mortal who engages in an unlawful business has no right to expect aught but failure. The farmer

who believes he is unlucky sees his own belief worked out in disaster on his stock; and still mortals ascribe it to the action of God.

The healing of the demoniac was complete, for when the citizens came out to see what had happened, they found the aforetime madman sitting at the feet of Jesus,—"clothed, and in his right mind." A panic of fear of this great unknown power seems to have seized them, for they besought the Saviour to leave them. Jesus at once complied with the request, and moved toward the boat with his disciples and the Gadarene. On reaching the ship, however, he refused the latter's petition to follow him, and sent him back to tell his own people of the good he had received. The Scripture story then closes, with only one more allusion to the Gadarenes, but that one how pregnant with encouragement, for we are told that later on Jesus returned, and the people received him gladly. Mrs. Eddy's article entitled "The Way" (Miscellaneous Writings, p. 355) has given a rousing call to all workers for more instantaneous healing, and she shows us that this absolute demonstration of Christian Science is to be attained—as all true success must always be—by orderly, steady growth and progression. She tells us of three distinct stages in this growth, self-knowledge, humility, and love.

The Gadarene is a wonderful example of steady progression. As he came storming down from his rocky dwelling, he had no knowledge of himself at all. He believed that a poor screaming devil, swollen with pride, was himself. What changed him? It was the manifestation of the Christ, which reached him through the human Jesus. He suddenly awoke, and so reached the first stage, self-knowledge. He began to see what man is, what real selfhood is, and as this spiritual understanding was awakened, error left him. Thus he reached the second stage, humility, and sat at the feet of Jesus, yearning to be clothed with the robe of Christ's righteousness, and that holy yearning brought him sweet and sure fulfilment. For a short time he sat in quiet and learned the infinite lessons of pure and selfless love; then suddenly his Saviour was rejected by the citizens and had to leave him. He wanted to go, too; to drink in more of this deathless teaching, to see more of the loved Teacher who had shown him all he knew of good; but Jesus made a tremendous demand upon his spirituality,

upon his newly learned self-knowledge and humility,—no less than this, to let him and his disciples go on their way, and to return himself to his own town, to the scene of his utter shamelessness and degradation, to probable scorn and contempt, to the certain anger of the traders, and there to be a living witness for Truth. And yet he did it,—even did that,—so deep was the love for God and man which the great Teacher had inspired; he let them all leave him for other work and stayed to take his message to the frightened and angered inhabitants, with what patience and faithfulness we can gather when we read, as recorded by Luke, that on Jesus' return the people "gladly received him: for they were all waiting for him."

The students of Christian Science today, who see the infinite beauty of its teaching and long to recognize that perfect Love which instantaneously heals the sick, do well to ponder, not only the attitude of the Master, but that of the Gadarene, in this wonderful example of healing and regeneration. What was it that enabled the poor man to attain so swiftly these three stages which some of us seem to reach so painfully and slowly? It must have been his willingness to recognize good, his joyful adoption and acceptance of each opportunity that came in his way. We see it in his running to worship purity and spirituality, his eagerness to learn, his ready obedience in returning to his former duties.

How often we neglect the opportunities at our door, seek to end the inharmonious condition or false desires, not by overcoming but by eluding them, by separating ourselves from them, by trying to get people and things out of our way, or getting ourselves out of their way, instead of proving, right there where divine wisdom has placed us, the all-conquering power of Truth and Love. Christian Science offers no exemption from, but makes us supremely honorable in the fulfilment of, every duty and pledge we have ever taken upon us. To persist in trying to elude them is not honorable. It makes us hard, ties us up in self-seeking of the worst kind, for under the guise of a desire to progress it bids us shirk and evade as hindrances the claims of simple human affection and the duties which righteousness bids us purify and consecrate. Selfish progress is an impossibility. Love's law, "Whatever blesses one blesses all" (Science and Health, p. 206), is absolute and

insistent, and Christian Science students can thankfully recognize this fact. Love's law is uncompromising because it knows its own perfection and beneficence. If we remember, like the Gadarene, not to map out our own way, but joyfully to welcome as opportunities the duties which are already ours, and in our homes and our business relations daily immolate the false personal sense of self and others, and daily see more of the real, we shall, like him, speedily attain to self-knowledge, humility, and love.

To recognize the helpful lessons contained in this story for the practitioner, we must ponder the dear Master's attitude and see what did the instantaneous work. First, we question, Why did the Gadarene, knowing nothing of Jesus, come rushing to him? He came because he could not help coming, because the Master was so filled with calm confidence, with limitless love, that his attraction was irresistible. He drew the madman from his rocky hiding-place with cords of mighty love, gently, compellingly. He radiated such pure spirituality, *i.e.*, love, joy, peace (and how his patient needed peace!), that it drew the sufferer to his knees in unspeakable desire and longing. And then we see Jesus' wonderful capacity to discern good. He saw the possibilities of the man, the noble qualities only waiting an awakening touch; and he gave that touch and displaced the lie with the truth, as he asked, "What is thy name?" at the same time waking the man and uncovering the error. He said so little, and his sharp, clear, and incisive rebuke was addressed only to the evil, "Come out of the man, thou unclean spirit."

How little Jesus always said, and how simple that little was; yet all sufficient, since the healing consciousness was there. It was the manifestation of the Christ which rebuked the error, and Jesus manifested the Christ; his thought stretched out in boundless love and compassion, and met the need fully, perfectly, and completely. A great lesson lies here for every one of us, for how often we sadly feel we have said too much and have forgotten that the Master never broke the "bruised reed." How often our rebuke falls upon our brother, condemning him as a part of the error, when we should hold up the Christ-ideal which by its white beauty and glory does the rebuking so much more wisely and painlessly than can we. We sometimes ask in sorrow why we so often seem just to miss the perfect way.

It may be because we do not trust Love enough, do not sufficiently realize that Love can certainly do the work with perfect wisdom and understanding, and so we try to hurry things on a little with our methods and our ways. We cannot heal instantaneously so long as we are not humble, not waiting on Love.

To ponder another point: Are we desiring Love's attraction, are we praying that we may be filled with Truth and Love, and thus radiate an irresistible attraction, as did Christ Jesus, that we may draw all men to Christ? Or are we afraid jealousy may criticize, afraid that this attraction may be misrepresented, may be misjudged as a desire to gain adulation to ourselves? If we are thus afraid, and because of this fear tie ourselves up in a superficial coldness instead of giving free play to Love's measureless expansion, we are selfish, and selfishness never healed the sick. The sons and daughters of God were created free; free to be as noble and tender and generously loving as their Father in heaven commanded them to be. Mrs. Eddy says, "He who clings to personality, or perpetually warns you of 'personality,' wrongs it, or terrifies people over it, and is the sure victim of his own corporeality. . . . Constantly to accuse people of being unduly personal, is like the sick talking sickness" (Retrospection and Introspection, p. 73). Let us be too honest in our motives to be tempted or afraid; let us trust Love, and let our hearts expand in such universal Christlike tenderness and compassion that men may be drawn through us with unerring wisdom to the one source of all healing, even to Love itself.

Once more let us ponder our Master's attitude to the boast of "Legion." When we ask, as Jesus did, "What is thy name?" we sometimes receive as answer this boast of error, and are appalled at the seeming multitude of devils claiming to be part of us, or of those who come to us for help, and let our activity get paralyzed with fear at the task before us. Let us, then, having clearly and incisively rebuked the lie with truth, as Jesus did, stand unmoved while Truth does the work, and we shall see no legion, but the one old lie, that there can be life and intelligence in matter, or reality in any belief that is unlike God.

As sons of God we have the right to all we need to enable us to do this,—the light of Truth, the spiritual understanding of Christ Jesus, his perfect confidence in God and in

man as God's image and likeness, and by using the same weapons we shall have the same results. Let us ponder, too, Jesus' attitude toward the Gadarene when he recognized his nakedness apart from God. When we have shown our patients the nothingness of error, they want to know the somethingness of Truth. A little while ago one of the scholars in our Sunday School heard her parents denying the error of disease, and greatly helped them by saying, "That will not do anything, will it? We have only made a hole so far." Jesus never "only made a hole," and so we find him stopping in his journey while the Gadarene sat at his feet to learn; and the Master taught so well, and he learned so readily, that he was soon ready to work alone. Here, too, we see the wisdom and the tenderness of Jesus. As long as the Gadarene needed him, he let him sit at his feet; but when he understood enough, the Master bade him go free, to work it out himself in practice.

We, too, must not be afraid if students or patients seem at first to cling to us for aid. They need the human aid only until they recognize the living Christ, and if we faithfully and persistently point away from self to the divine Principle of the deathless Christ, they will quickly leave us for that, for Tennyson expressed an eternal truth when he wrote that "we needs must love the highest when we see it." But until they see it, it will not help them or ourselves to shake them off, in fear that they may hinder our progress and our work, or bring criticism upon us. To try to free ourselves at the expense of even temporary suffering to another is cruel and unkind; nor will it free us, for in Christian Science we learn that "Love is the liberator" (Science and Health, p. 225). When the right moment comes, they will hear Love's call to independent work, that call which is ever sounding to us all to rise to the "measure of the stature of the fulness of Christ."

When the Gadarene was weaned from the desire for personal aid, he and the Master alike proved the oneness of good, for whereas Christ Jesus left the country as a rejected teacher, when he returned it was as an accepted Saviour, through that one student's faithful witness. One lesson more. When Jesus was asked to go away, he went at once. He did not push his good news, or argue for his cause, but left it confidently to the living witness of his work and the power of Truth and Love. There was no

resentment or struggle; he went when they did not want him, and returned to them just as full of divine Love, just as ready to teach and help and heal when they did want him. Our message, too, is sometimes rejected by those not ready to receive it; but let us see that we leave behind us some good seed, some living witness to the power of Truth and Love, and we shall come again to reap our harvest.

And now let us gather up our crumbs from this table of Love, let us learn from the Gadarene the joyful recognition of our opportunities and willing obedience to the requirements of Christ, Truth, and from the dear Master the law of intrepid, fearless, confident, and all-victorious Love. When the writer ponders these Bible stories, and realizes how cold and lifeless they seemed to her before the inspiration of our Leader's teaching illumined them, her whole heart goes out to that patient, loving worker in one glad expression of gratitude, and she thinks of Longfellow's words,—

> For others a diviner creed,
> Is living in the life they lead,
> The passing of their beautiful feet
> Blesses the pavement of the street.
> And all their looks and words repeat,
> Old Fuller's saying wise and sweet.
> Not as a vulture but a dove,
> The Holy Ghost came from above.

[Written for the *Journal*]

"NIGHT"

BEN. HAWORTH-BOOTH

The night of materialism wanes.—Science and Health, p. 562.

HALF of the land is mine, and half the sea,
For I keep pace with day, and day with me:
  The darkness and the light
  Are dreams of wrong and right:
And, when he sinks below the western brine,
The sun's white throne is mine.

And in his seat I set my warrior shield,
Or hunting-horn upon his azure field,
  Or, sailing brave as he
  On the celestial sea,
My golden boat before the wind is driven
O'er the dark waves of heaven.

I am the arch-enchantress of the world,
Robed in white rays and velvet clouds unfurled:
  My phantom arms outspread
  Hold earth and ocean-bed,
And bright my moonlit lamps on lakes and scars
Gleam to the glistening stars.

In my dark haunts base mortals now design
Their baneful plans, and hateful hopes malign:
  Under the cowl of night
  The murderer hides his flight:
The ravening wolf upon his prey outsprings
Beneath my somber wings.

Till the dull human mind its foul desire
Has learned to loathe, and burned the beast entire,
  I hold my shadowy throne:
  But when the truth is known
The sun and silver moon no more will shine,
Lost in the light divine.

And well I ween my faltering years are old:
I know the promises, the time foretold:
  The balances of fate
  Are trembling, and 'tis late:
And when the morn of Spirit is learned aright,
There will be no more night.

For there was "no night there"—the vision dawns!
The loved disciple saw the Love-lit lawns
  Under the heavenly day:
  And He, whom all obey,
Will hurl me whence I came—I faint, I fall!
I deemed I heard Him call!

. . . . . .

Ye who prefer the darkness to the light,
Because your deeds are evil in His sight,
  This is the hour of grace
  To seek the Father's face:
For earth's material night of discord dies
In Spirit's harmonies.

RECOGNITION

M. G. KAINS, M.S.

WITHOUT going into the derivation and dictionary meaning of the word recognition, let it be granted that to recognize any person is to know him by his appearance, his voice, his walk, or some characteristic or characteristics peculiar to himself. By these means we are able to pick him out in a crowd and even to identify him in spite of some disguise. An instance which has a special bearing on this subject is furnished by the stage. We have an actor friend who last evening may have appeared as a beggar, tonight may be seen as a soldier, and tomorrow night as a king; yet, if we go to see the play in which he takes part, the disguise will not prevent us from recognizing him. While he is playing his part, whatever it may be, though the audience may say, "There is the beggar," or "There is the king;" we can say, "No, that is our friend," even though our eyes tell us that the judgment of the audience seems justified. We cannot be deceived by the testimony of our eyes nor by the declarations of the people around us.

This illustration of the ability we possess to recognize our friends, has a specially interesting bearing upon the healing work practised by Christian Scientists. Fundamental to healing, is the postulate that man is created in God's image and likeness; that the real man has no characteristic unlike God, no self-derived quality and no attribute derived from any other source, because there is no other creator. As a corollary, Christian Science declares that the human being as perceived by the eyes, ears, touch,—in a word, by the physical senses,—is not the image and likeness of God; because its origin is not of God, because it does not reveal God's qualities, and because it has both beginning and end, whereas God, according to the Bible, is eternal and perfect; therefore every part of His creation, man included, must also be perfect and eternal.

Here is the stumbling-block which many superficial and prejudiced readers of Christian Science literature do not see even when they fall over it. They do not perceive the importance, nay, the absolute necessity, of gaining a clear concept of each term used in this Science before pronounc-

ing judgment. How they should be so lax in this case and yet be insistent upon a nice appreciation, distinction, and use of terms in geometry, physics, chemistry, and in every other branch of learning, is one of the most salient and remarkable features of a self-satisfied and self-sufficient mentality. These people would not think of attempting to follow an ordinary culinary recipe without knowing the meaning intended by the use of certain words employed in the way peculiar to cookery, and yet they are ready to pronounce denunciatory judgment upon Christian Science, for no better reason than that their understanding and application of certain terms makes the reading of Christian Science literature appear faulty, contradictory, or even absurd to them.

Without an appreciation of the importance of knowing the exact meaning of each term used in Christian Science, only slow progress can be made by even the most honest inquirer. How difficult, nay, even hopeless, then, must the progress be for the person who ignores the scientific applications and uses of the terms, in their perfectly legitimate scientific sense. To revert to our illustration, what would be the use of relying upon the visual appearance of our actor friend while playing his part on the stage? None whatever. We would see the beggar, or the soldier, or the king, just as the other members of the audience would see him. We must first know our friend and the characteristics which are inseparable from him, in order to recognize—to reknow—him in spite of the disguise he wears when he appears.

In the same way the student of Christian Science must know the characteristics of man as created in God's image in order to recognize this man whatever be the material disguises presented by mortal mind. Not until the qualities and attributes of this, God's man, are known, at least in part, can the recognition occur. And not until this recognition does occur can the disguise presented by the human semblance be pierced and the healing work be done. It was the recognition of the image and likeness of God, not the disguises of blind men, lepers, cripples, countless sick, nay, even that of Jairus' daughter, the Nain widow's son, and Lazarus, all three dead according to the testimony of the physical senses,—it was the recognition of the real man in each case that enabled Jesus to heal these afflicted ones and to raise these dead. Instead of the mortal disguise,

he saw, Mrs. Eddy writes, "the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy" (Science and Health, p. 476).

To meet the objection that Jesus, as the Son of God, possessed power not granted to others, let the reader remember that Moses and Elisha healed lepers, that Elijah raised the dead, that many other prophets performed wonderful miracles before Jesus' advent, and Peter and Paul healed the sick and raised the dead, as did also other followers of Jesus. Indeed, according to Gibbon's "History of Rome" and other writings which deal with the early history of the Christian era, the healing work continued for three centuries after the Master had proved the correctness of his recognition of himself as God's image and likeness so far beyond the apprehension and comprehension of his students as to become invisible to human sight and touch. Let it also be remembered that Jesus' successful proof of the spiritual nature of man demonstrated in the ascension is not the first but the third instance recorded in the Scriptures. Nine hundred years before Jesus taught in Judea, Elijah, "a man subject to like passions as we are," recognized himself as God's perfect man and proved his recognition to be correct. And Enoch, twenty-five hundred years earlier, "walked with God: and he was not; for God took him." Each proved his fleshly body to be an illusion which disappeared in his recognition of man as the image and likeness of God. Each one proved the truth which Paul stated later: "This mortal must put on immortality."

These earlier triumphs, as well as lesser instances of success, show the necessity for us to recognize our spiritual nature in spite of the declarations of physical sense testimony. "Now are we the sons of God," and it is necessary for us to recognize and prove that fact. If it is true, —and there is no disputing it,—each one must maintain as Christian Science insists, that the real man as God made him exists wholly apart from and in spite of the human disguise; and his existence is continuous, whatever may become of the physical body. The fact that in our own day Christian Science is able to point to tens of

thousands of cases of healing, is the irrefutable proof of the correctness of its contention that "the only reality of sin, sickness, or death, is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise" (*Ibid.*, p. 472).

As sin, sickness, and death are stripped off we shall recognize our real nature. Such being the case, no man or woman who is honest with himself or herself, can afford to confound the human being with the image and likeness of God. With the recognition of the antipodal difference between the two, will begin the long series of proofs that mark progress out of the human disguise and bondage into the proved knowledge and freedom of our sonship as God's children.

[Written for the *Journal*]

SPIRITUAL CONSCIOUSNESS

BELLE A. MUNDY

TRUE consciousness is like the sea,
Unbounded, free.
Like white ships to and fro,
Thoughts come and go
All silently.

A beacon beameth nigh,
For Truth shines far;
And as I raise mine eyes on high
I see Love shining in the sky,
My polar star!

Within each thought of mine
The Saviour rests,
Christ slumbers not, nor sleeps,
But loving vigil keeps,
While faith he tests.

The pilot of my bark
Is quick to save.
When errors rise and beat,
They fall beneath his feet
Who walks the wave.

"SWEETNESS AND LIGHT"

M. LOUISE BAUM

THE passion for having "reason and the will of God" prevail, the thought that "culture is the pursuit of perfection," is the "line upon line" of Matthew Arnold's teaching. One gets in his thesis many a glimpse of a heart for which obedience to the divine will meant rightness, harmony, beauty, and joy; yet none of the apostles of "sweetness and light" at any time seem to have actually accomplished as much toward bringing the will of God to pass as the very religious bodies which they flouted as Philistines have done. Was this because the apostles of culture mistook the end for the beginning and sought to define the will of God by a human opinion of beauty, even as narrow sectarianism sought to define it by a human opinion of duty? Though sweetness and light, the harmony and peace of an approach toward spiritual perfection, were rightly enough conceived as signs to be expected of the working of the divine will, yet after we examine the efforts of men like Ruskin, Arnold, Emerson, Thoreau, and Alcott to bring light to human thinking, to irradiate the unlovingness and the unloveliness of mortal existence with gleams of a "far-off divine event," we must conclude that these splendid teachers could at the last only tell us what ought to be, but not how to bring it to pass.

There was no doubt ground for the criticism of the sectarian bitterness which has so often looked like hate,—today happily disappearing,—and yet perhaps one might see in what is scored as fanaticism the presence of a deeper impulse, of a more vital longing for union with spiritual reality than a serene culture has apprehended. Religion that is worth the name has always stood for the greatness of God and the littleness of mortal purposes and methods. Religion has not always understood the greatness of man in the image of God, but it has at least pointed out the sinfulness of the mortal man, and affirmed God. The purest philosophy has not had equal power actually to save and uplift the suffering and degraded, simply because it has not single-mindedly sought the will of God, but has rather defined for itself how the creative will would necessarily manifest itself. It was not by chance that Jesus of Nazareth was born into the home of a carpenter.

The culture of the human intellect will never bring us to God, though to find God must refine and elevate the human mind. The divine will and purpose are often declared through the minds and hearts of the unlettered. These have not set up a god of intellect or culture, whose beauty and sweetness make it harder to detect as a false god than are some of the other idols of humanity. Those who trust in refinement and courtesy and exquisite sensitiveness to art and the like, too often see themselves a superior group of the human race—even though their very culture prompts them to deny this sense of superiority as vulgar. It was not carelessly that Jesus told the Pharisees that the lowest and most despised should enter the kingdom of heaven before them. Nothing is more a barrier to spiritual progress than the sense that one has arrived. Whether inside the churches or out, the attitude of holding oneself as better than others most surely shuts one out of God's world of sweetness and light.

For the will of God is love, and love means equality. True mother love does not love downward, but respects the child, meets him as her equal on the levels of love. No man who says, "Go to, I will uplift these masses below me," can ever be a great leader toward the light. No doubt the success of a woman in doing for the many what masculine leadership has not at this time done, has rested largely in her power to love. Hers was not a love "from high to low," as the French say, but a love that truly loves and so equalizes itself with all, all with itself. When Jesus said that if he were lifted up he would draw all men unto him, it was because of the love within him. He could not conceive of his own uplifting apart from that of his brothers.

Now it is true that Matthew Arnold sees this and says it; but in the same breath he applies the name Philistine to the persons whose narrowness of outlook he deplores, and remarks what intolerable company Shakespeare or Virgil would have found the Pilgrim fathers! The Mantuan today is all but unknown by the many, Shakespeare is the pleasure of a comfortable hour for the few, but the Bible lore in which the Pilgrims were wise, for the sake of which they dared all the rigors of earth and human cruelty, is still healing and saving humanity and shining farther and farther abroad over the earth. This Book, which men like the Pilgrims, with all their limitations, helped to preserve to us, is worth all the epics and eclogues, yes, even all the

Hamlets and Henrys of the earth. The men who stood for these things may very well have had for Virgil and Shakespeare something worth their hearing, if these masters indeed had ears to hear.

Love is the fulfilling of the law: first of all, love for God, that desires above all acquaintance with Him and hourly companionship with "the One 'altogether lovely'" (Science and Health, p. 3). From this fruitful, abounding, divine Love, as it is reflected in the heart, there grows in time the love universal to all mankind; and nothing short of this will redeem the earth. The limits and barriers to our sympathy and affection which we set up, esteeming one more worthy of our love than another, turning careless indifference toward this or another of our brothers and sisters,—these things are limits and barriers to our own commerce with the great good love of God. His kingdom can come on earth for any one of us at any time; it can come within us, and rule there in a love and charity so broadly universal that it cannot be embittered, estranged, or thrown back upon itself, but will always shine, like His light, "on the evil and on the good." This is the true light, the true sweetness, abiding deep at the core of consciousness, and permeating all that we are and do. It is not a sweetness of demeanor to be added from without or taught or trained by any human means. It is the hourly knowing of God which alone sweetens, purifies, and makes happy. This is what Mrs. Eddy calls "that sweet secret of the narrow way" (Miscellaneous Writings, p. 389). Walking therein, our light shall so shine that men may see our good works and glorify God.

This walk with God is both possible and practical, and in the teachings of Christian Science Mrs. Eddy has shown the way to that ideal of human conduct and being which modern prophets just before her saw from afar. Those things which the lovers of culture are too likely to see as essential, she proves to be the incidents of the walk with God. All that culture has sought,—the appreciation of beauty, sweet and gracious ways, and clear, beautiful speech, the power of self-expression in language,—these gifts of culture at its purest and best are being unfolded in the followers of God in divine Science, in natural, spontaneous ways. The man of God must express Godlike being; the secret of true culture, then, is to be a man of God.

MAN

FRANK H. SPRAGUE

THE real or spiritual man, to whose existence the greatest seers of the ages have borne consistent testimony, cannot be discerned from the standpoint of finite sense. Finite sense insists that the universe is material and that man is mortal. The understanding and application of Christian Science, however, show that the material so-called creation, including mortal man, is but the objective representation of material belief in widely differentiated forms, and that it has no existence apart from the erratic point of view which gives it seeming reality.

In arriving at an estimate of man we are thus obliged to choose between the spiritual point of view which makes reality self-evident, and the material point of view which spiritual discernment, logic, and demonstration refute. There is no alternative. We must either hew straight to the line in logical deduction from spiritual premises, or else we must judge "according to appearances," trusting the palpably untrustworthy indications of finite sense to inform us what man is. According to the affirmations of spiritual sense, there is but one man, "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (Science and Health, p. 591). From the standpoint of finite sense, creation seems to include innumerable minds, self-choosing, self-acting individualities, while man appears multiplied indefinitely in the form of mankind. Finite sense makes man seem diversified, even as the kaleidoscope causes an object to take on the appearance of differing forms and varied patterns quite unlike the original.

To material thought the elimination of the material aspects of human consciousness suggests the surrender of freedom, the loss of identity, the extinction of individuality. It is, however, the erratic point of view and not an actual condition of things which occasions the fear of loss. Mrs. Eddy says: "This carnal material mentality, misnamed *mind,* is mortal. Therefore man would be annihilated, were it not for the spiritual real man's indissoluble connection with his God, which Jesus brought to light" (*Ibid.*, p. 292). The belief that material conditions are essential to the perpetua-

tion of consciousness, the unfolding of knowledge and the attainment of happiness, is responsible for the reluctance with which mortals part with material qualities and tendencies. To relinquish a finite, limited, separating sense of self seems to such a thought equivalent to forfeiting one's selfhood or conscious existence.

That immortality is a prerogative of mortal man, and that it consists in the unlimited prolongation of the existence of material consciousness—these suppositions are at variance with the fundamental truth of being. Even according to the results of psychical research conducted on an essentially physical basis, the conclusion is quite evident that the ordinary condition of mortals, commonly termed self-consciousness, is but a passing phase of human experience. Mortal selfhood involves the elements of mortality; and immortality can be gained only as spiritualization lifts thought out of this state, so that all discordant elements, all self-destructive factors, are purged away, and the reflection of Spirit alone remains. So long as the material sense elements of self-consciousness persist, so long will it include a factor which is mortal. So long as life seems conditioned by the limitations of time, space, and material organization, the nature of immortality is unrecognized.

Immortality implies not merely duration of consciousness, but a kind, quality, or state of consciousness in which the beliefs and distinctions of finite sense are lost in the reflection of Spirit. In this reflection one's neighbor does not appear as an opposing personality, actuated by different motives and attracted by other interests. To "love thy neighbor as thyself" is, therefore, to regard him in the light of the common spiritual reflection—a condition prerequisite to the attainment of immortality. Hence the importance the Master attached to the two great commandments of the law.

The self-centered, carnal sense of being, which declares, "I am a self-determining, thinking person, an independent ego, a free moral agent, an immortal soul," is itself mortal. Such a self-consciousness is centered around the belief of power and intelligence originating apart from and exercised independently of the one divine Mind. Its experience, its world, is built on this false foundation and must, therefore, become extinct. It is the false consciousness of man as a self-governing and independent integer of humanity, that

breeds fear, discontent, discord, misery. The most genuine satisfaction is realized when self is forgotten in the unfolding of a worthy purpose or the contemplation of a lofty ideal. The artificial type of activity which is exemplified in flitting about hither and thither in pursuit of personal gratification or in trying to advance selfish and exclusive ends, brings at best only a temporary satisfaction, not to be compared with the absorbing interest and pure joy of that activity which has for its object the welfare and happiness of all.

And yet, so prevalent is the fear lest death shall rob them of individual selfhood, either through extinction or through absorption into universal being, that mortals cling tenaciously to the false standard which in reality deprives them of the very joy they crave. According to the declaration of the great Teacher, "Whosoever will save his life shall lose it." In other words, in confounding life with a mortal sense of existence, as exhibited in self-will, self-sufficiency, self-love, one must needs suffer the loss of this false sense through the self-destruction of error; while the renunciation of this standard and the recognition of being as spiritual, divinely supported and hence indestructible, leads to the realization of "life eternal."

Certain familiar experiences hint at least at the spiritual unity of being. The rapture felt by the appreciative observer as he views the panorama from a mountain-top far transcends any sense of gratification that may be derived from the pursuit of personal ambitions in the more ordinary channels of self-consciousness. The ecstasy is enhanced when the inspiration is shared by others at his side; and yet he may, to all intents and purposes, be quite oblivious of their presence. In contemplating a subject so vast, however, we need to be careful lest our thought of the infinite idea descend to the level of the limitations suggested by any material picture. Parables and illustrations which deal with material images and situations are wholly inadequate to depict spiritual experiences. They can at best but turn the receptive thought in the direction in which truth must be sought.

Without a practical means of reaching the goal, the vision of spiritual man would be an idle dream. Christian Science provides a definite and systematic way in which the mistaken beliefs which cause man to seem separated from the

reflection of divine Mind may be overcome in daily experience, till "we all come," as Paul puts it, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When, through the application of Christian Science to human problems, every element of mortality, every belief of life as finite and materially dependent, is done away with,—when this is brought to pass "mortality" will be "swallowed up of life," and man as the spiritual reflection of divine Mind alone will appear. Then it will be found that no real element of consciousness was ever lost, nor any true longing unsatisfied.

On page 76 of Science and Health Mrs. Eddy depicts the true estate of man in these graphic terms: "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual."

[Written for the *Journal*]

"BEAR YE ONE ANOTHER'S BURDENS"

J. F. GIBB

"My burden is too heavy, Lord,"
I trembling said.
"I can no farther carry it!"
And tears I shed.

Then came a sudden cry for help
From one sore pressed.
I ran to seek him, gladly gave
Him of my best.

Then thought I of my heavy burden—
But, lo, 'twas gone!
The gloom and doubt had vanished quite
And Love's light shone.

When we another's burden lift
Or try to bear;
Love's gentle hand removeth swift
Our load of care.

POISE VERSUS INSTABILITY

J. S. BRAITHWAITE, M.A.

MOST business men will have observed that when business is said to be good and prices are rising, the view-point of those engaged in business undergoes a change. There is a broadening of the outlook, a wider, more expansive thought of worldly matters, and more faith in good expressed. Each one, as the pleasing sense of prosperity grows upon him, finds his interests becoming less self-centered; and growing in assurance, he begins to direct larger issues and sees himself potentially directing even the destinies of nations.

If the tide turns, as it does periodically, the process is reversed, and the same one is seen to be retreating, apparently from a fear of oncoming disaster. Simultaneously his view-point becomes restricted, his motives and actions narrowed even to meanness, until at last, in fear and hesitancy, shrinking from impending evil, thought seems to rest solely on self, and to find utterance in very pessimistic fashion. That same man of affairs, he who has looked out upon the world expanding in the sunshine of its possibilities, now is blindfolded by fear and gagged by doubt. What has happened to bring about this change? Is it true that the supply which before seemed to flow so freely is going to dry up altogether, causing ruin and distress to thousands, or is it merely a change of thought which has taken place with regard to it? Christian Science deals with the problem of such unstable thinking fairly and squarely, as it does with all other human problems, on the basis of the Master's teaching.

Quite clearly Jesus saw right through the fallacy of the human sense of supply, when he said, "How hardly shall they that have riches enter into the kingdom." It was the Master's work to disengage human thought from its material encumbrances, to which he traced all the ills of human experience. How could one whose happiness depended upon the increase or loss of riches know aught of man's spiritual heritage, for riches are determined by commodities always limited as to quantity and depending on the vagaries of human belief for value. "Remove far from me vanity and lies," said the sage; "give me neither poverty nor riches."

The question of how far one can be removed from the instability and uncertainty above depicted, seems to hinge on the amount of faith he is placing in material means as necessary to life. It is reasonable to say that it is better to have faith in something than to have no faith at all, but it is impossible to doubt that wherever your faith is placed it will at some time or other have to pass through the test—the refiner's fire. If under this test the object or idea on which the faith rests is found to be unstable, then the individual is once more at the parting of the ways—to choose a new ideal (all faith must rest on a mental concept), or to give way to pessimism and abandon faith and the "things hoped for."

The Bible indeed might be said to be a record of the effect of the refiner's fire working on human ideals, one after another being purified by suffering, until the thing hoped for has become so unselfed that the highest mental concept is seen to be love for God and love for man. On the one hand is given the downfall of idolatry and idolaters, on the other hand the protection and uplifting afforded to those loyal servants of Truth in every age.

Mrs. Eddy writes: "The first idolatry was faith in matter" (Science and Health, p. 146). The mortal belief in either riches or poverty cannot be regarded as free from the charge of idolatry, because both are an attitude of mind entertained toward supply as being material; in other words, a sense of limitation attributed to the infinite and the spiritual, involving therein envy, malice, and "all uncharitableness." Followed to its logical conclusion, man, created in the image and likeness of God, can know nothing of either riches or poverty, because materiality can be no part of an infinite spiritual creation.

It is sometimes argued that the passage which reads, "The spirit indeed is willing, but the flesh is weak," is tantamount to an admission that, however good your ideal, the flesh will still be too much for you, and one may frequently hear the passage cited to extenuate shortcomings. A moment's reflection, however, will be sufficient to show that this could not possibly have been what Jesus intended to convey, because it is the direct opposite of all he ever taught.

A reference to the text reveals the fact that the word here used for spirit is the same as that used in the passage

"God is a Spirit," and that the word which is translated "willing" may be and is just as accurately translated "ready" in another Gospel. Following up this thought, one might paraphrase the passage thus, "Spirit is poised in readiness, matter is lost in instability," which is entirely in harmony with Jesus' other utterances on the subject. This ever-present help is the God revealed by Christ Jesus, and disclosed in the letter of Christian Science as "the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal" (*Ibid.*, p. 587).

The opening words of Science and Health, "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii.), convey to the reader such a sense of the safety and practicability of following God, and the hope of many blessings from so doing, that he is impelled to pursue the subject. Indeed, to all those who are longing to lay off that unstable attitude of mind which we have seen arises from idolatry, Christian Science gives a new promise and a truer poise. The seeker cannot fail to find herein that same process of disentanglement of all the inconsistencies of material existence, and their replacement by that spiritual concept, "eternal in the heavens," which Jesus set in motion so many years ago.

[Written for the *Journal*]

SUNRISE

ISABELLE W. PEMBROOK

O THOU afflicted, tempest-tossed,
Awake from troubled dreams!
Arise, and fling thy portals wide
To catch the first faint beams.

For light is breaking in the east,
And o'er the shim'ring sea
The curtains of the night withdraw,
And day hath dawned for thee!

Then, weary heart, look up, rejoice!
For all creation sings:
The Sun of righteousness shall rise
With healing in his wings.

THE RADICALISM OF DIVINE LOVE

NEMI ROBERTSON

ONCE a Christian Scientist said to an inquirer, "Love never forgives, never condones, never forgets, for God is Love." The statement fell on startled ears and trembling heart, but when the hearer was enlisted among the "doers of the word," he recognized the loving-kindness and the truth of the declaration. The inquirer had been satisfied to drift with the world's concept of love, content to ask, with the poet,—

> Be to [my] virtues very kind;
> Be to [my] faults a little blind.

But after a while the glossing over of failings brought with it a corresponding measure of unrest and dissatisfaction, and the false sense of love and adulation palled. Why? During many years this question was uppermost in the mind of the inquirer, but no answer came to relieve its doleful monotony. Life appeared to be a dreary routine, its aims and achievements an endless treadmill; its varied experiences made up of deceitful hopes and sorrows and short-lived joys. Continually the cry went up, What is love? To what end does it forgive and condone and try to forget, only to repeat the weary refrain?

Finally there fell upon the hungering heart, like rain upon the parched earth, the reply of the Christian Scientist, who went on to say: "Love is the joy, life, light of all things. It never fails. It is the Principle or source of the whole universe, and it never made anything that needs to be forgiven or condoned or forgotten. Love is expressed in the tenderness and strength and faithfulness of faultless manhood and womanhood, the gladness of innocent childhood; the beauty and form and color of every winsome flower, the perennial sunshine of all real creation."

In Christian Science we learn that the love which admits something to be forgiven or condoned or forgotten is but the poor parody of divine Love; the suppositional opposite which gives that it may get something in return, the love which feeds on the praise of men and uses it for selfish gain, the absurd counterfeit which brings forth its brood of disappointments, fears, and failures. True Love is divine. It is its own origin. From this original Love springs every-

thing that is pure, beautiful, and eternal,—health, holiness, harmony.

Divine Love is infinite; hence it expresses itself in all loveliness and lovableness. That which appears to be unlovely and unlovable is outside of the infinite; therefore it is without foundation or reality. Love being its own origin, it is infinite intelligence, the Mind that "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth" of its own perfection. From this view-point evil is recognized to be farcical falsity. Love, infinite intelligence, is conscious of its omnipotence, omniscience, and omnipresence, and imparts to its every idea its own power, wisdom, and nature. Evil thinking and speaking and acting are the opposites of this infinite intelligence—and what is the opposite of the infinite All?

As light blots out its opposite—darkness, as heat destroys its opposite—cold, so Love annihilates wrong. As the force of the sun's rays disperses the mists, so Love dispels false beliefs of hate and revenge and greed and selfishness, from which emanate all forms of limitation, want, and woe. As the perfect tone does not harmonize with the imperfect one, so Love has no affiliation with the discords called sin, sickness, and death. Love blesses even its suppositional antagonists by virtue of its self-conscious existence as the All-in-all. The law of Love is the law of destruction or annihilation to its so-called opposite—evil, as the law of mathematics is the law of contradiction to its so-called opposite—error.

When a Christian Scientist laid his hand lovingly on the grimy hand of a drunkard, saying compassionately, "This drunkenness is not true; there is no real solace in it, for the truth of your being is the sinless child of God," and the poor self-deceived creature looked up in amazement to find himself healed of his besottedness, it was not because the Christian Scientist commiserated the sinner or forgave his sin, but because he understood the law of Love which saith to error of every kind, "Thou shalt surely die."

The fact can neither contain nor sustain its opposite. Dishonesty, craftiness, lust, and hypocrisy can no more live in the presence of divine Love than darkness can dwell in light, or impurity can associate itself with purity. Today as of old, divine Love calls such elements of the human mind "whited sepulchers,"—full of all uncleanness. It

says to fear and pain and poverty and sorrow: "Ye are of your father, the devil. He . . . abode not in the truth, because there is no truth [reality] in him." Though unrelentlessly stern, these denunciations are essentially loving, for such conditions do not evidence "the joy of thy Lord," "the fulness of him that filleth all," "the beauty of holiness," "the kingdom of God . . . within you," spoken of by prophets and disciples and apostles and by the master Metaphysician himself, who commanded his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Jesus did not accept Peter's personal sense of love and sympathy, but said to him: "Thou art an offense unto me." He did not condone the sinful woman's fault, but required proof of her repentance, saying, "Sin no more." He did not place a friendly palm within the clasp of the self-righteous, but called them "blind leaders of the blind." The mercy and the compassion of divine Love is to deprive error of every semblance of reality.

Jesus often withdrew from human contact with even his followers, that he might be alone with God,—unchangeable and unfailing Love. Refreshed and strengthened by this spiritual communion with the "One 'altogether lovely,'" (Science and Health, p. 3), he returned to the haunts of men to impart to his disciples his clearer knowledge of the radicalism of divine Love. Mrs. Eddy repeats this radicalism in her admonition to "learn what in thine own mentality is unlike 'the anointed,' and cast it out" (Miscellaneous Writings, p. 355). Like the Master, she also bids us not to weep and mourn over error, but to handle it (deny it) without fear or favor, and quickly have done with it, for the good reason that it is not of God and belongs not to His children. Neither should it be hidden under the cloak of pretended spirituality, for this is "spiritual wickedness in high places" and brings its inevitable penalty. In "Science and Health with Key to the Scriptures" Mrs. Eddy teaches that we must be uncompromising to error in ourselves as well as in others, and never honor error with belief in its real existence or power, for in so doing we dishonor God and man's relation to Him. She tells us in "Miscellaneous Writings" (p. 359) that "the *way* is absolute divine Science," or spiritual knowledge.

Paul recognized the oppositeness of the true and the false, the spiritual and the material, and said: "I know that

in me (that is, in my flesh,) dwelleth no good thing;" and turning to the truth of himself—his spiritual at-one-ment with God's idea—he declared, "I can do all things through Christ which strengtheneth me." From the basis of his spiritual perception of the allness of Spirit and the nothingness of matter, he wrote that remarkable letter found in I. Corinthians, 13th chapter (Rev. Ver.), aglow with the radicalism of divine Love. Only as we also understand and live up to the measure of this radicalism, and its compassionately uncompromising attitude toward all evil thinking and speaking and acting, shall we be able to discern the truth of our being, our real self, the image and likeness of God. This spiritual attainment requires time and great patience, but each obedient step toward this goal brings its own sweet reward, which heralds the day of perfect understanding, wherein there shall be neither sorrow, nor fear, nor pain.

In the light of the teachings of Christian Science, the inquirer awakened to a new-born sense of Love, and its peace quieted his troubled heart, recalling with a new sense the words spoken so long ago to the Israelites on their wilderness journey: "Behold, I send an angel before thee, to keep thee in the way. . . . Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

One of the great comforts brought by the understanding of Christian Science is the elimination of fear. It means much to change the sense that chance and accident may bring unavoidable evil into one's life, into a sense of the protecting care of God; but even this is not enough. The thought may still remain that, since God protects us, there is something to be protected from. The only elimination of this last argument of error is in the realization that the allness of God assures us of divine protection. There is no independent activity of evil waiting to strike at us. A false belief in evil, which can be eliminated from consciousness, is both the cause and the effect of any seeming evil experience. Our outer experience is the fruit of our inner mental life, and since God, the divine Mind, is the only source of being, there is no flaw in all the infinitude of divine Principle to cast a shadow in the path of the child of God.—*Martha R. White.*

THE ILLOGICAL BELIEF IN DEATH

EZRA W. PALMER

PERHAPS no belief is more firmly grounded in the minds of men than that death is inevitable and unescapable. If a consensus of opinion were taken as to whether or not death can be escaped from by any one under any possible circumstances, the verdict of the great majority would be that it cannot. If the individuals who expressed this belief were asked to give a reason for their conviction, the answer would in most instances probably be that such had been the fate of mankind in the past, and to their sense it is, therefore, the common heritage of rich and poor, high and low, the just and the unjust, of man and every living thing,—a universal fate.

It is apparent, upon consideration, that this belief in the inevitableness of death is based upon the fact of the great number of times it recurs. When a phenomenon occurs repeatedly and nothing seems to be able to interdict it, the tendency of human reason is to regard it as an invariable, and conclude that it applies to all mankind. The recurrence of phenomena gives ground for the belief in the "uniformity of nature," and this forms a basis of reasoning for various systems of thought. The mere fact of a myriad of recurring instances is not always sufficient, however, to establish a safe basis of reasoning, though there are cases where a single instance bases a universal proposition. This difference in the nature of phenomena is recognized by logicians, and is discussed at some length by John Stuart Mill in his "System of Logic," beginning with page 226. In illustrating the fallacy in some cases of reasoning from a myriad of instances, Mr. Mill says: "Not all the instances which have been observed since the beginning of the world, in support of the general proposition that all crows are black, would be deemed a sufficient presumption of the proof of the proposition, to outweigh the testimony of one unexceptionable witness who should affirm that he had caught and examined a crow and found it to be gray."

Numerous similar instances can be cited. For centuries men believed that the Pillars of Hercules were the western gateway of the world, since to them there was no evidence to the contrary, because, forsooth, no one had disproved the belief by pushing boldly westward, as did Columbus later,

and by so doing immensely expanded the horizon of man's mind. The single voyage of Columbus refuted all previous geographical teachings, and caused every map in the world to be revised. Copernicus, by showing that the sun is the center of the solar system, instead of the earth, entirely revolutionized the thoughts of men regarding the solar system, brought order out of chaos, although all the so-called evidence previously known to astronomy gave credence to the old belief. In like manner we recognize at once that a straight line is the shortest distance between two points, and the truth of this proposition is as clearly established when once demonstrated as when proved a thousand times, and is a truth equally applicable under all circumstances.

In the case of the well-nigh universal belief in death, based as it is upon its seemingly unvarying recurrence, it is evident that when it is demonstrated in one instance that death has been overcome, the claim of death as a universal proposition will have been disproved. Thanks to the exalted teachings of the Bible, this can easily be shown. In the Old Testament the translation of Enoch, the ascension of Elijah, the restoring of life to the son of the Shunammite woman, the delivery of the Hebrew captives from the fiery furnace, come readily to mind. In the New Testament we have the mighty works of the great Master himself. Jesus brought Lazarus forth from the tomb, raised from the dead the daughter of Jairus and the son of the widow of Nain, and finally overcame death in his own person, reappearing in the flesh and finally rising triumphant beyond material sense and sight. In his message to John the Baptist, Jesus cited as one of the proofs of his divine mission that "the dead are raised up." His disciples emulated his mighty works in healing the sick, and we have the record that Paul raised Eulychus from the dead.

St. John's vision became so clarified that in Revelation he saw a new heaven and a new earth in which death was entirely abolished. Likewise we have it on the authority of Gibbon that raising the dead was not unusual among the Christians for three hundred years after the ascension. The teachings of Christian Science throw a great light on this subject, and show that in overcoming death and its kindred evils the Bible characters were working in accordance with an unvarying law, the law of God, divine Principle. They show that God is Life, and that man is the spiritual image

and likeness of God, and therefore deathless. "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). In keeping with this concept, death is not based on a true conception of the universe, and will disappear when the true nature of God and man are understood, even as Columbus determined the true shape of the earth when he made his memorable trip.

Jesus is the "one unexceptionable witness" (to quote John Stuart Mill again) of the unreality of death. His demonstrations rent the veil of matter and showed the utter illusion of the belief in death. If no one else in all the world had ever disproved, in the slightest degree, the reality of death, Jesus' demonstrations alone, proving as they did the universal law of Spirit, would be sufficient to outweigh the merely numerical evidences of the reality of death as presented to mankind. Seeing the fallacy of the common belief in death, and knowing that the right understanding of God brings immortality to man, he declared that they who believed in (understood) him should not see death. He also declared that to know the true God, and Jesus Christ, the messenger of God, is life eternal. In reasoning along similar lines, Mrs. Eddy says, "Impossibilities never occur" (Science and Health, p. 245). If it was possible for Jesus to overcome death, both for himself and others, it is possible that death may also be abolished.

In the two classes of propositions previously referred to, —those which cannot be safely used as a basis for reasoning, although backed by a myriad of instances, and those in which one instance is sufficient in support of the truth of the proposition involved,—it is apparent upon examination that the first class named does not rest upon a universal and unvarying law. This class rests entirely upon the evidences of the material senses; while the other class takes in a wider generalization, corrects the errors of material sense, and rises to the rank of a universal proposition or law. To the first class belongs the belief in death, to the second belongs the logical sequence which makes clear the unreality of death. Knowing the law, it is the privilege of all men to strive to apply this law to the amelioration of their own condition and the betterment of mankind. If men refused to take advantage of the knowledge gained by Columbus and Copernicus, they could but fall back into the ignorance of the dark ages. Men must

apply the law of God which governs the demonstrations of Jesus, of prophet and apostle, if they would attain similar results.

Thanks to the absolute logic of Science and Health, the reason for the unreality of death is made apparent to all who desire to know. The allness of God and the deathless reality of the spiritual universe is the firm foundation upon which Christian Scientists stand, even as Jesus and his apostles stood, to destroy sin, sickness, and death. Because sin and death are unreal, illogical, and therefore have no place in the universe of Spirit, it becomes the solemn duty of all Christian Scientists to be ever active in destroying them. The apparent tenacity of the belief in death does not warrant the conclusion that thought should not be arrayed against it. Jesus overcame death, and the scientific method by which he accomplished this wonderful victory is clearly set forth in the writings of our beloved Leader.

We therefore who have received the name of Christian Scientists have deep cause for gratitude that the way is made plain to overcome this last enemy. Since sin, sickness, and death originate in a material sense of Life, we know that every demonstration, however small, which destroys any one of this triad of errors, performs its part in bringing about the destruction of all error and thus ushers in the reign of Spirit, Life,—the rule of universal harmony. Every claim of sin destroyed, every disease and sickness, every belief of lust, poverty, and hate wiped out by the loyal Scientist, destroys to that degree the belief in death. Standing steadfast in the thought of Life when the claim of death presents itself, knowing only God omnipotent, and man His deathless reflection, and declaring the falsity of any other seeming power, we gain a great victory if we can even delay that which seems death against the accumulated ignorance of the ages.

No Christian Scientist should be deluded for an instant by the suggestion that death is a friend. It is not. It is an enemy, as the Scripture declares; an enemy not to be feared, but destroyed through knowing Life and knowing it more abundantly. Paul is right. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made [us] free from the law of sin and death."

THE CHRISTIAN SCIENCE HYMNAL

ELLIOT HOWARD GILKEY

IN the conversion of the world to a practical Christianity through the influence of Christian Science teaching, no small place is occupied by the hymnal used by Christian Scientists. In every Christian Science gathering throughout the world, on Sundays and on Wednesday evenings, selections from the hymnal are used to express the conviction of the newly awakened thought; to voice the gladness of those who are experienced in the healing work of Truth, the aspirations of those who are hungering and thirsting after righteousness; to whisper the prayer of those who stand upon the threshold of salvation and in trembling hope and awesome faith appeal to the God of Israel for a surcease of sorrow and pain and sickness and discouragement. It seems to be the office of a hymn to glide into consciousness on the tide of appropriate music, at a moment of spiritual receptiveness when its terse and simple statements of religious truth find a lodgment that is denied to prose presentations of the same import in greater detail of expression, and to recur to thought in moments when consciousness is striving against the errors to which humanity seems to be heir.

When the writer was quite young in Science, he heard the words of hymn 176 read in a Christian Science meeting, and participated in the singing, at a time when the declaration of the first two lines of the first verse came like balm to his spiritual sense; and as thought was awakened by the words which he sang with quivering lips and with a full heart, the cloud lifted and disappeared,—

> I look to Thee in every need,
> And never look in vain.

On the wings of an awakened and quickened realization of what God is and what He does for His children, even when they are seemingly lost in a mist of worldliness and spiritual ignorance, the opening words of that song dedicated that meeting-place as a house of God, to his consciousness, and strengthened him in following, in humility, the scientific Christianity for which he then was assured that service stood.

Who has not been uplifted in public service and in private

devotion when thought is directed to the triumphant words of hymn 174? They come to one when consciousness is confronted with problems in which there seem through the mist to be hidden dangers,—

> While Thou, O my God, art my help and defender,
> No cares can o'erwhelm me, no terrors appall.

There are hymns for many occasions; songs for many mental conditions; holy spiritual uplifts that can be applied to the many problems incident to human experience. These hymns are the precious gems of Truth which were impressed upon the consciousness of God's messengers in moments of extreme feeling, and when spiritual discernment enabled them to voice their vision in simple words which reach all hearts that have been softened by the world's constant blows to the point of spiritual receptivity.

Among these hymns, gathered as they are from the storehouses of the Christian thought, and expressing the best sentiment of faith, there stand forth, with a spiritual radiancy all their own, the hymns which were contributed to this volume by Mrs. Eddy, the Discoverer and Founder of Christian Science. These were penned by her during hours of spiritual meditation and demonstration for which the only proper medium of expression seemed to be a poem of praise and thanksgiving. Emanating from that consciousness of divine Mind which has been the Leader of the Christian Science church for over forty years, Mrs. Eddy's hymns command especial attention at the hand of loyal students, who recognize their worth and utilize them in their church services as well as in their private devotions.

How often a traveler, seeking the Christian Science church in a strange city, has been led to it by hearing, as he passed along the street, the familiar lines,—

> Shepherd, show me how to go
> O'er the hillside steep,
> How to gather, how to sow,
> How to feed Thy sheep.

With what feelings he hears these words and enters the meeting-place! It is the Leader's call, out of the wilderness of mortal mind and human indifference with which she was surrounded at the time they were written; her call to God that she might not falter nor sink down in the race which she was trying to run, and to run for all humanity, that she

might gather them into a fold for Him, and feed them with His promises. The true Christian Scientist is constantly reminded of the stony path through which the blessed truth was brought to him, and how he must constantly appeal to divine Love in every experience of life,—when this hymn is read by the First Reader during church services, when it is sung by the congregation, or when in more private places and in secret meditations it steals into his consciousness and leads him to the high resolve expressed in the lines,—

I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Would the traveler in the strange city have been so guided to the church which he was seeking, would he have been so sure of his welcome, so moved to gladness by the feeling of brotherhood, had the congregation been singing a less significant and appealing hymn? If the First Reader had omitted that hymn and used one written by a less spiritual, less discerning writer, would the same spiritual atmosphere have characterized the singing or aroused the same introspection as did that hymn? No one who has experienced the beneficent influence of Mrs. Eddy's spiritual thought upon the tired, perturbed, or undecided mortal sense with which students and strangers alike are sometimes burdened, would ever doubt the significance of their presence in our hymnal and their peculiar scientific value in our church services.

What the text-book is to the Christian Scientist in his study and demonstration of the Science of being, what the Manual is to him in his study of his duty as a member of the organized body of Christian Scientists, such are Mrs. Eddy's hymns to him in moments of sincere aspiration. In every congregation are some individuals who need to have read to them, slowly, expressively, and with spiritual understanding, the loving assurances of the "Communion Hymn," the comforting revelations conveyed by the words,—

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain.

Or it may be the triumphant declarations of "Serenity," or of "Shepherd," to which reference has been made.

It should not be forgotten that all these hymns were written from the standpoint of the allness of Spirit and the consequent unreality of sin, disease, and death, and in this important respect their basis is different from that of others. As no other writer has risen to her conception of spiritual verity, and hence been able to express that interpretation of Biblical teaching which she has given to the world, so no hymn-writer, beautiful as his thoughts may be, could so correctly state in religious song that Principle which she discloses to awaking thought. Mrs. Eddy's hymns are valuable for the truth that they express, for the far-reaching concept of Spirit which is voiced in them, for the uplift they bring, for the spiritual growth they impart; and the individual who does not appreciate and use them, misses one of the avenues through which Love would come to him with blessed influences.

To be properly made a part of a public service and intelligently used, a hymn written by Mrs. Eddy should be so announced, to distinguish it from other hymns and to call attention to its character as a Christian Science hymn, so that strangers unfamiliar with the fact may have it brought to their notice. Moreover, the hymn should be read in its entirety, that strangers may have an opportunity to be impressed with the poetry and spirituality of its sentiment and so sing it with some measure of appreciation; also that those to whom the words are familiar may be gently reminded of their message, and that the unison of voice which follows in the singing of the hymn may be associated with a unison of thought which shall emphasize the occasion as one of consecration to a holy purpose.

There cannot be too much Christian Science teaching in a Christian Science service, no matter what may be the subtle suggestions of impersonal error (hiding behind personal opinion), which seeks to put forward reasons to the contrary. Mrs. Eddy's hymns were written from the standpoint of scientific apprehension, purpose, and expression; to exclude them from frequent use in the churches is surely a temptation of error.

There is a thought in every Lesson-Sermon, surely, which can be emphasized and strengthened by the reading of one of these hymns from the desk and its use by the congregation as a part of the service. Excuses may be invented for the neglect to use these hymns frequently in public service, and

unless detected they are likely to beget a passiveness and inactivity which leads to inability to see the purpose of their incorporation into our hymnal, and to personal discussion as to the advisability or inadvisability of their use. One might as well object to the constantly recurring use of other helpful expressions of religious uplift and spiritual sense. The Lord's Prayer is in constant use; the "scientific statement of being" (Science and Health, p. 468) is ever being repeated; the 91st and the 23rd Psalms are fixed and precious parts of every-day religious aspiration and accomplishment; and the voice that is raised against their repeated use can but be the voice of one who has an uncertain foothold upon the truth and who needs to be on his guard.

[Written for the *Journal*]

"WATCH AND PRAY"

LAURA GERAHTY

If e'er the brilliant day be dulled with care,
  Or ways seem balked by sense of limitation;
Watch! lest within the burden of thy prayer
  The suppliant's cry outweigh Love's affirmation.

If e'er life seems to breathe of self and sin,
  And on heav'n's stillness mortal voice is falling,
Watch! lest thou let the subtle tempter in
  To drown the music of Christ's whispered calling.

Know then thy God! His perfect image thou—
  Who knows no sin, no lack or chilled endeavor—
Canst thou improve the ever-boundless now?
  Or crav'st thou more than Love's own vast forever?

Look up to God, thou sorrowing one—Arise!
  In Him alone thou liv'st and hast thy being.
Love's tender kiss will dry thy tearful eyes,
  For where the dawn peeps darkest clouds are fleeing.

Look up from earth to pray—Lo, all its chains
  As feeble efforts of a dream do bind thee!
Rise in His strength alone; then naught remains
  But to cast every claim of sense behind thee.

TESTIMONIES FROM THE FIELD

AT the time Christian Science was presented to me I was receiving treatment from an osteopathic physician for an organic displacement, as well as a dislocation of the hip, and was taking medicine from a medical doctor for heart trouble. I was also having my eyes treated by an oculist, but without any apparent relief. I cannot remember a whole day of physical harmony in my life, until I knew the truth through Christian Science, yet the first time a friend spoke to me of it, telling me her husband had been healed through its application, I doubted, and never gave it another thought. Had she told me that he was healed through the right understanding of God and His spiritual laws which govern man, I might not have been so skeptical.

I knew that I had often gone to church longing for something, although I could not understand what it was, and had come away with that longing unsatisfied. I was continually asking myself why God had made man so subject to disease and accident; so imperfect physically and morally. why He had made this world and put us in it, when the pain and sorrow outweighed the pleasures. Health did not seem to make people happy, neither did wealth or social position. Then I would feel self-condemned for entertaining such thoughts, and tried to believe that it must be all right, for God is Love and He must know the why. I could not understand the Bible, and I wanted so much to teach my children something of God, but I felt so ignorant of what the truth really is that I never tried to teach them anything from the Bible.

A few months before Christian Science was presented to me, my little boy, then a child of five, woke up quite ill, and by noon was covered with an eruption. We called in a doctor, who pronounced it a case of fever, and the boy and myself were quarantined in one room upstairs. I was always filled with fear for the children, and this seemed the greatest trial I had ever had. By nine o'clock he did not recognize me at all. I looked at the medicine, and it seemed very plain to me that if God wanted to take that boy, He certainly could not be thwarted by that glass of medicine; and if He did not want to separate us, there was no other power

that could. I lay down beside the child and went to sleep without giving him the medicine. I never awakened until he woke me at six o'clock the next morning and asked for his clothes and breakfast just as any perfectly well boy would do. There was not the least trace of the disease to be found on him. Not knowing of Christian Science then, we just decided that the boy had never had the fever and told the doctor so. He, however, said he could not be mistaken in his diagnosis of the case, as he had seen too many like it, and we were kept in quarantine the required length of time, but the child was never sick one minute after this experience. I can easily understand now, through Christian Science, that it was truly the light shining in darkness, and that the darkness comprehended it not.

It was only a few months after that this same friend told me that through reading a book called "Science and Health with Key to the Scriptures" by Mrs. Eddy, she was learning to understand the Bible; that she had never before cared to read it, except from a sense of duty. Now, it was like a new book to her, and she read it because she loved to do so. I too wanted to read the book, for I wanted to know more about God. I did not know that any one had ever been healed through reading the book, or that I could get treatment from a practitioner, consequently I never gave the healing a thought, as it had seemed so impracticable to me when my friend spoke of her husband being healed through Christian Science.

My friend brought me the book one evening when my husband was out and the children asleep, and I meant just to glance at it, as the condition of my eyes prohibited my reading by artificial light, but I soon became so absorbed in it that I was not conscious of my material surroundings. I felt as if I had awakened from a very bad dream, and my questions were all being answered. I saw that God was not the author of confusion, and that I had all my life been accepting the counterfeit for the real—the false human concept for the spiritual reality. The peace of mind which came with that knowledge so outweighed the physical healing that I was not conscious of the physical for several days, when I realized that my healing was complete, and that since the first reading I had been lying down at night instead of being propped up so as to sleep in a sitting posture. I also found that I had no need for glasses, as

my eyes were normal. This was almost four years ago, and my physical condition has been perfect almost continuously since then.

I wish to add that since I have been studying Christian Science there have been no unanswered "whys"; and when I think of my state of unrest, discontent, and dissatisfaction before I read Science and Health, and what the understanding of Truth has done for me, words seem inadequate to express my gratitude to God, and to the dear woman who has been such a loving, unresisting avenue for good that it has become possible for us to understand and to claim our sonship with God.—*Mrs. Mora Tucker, Centralia, Ill.*

I HAVE received so many blessings since I accepted Christian Science that I feel it a duty to tell others something of what it has done for our home. When Christian Science found me, I had been an invalid for seven years, but I was healed, and was soon able to help others. All my life I had been subject to colds, but never made much effort to overcome them. In April, 1908, I became hoarse, but as usual gave it little attention, so I soon found myself in bed with high fever, a cough, and some very serious symptoms. I was in this condition a week before I had any treatment, but in one week after a Christian Science practitioner began treatment I could sit up, although I was very weak and my lungs quite painful. In two more weeks, however, I was doing my household duties, and in a few more weeks the cough was entirely overcome. The healing was so complete that I have never since then had a cold which has given me any trouble.

I cannot close this without mentioning one more healing, for the sake of the dear wives who have drinking husbands, to help them to know there is a "balm in Gilead" to heal this evil. Twelve years ago my husband was a mental and physical wreck from drink. He could not do without it, and it seemed as if he could not live with it. He called me to his bedside one morning and said, "Write for Christian Science treatment for me—I must have help." I wrote to a practitioner, and in two weeks he was a sober man and has never tasted liquor since. The appetite was gone, and now I have a sober husband who reads the Lessons with me each day. Words are inadequate to express our gratitude to God, and to Mrs. Eddy for Christian Science. Only

those who have never had the privilege of church services and of associating with other Scientists can know what the literature means to me.—*Emma Wilson, Yadkinville, N. C.*

I FEEL it a duty to add my testimony to those of the thousands who after great tribulations have found a God of love. Early in May, 1898, my little girl, six years old, developed a very painful eye trouble. We called in our family physician, who treated her for several weeks without benefit, but with great suffering to the child, and then he called in a specialist. After some three weeks of his treatment the eye was no better, and both physicians agreed that if the ulcer was not healed, the sight would be destroyed. We then took her to a noted specialist in another city, and after a month spent in a hospital there, we brought her home, very little improved. Our family doctor examined the eye upon our return, and told me frankly that he was much disappointed at its condition, and said if I did not apply the prescribed treatment regularly she would lose the eye.

This condition continued till about the middle of September, when my married daughter visited us. She begged us to try Christian Science, of which we then knew nothing, but were willing to grasp at anything that offered help. We communicated by letter with a practitioner, who took the case, assuring us that God would open the child's eye just as He would a rosebud, painlessly and surely. At this time the eye was shut and the eyeball covered. With all of our doubts and fears, we found God's promises true. In three months the eye was perfectly healed and the little one was ready for school. After a short period of absent treatment, the child accompanied her sister home, which brought her to the practitioner, who while she was there gave her a party, and each little one who was invited brought her roses. I shall ever feel a peculiar love for a rosebud because of this healing.

I am deeply grateful to our Leader for what her mission of self-sacrificing love has wrought for us, in bringing to us the knowledge that our every need is met by a God who is Love.—*S. J. Hartsook, Roanoke, Va.*

[Translated from the German]

I OWE a debt of gratitude to Christian Science for the many blessings which it has brought me. Some ten years

ago I turned to Christian Science and was healed of a severe chronic ailment, after I had consulted various physicians without receiving relief. During the first period of my having Christian Science treatment I was so unfortunate as to injure seriously my left arm, and in my bewilderment at once went to the physician in order to have the arm set. Upon the advice of my husband, who was not then an adherent of Christian Science, I went to see the physician several times after this, because of my arm. After a number of weeks the bandage was taken off, and it was found that the arm had grown entirely out of line with its normal position, and I was also unable to move it. I now relied entirely on Christian Science help, with the result that a few weeks later I recovered the use of the arm, including the finger-joints.

About five years ago I had a return of my old complaints, caused by great mental excitement. Besides the serious affection of the heart and lungs, I had severe hemorrhage of the kidneys, while the functions of the internal organs seemed to have come to a standstill; but, thanks be to Christian Science, this grievous condition was soon overcome, and today I feel better and stronger than I did fifteen years ago, although I am well along in years. These are my personal experiences; but my near relatives, too, have received many a proof of this glorious truth.

Frau H. Renke, Hannover-Linden, Germany.

I FEEL it a duty as well as a privilege to tell what Christian Science has done for me. Until a short time ago the only feeling I had toward it was prejudice, born of ignorance, as I knew nothing about its teachings. In October, 1908, a peculiar malady came upon me—something which I hoped in time to be able to throw off; but time only proved my inability to do so, and I called a physician. He did not seem to think my condition serious, but said he would make a careful examination, by which he could readily decide what was the matter. My condition soon became serious, however, and then it was that I turned to Christian Science.

Through the kindness of my sister, who is a Christian Scientist, my case was given to a practitioner, and I was at once relieved; but after a short respite the symptoms returned, and it was then decided to call a physician and

have an examination in order to determine what was the matter. I was disappointed and discouraged, as this was just what I was seeking to avoid and had turned to Christian Science for that purpose. Like Naaman of old, I wanted to be healed in my own way, but I had to learn that "God moves in a mysterious way His wonders to perform."

I said to myself that I would not submit to an examination, and my faith in Christian Science waned. But one day in the early part of March, 1909, my condition became alarming, and although I was again relieved by the Christian Science practitioner, I said I was ready for the examination, which was made the following day, and I was told that I had a disease before which the whole world stands aghast. The physician pronounced my death-sentence—for *materia medica* could offer no cure for this disease. But the power of God through Christian Science was with me, and when the doctor pronounced the word it meant nothing to me, and as soon as he left the room I told my sister to go at once to the practitioner and tell her the result of the examination; also to tell her that I was going to be well. She did as I requested; and in less than a week I arose from my bed, dressed myself, walked unaided to the street, and have been entirely well ever since.

Through my physical healing I became acquainted with God, and now know Him as I never did before. I am so happy to know that He does not want any one to be sick, and that I can turn to Him for the healing of the body as well as for the overcoming of sin. I wish that every one would accept this glorious truth which saves from sickness, sin, and death! My gratitude to God, the giver of all good, knows no bounds, and I also thank Mrs. Eddy, who discovered this great truth.

Mrs. R. K. Humphrey, Salem, Ore.

CHRISTIAN SCIENCE has brought so many blessings into my life that I can no longer refrain from expressing my gratitude. I did not come to it through the physical healing, but this glorious truth has done far more; it has healed me of infidelity and has given me a practical concept of God which I can understand, and prove Him to be an ever-present help in time of trouble.

When still young in Science I had the proof of this statement demonstrated through the following experience:

One day a neighbor rushed into the house, with her child in her arms, crying piteously, "Baby is dead!" The little fellow was unconscious and his body as stiff as a stone. I instantly declared that God is Life, and that Life never dies. As the mother knew nothing of Science, a doctor was sent for, but he could not come until after office hours. In the mean while I held steadfastly to the truth, and in a short time the child's body grew flexible, he regained consciousness, and in just forty-five minutes from the time that the truth was declared for him the little one was quietly asleep, his body moist and natural. Two hours later, when the doctor arrived, he pronounced the baby normal and there was nothing for him to do.

This is only one of the many proofs I have had of the practicability of Christian Science, and it would be impossible for me to express my gratitude for all the blessings received and my love and gratitude to our dear Leader, Mrs. Eddy, who has opened the closed pages of the Scriptures for us to understand and utilize.

Emily L. Peelor, San Jose, Cal.

I AM glad to tell something of what Christian Science has done for me, and hope it will help some who may be in the same bondage in which I was. From girlhood I had suffered from a bowel disorder, and for fifteen years had always resorted to material means for temporary relief. I also suffered so much from a rheumatic affection that I could not rest in bed. I was in the hands of eminent doctors, who gave me drugs and ordered me abroad. I went to a number of famous health resorts on the Continent, but without being in the least benefited.

Two years ago, as I was nearly frantic with pain, I again consulted a doctor, who said he could do nothing more for me, and that the best plan would be for me to go abroad. When I told my husband what he had said, he remarked, "Why not have a talk with a Christian Scientist?" I am thankful indeed that I did so, and that I placed myself in a practitioner's hands. For the first week I thought I would help God a little, as I could not realize that it was possible to be cured without material means, but the practitioner asked me again and again to put my whole trust in God, saying that He who is All-in-all would surely help me. I did as she advised, and in a

week I was better; in another week the pains had entirely gone.

I now enjoy the most perfect health, better in fact than I ever did. Life is now a joyous one,—no medicine, no restrictions as to food,—and with a stout heart I am able to face wind and rain and successfully overcome error when it would fain appear. I am thankful to God that I am relieved from the agonies I suffered, and truly grateful for having been shown that God is omnipotent and omnipresent, and that He keeps those who put their trust in Him. I am also grateful to our beloved Leader, Mrs. Eddy, for again placing before the world the wonderful knowledge of Truth.—*L. Christie, Edinburgh, Scotland.*

[Translated from the German]

FOR five years I suffered with chronic stomach and bowel trouble, which became so severe that for two and a half years I could hardly retain any food. The bowel disorder was also severe, and weakened me so much that it seemed as if I had but a short time to live, the physicians having declared my trouble to be incurable.

In October, 1909, my attention was called to Christian Science, and my daughter went to a Wednesday evening meeting. When she came back she told me that a gentleman had testified to his having been healed of a similar trouble within a short time. I thereupon felt a sense of great trust and assurance, and began to read the pamphlet "Prayer and Confidence" as well as a copy of *Der Herold* which my daughter had brought home; and my healing began immediately. I attended the meetings and services, and was completely healed in two weeks. Since then all these troubles have passed away like a bad dream. I can now eat freely of everything, and have experienced that he who trusts God implicitly need not be afraid of anything.

I am happy indeed for having found Christian Science, and I thank God daily for it, as well as for our dear Leader, who has done so much for us.

Frau Anna Lüben, Mariendorf, b. Berlin, Germany.

I WAS healed by Christian Science after being confined to the bed for nearly three months and practically unable to use my right leg. The doctors said that unless I underwent an operation it would be necessary to have the leg

amputated or else have a stiff knee. A kind friend then interested me in Christian Science by giving me the *Sentinel* and also a copy of Science and Health by Mrs. Eddy. These, with the advice that she gave me, appealed to me very strongly, and I decided to try treatment in Christian Science, with the result that within ten days after calling a practitioner I was enabled to enter athletic contests in which I succeeded in winning two of the prizes in running races.

This tells of my physical healing in Christian Science, but the joy and peace of knowing the truth, as taught by Mrs. Eddy, are not the least of the blessings to be derived from the study of Christian Science. I certainly feel very grateful to our Leader, and also to the friends who have shown me this truth, as it teaches the right way to live.

Charles F. Welch, U.S.S. West Virginia.

It is with the deepest gratitude that I testify to the blessings I have received in Christian Science. I have never had very robust health, and for the last six or seven years I had suffered from general nervous debility and lack of strength in my arms, also digestive trouble and headaches of the most obstinate kind, besides various minor ailments. The doctors whom I consulted never helped me for any length of time, and two years ago I was in such a state, both mentally and physically, that I seriously contemplated ending my life. A dear friend then suggested Christian Science, saying she had read a few *Sentinels* and thought "there might be something in it; at any rate, it could not do any harm." I, however, refused to have anything to do with it. I had heard of Christian Science from time to time, but always wrongly represented. Besides, I was not religious, and thought the whole matter much beneath my intelligence. (The conceit of mortal mind was strongly developed in me.)

A short time after, however, other friends persuaded me to try Christian Science, and mostly to please them I went to a practitioner. I shall never forget that first visit! Going home I felt like one beginning to waken from a hideous dream, and after only one week's treatment I was feeling perfectly well. I understood very little of Science and Health when I began to read it, and the first seven months after my healing I had very little time to

study, because I left England to visit friends and relatives in Denmark; but I knew I was healed, and the knowledge of that kept me from falling back into the horrible pit from which I had been rescued by Truth. In February, 1909, I came back to England, and have since attended services regularly and studied as much as my time allowed; and for every landmark of false belief which I leave behind me, I rejoice with all my heart. In moments of doubt and perplexity a kind practitioner has shown me the right way to follow, for which I shall always be thankful.

I owe everything to Christian Science. It has shown me that there is an all-loving God; it has given me health, happiness, peace; given me love for my fellow-beings, and it has opened my eyes to the spiritual sense of Life that in former days was unknown to me. The gratitude I feel for all these blessings I cannot express in words. I must try to show it in my daily life and works, and I pray that I may prove a faithful student of Mrs. Eddy's spiritual teaching.—*Miss A. Wied, London, England.*

I FEEL that the time is ripe for me to acknowledge the blessings which Christian Science brought into my life at a time when nothing seemed worth while because of continued ill health. Fourteen years ago I suffered a severe nervous breakdown, from which I rallied very slowly and imperfectly. For years I remained in a condition of semiinvalidism, with all its attendant misery. I left no material remedy untried; everything that any physician suggested was resorted to, but with little or no benefit.

At last I went to a neighboring city to consult a nerve specialist. He said I had a complication of diseases, with no organ in my body functioning normally. He put special stress on the fact that I was suffering from a kidney disease, also an abnormal condition at the base of the brain, the nature of which or its outcome he seemed loth to discuss with me. He advised me to give up all reading, but added that I might get a certain book on mental and nervous diseases, wherein I would find pathological conditions similar to mine minutely and scientifically described, and from which I would learn the probable outcome of my case. He also said I had an internal growth that ought to be removed at once, as the operation might in his opinion relieve some of

the head symptoms; but I would have none of the operation. So he wrote me a prescription, which I had filled and took faithfully for a long time, but received little or no benefit. I also followed his directions as to a rigid diet for the relief of the kidney condition, but lost flesh and strength so rapidly that I finally told my husband I might as well succumb to the disease as to starve to death; so I ate whatever I wanted and felt no worse for it.

I never read the book on mental and nervous diseases. I had a number of such books in my library (I am a graduate of medicine and for many years had carried on a general practice), and knowing too well their contents, I was afraid to look into them, for I knew from a medical standpoint what my condition meant, and I had great fear. I got no relief, could not sleep without opiates, and my sufferings made me desperate. About this time I heard of mental science, and was treated for a while, but there was little or no improvement. Finally a good friend told me to read the Christian Science text-book. She said people had been healed by simply reading it. I said I had owned the book for several years, and read it at odd times, and if there was any healing in it I had failed to find it. I have since learned the reason for my failure. I was very antagonistic to the book and its author, yet I always kept the book in sight and never thought of parting with it.

About nine or ten years ago I went to Kansas City, Mo., and again a friend advised me to try Christian Science and said there was a good worker at one of the reading-rooms. I agreed to try Christian Science, and went into the first reading-room I came to. I remember distinctly my attitude of prejudice against Christian Science and my dense ignorance of its methods, but I found a very quiet gentleman, who looked as if he had never had a pain or ache in his life, and I felt a sense of irritation to think that he or any one else could be so comfortable while I suffered. He spoke kindly to me, and I told him of my trouble, but before he could commence the treatment I began a tirade against Mrs. Eddy, her works, and all healers and their methods. I said so much that I wondered why he did not order me out of his office, but he just sat still and looked as if he had not heard me, and when I stopped for a moment he said, "I will treat you now." The effect of the treatment was as if a great calm and peace had been instilled into my mentality,

but I went out of his office still unconvinced, and some days later I went to my own home and to other years of misery. I realized afterward, however, that through that one Christian Science treatment I had been saved from an operation, as the growth which the specialist declared I must have removed, entirely disappeared.

Three years ago last July I was in such a condition mentally and physically that I felt I must get help from some source. I was becoming helpless in my hands and arms, and had great trouble in my head and heart, which came on in paroxysms more or less alarming; so I again went to Kansas City, where I was taken so very sick that my friends asked me if I would consent to have a Christian Science practitioner. I did so, and was given an absent treatment at once. I soon got relief, slept well that night without opiates, and next morning (Sunday) I arose feeling much stronger, and decided to write a letter to my husband. I had written four pages of a large-sized writing-tablet before I remembered that for months writing had been impossible to me. I was amazed at the change, because this condition had not been mentioned to the practitioner. I gave God the glory at once, for the freedom from the dreadful suffering which I had so long experienced whenever I tried to write or sew. There has been but one return of that trouble, and the truth rapidly dispelled it then. I saw the practitioner the following morning and took treatment for several weeks, going daily to his office. I lost all antagonism to Christian Science and gained an ever increasing love and respect for our revered Leader, Mrs. Eddy, and her work for humanity.

At first I went to Christian Science for physical healing alone, as to me it meant simply another remedial agent, that might perhaps help me to gain health; but I had no thought of the religious aspect of it. I had given what is (mortally speaking) the best years of my life to the study and practice of medicine, and I wanted to go back to my profession, as through my illness I had lost money and years of time and I wanted to make good the loss I had suffered. Right here came my problem, for try as I might, I could not reconcile the truth of being as taught in Christian Science and the use of drugs for the healing of the sick; nor could I make it seem right to give some other sufferer the material remedies that had failed so signally in my own case.

This thinking kept me in a mental ferment, and made me very unhappy, but Truth again came to my rescue. About this time I read the published interview of the "masters" with Mrs. Eddy during the trial that was to determine whether she was competent to control her affairs. I was filled with joy as I read her able defense and realized how loving and wise she was, so capable, calm, and patient in the face of such unjust persecution. I felt she was indeed the messenger of Truth to this age; that she was far better balanced mentally than all of her inquisitors, and was competent to lead me and every other seeker after the truth. I determined that henceforth I would yield loving obedience to her every behest. As an earnest of my honesty of purpose, I burned my entire stock of drugs without one regret, and bade good-by to all material aid, either for myself or for others whom I might be called upon to help.

Since coming into Christian Science I love and understand the Bible as I never did before, and study it daily with Science and Health. I find the Lesson-Sermons the greatest possible help to a spiritual understanding of the Scriptures. I love and revere our Leader, and I realize that the best way to show my gratitude to her for the blessings which have come to me through her teachings is to live so near to Truth in my daily life as not in any way to bring discredit on our cause. Before leaving Kansas City, four years ago, I felt troubled as to how I should get along with no Christian Scientist in the town; but here again Truth helped me, for when I arrived home I found a Christian Science family living here, and the lady was a practitioner. The family held services in their home, and soon my husband and I began to attend them regularly, which we regard as a great privilege. Because of my healing, my husband became interested in Christian Science, and we are both members of The Mother Church. We feel greatly blessed in that I can do more and better work than I had been able to do for years, up to the time I was healed by Christian Science.

Annie M. Kniberg, M.D., Chetopa, Kan.

I CHEERFULLY endorse the above statement made by my wife in regard to her healing through Christian Science. She got relief so quickly, and was in so much better health and spirits than when she left home, that I determined to

know something of this Science which had benefited her so greatly. I thought the best way to find out about any subject is to read the literature pertaining to it, so we subscribed for the *Quarterly, Journal,* and *Sentinel,* and began to study the Bible with Science and Health for a guide, and we have been richly rewarded. I have had some good demonstrations in my own case; among others the cure of worry and the overcoming of a number of minor physical ills. At one time I was taken sick with chills, very high fever, severe headache and delirium, accompanied by distressing gastric symptoms which were much like an illness I had several years ago, when I was confined to my room for weeks, with fever that could not be broken, although I took medicine night and day. At first I felt I was in for another siege of it, but I asked for Christian Science treatment, and a practitioner came and treated me at once. In a short time the pain left my head, the fever went down, and the delirium went with it. I could have gone to my business had I so desired the next morning.

I am thankful to God, and to Mrs. Eddy, His messenger, for the light this truth has brought to my life. As we come into the understanding of Christian Science we have less of the fear that besets mortals and more knowledge of God and the truth of being, and a greater incentive to live righteously.—*V. R. Kniberg, Chetopa, Kan.*

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A NEW PAMPHLET.

Attention is called to a new pamphlet, "Causation," by Frederick Dixon, issued by The Christian Science Publishing Society and now on sale. Forty-two pages. Price, single copy, five cents.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

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EDITOR'S TABLE

OUT of the spirit of renewed consecration to the cause of Christian Science and the teachings of our Leader, that is today sweeping all over the world in a tidal wave of love and devotion, there has come home to many a loyal Christian Scientist the question of how one can best prove the sincerity of his purpose and endeavor.

We have not far to look for a definite and authentic answer to this question. Jesus was but a lad when the conviction was borne in upon him that he must be about his Father's business, and while the evangelists have given no hint as to the years that intervened between the appearance of the child Jesus in the temple, with the learned doctors gathered about him, and the time when he entered upon the period of his recorded ministry, we can but believe that they were years of preparation for the great work that was to be crowded into the brief span of three years.

And yet, was there ever another three years that meant so much to mankind,—day after day, till the months had stretched into years, of patient, loving ministry to the multitudes of sick and sinning ones who thronged about him, if so they might but "touch the hem of his garment;" and more than once it is recorded that "he healed them all." Moreover, this wondrous work of healing was included in his commission to his disciples, those who were to "teach all nations." Not only were they commanded to "preach the gospel," but, even as he had done, they were to "heal the sick, cleanse the lepers, raise the dead, cast out devils;" for the Master declared that those who believed in him should do these mighty works, and that their ability to do this should be a proof of the genuineness of their love.

Much stress has been laid on the fact that Mrs. Eddy was well along in her fifth decade when she made the dis-

covery fraught with so much importance to this and succeeding generations; but they were not wasted years, for she has written of this period: "God had been graciously fitting me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (Science and Health, p. 107).

Of the period that followed, years of unflagging devotion to the fulfilment of her "high calling of God,"—years of patient teaching and of demonstration that proved to the world, even against their will, the truth of her discovery; other years of consecration to the task of perfecting her labors, of establishing a church that should carry on the work of spreading abroad this gospel of healing the sick and sinning through the power of Truth, until the whole world should come to know of the possibility of a present-day heaven, the kingdom of God within us here and now,—the memory of all this is fresh upon us!

If we are sincere in our desire to profit by this lesson, the way is open. We need not spend time in questioning what we can do to honor our Leader, for she has told us plainly that "the song of Christian Science is 'Work—work—work—watch and pray'" (Messages to The Mother Church, p. 20). We have had our years of preparation; we have in the text-book and the other writings of our Leader the key that unlocks to us the treasures of Spirit, the inspired Word we have accepted as "our sufficient guide to eternal Life" (Science and Health, p. 497); we have been sheltered and protected in the shadow of that great vine with its multitude of branches which has unfolded from the tiny seed of faith that found such fruitful soil forty-five years ago.

In those last days, when the Master sought to prepare their thought for the time when he should have "gone away," he thrice questioned of the impetuous disciple, "Simon Peter, lovest thou me?" And thrice Peter protested, "Thou knowest that I love thee." But it was works, not words, that the Master exacted, for his answer was, "Feed my lambs." That is the lesson for us today. All these blessings, all that we are and hope to be, have come to us because our Leader believed in the fulfilment of the Master's promises, and proved the justification of her faith by doing the works he commanded. And we shall best honor our Leader, most surely show our love for her and our devotion to the cause so dear to her, if we, too, do the works of the Master,

and heal the multitude who are today longing and looking for the gospel of salvation that shall heal both the ailing body and the sinning sense.

Are we equal to the test? On page 22 of "Pulpit and Press" our Leader writes: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists." Such is our high behest, such our incentive to action; and in thus honoring our Leader we shall be best honoring the Master she so faithfully served. It is for us to "gird our loins" anew, and go on to conquer, until the victory is ours,—until even "the last enemy" shall be destroyed.

ARCHIBALD MCLELLAN.

NO truth-seeking student of the Christian Science textbook can have failed to reach a clear understanding that conversion, the new birth, does not signify a new status which has been brought about by a change in God's attitude toward him, the transformation results from a change in his attitude toward God.

Christian Science lays the greatest emphasis upon the inherently unchangeable nature of Deity, and finds in those Scripture passages which seem to imply that He has modified His purpose or shifted His point of view, an expression not of the facts of being, but of a mortal sense of things. Redemption is thus recognized as dependent upon the removal from human consciousness of all that is out of harmony with what Paul names "the law of the Spirit of life," and the redemptive process is, therefore, in an important sense, educational. Divine truth must be understood, accepted, and assimilated, even as the schoolboy receives and makes his very own the instruction that is provided for him, in order that the rule of right ideas, that Mind "which was also in Christ Jesus," may prevail.

In the effort to reach a given type of mentality, the appeal to fear may seem to be a necessary and helpful stimulant. Christ Jesus did not hesitate, upon occasion, to refer to the terrors of the law, the inevitability of suffering for sin, but his gospel was an address to intelligence, it was Love's plea

that a sense of gratitude might constrain men to learn righteousness. The fact that compulsory education is better than the reign of gross ignorance does not alter the fact that fear of the rod never has and never can beget that truly responsive attitude of mind and heart which is the prerequisite of both intellectual and spiritual progress. Without a willingness to be taught, together with that love for truth which stimulates to faithful effort, there is little promise of advance in either wisdom or righteousness.

This philosophy of the new birth, this manifest need that men be awakened and then stimulated to self-consecration and persistent right doing, has immediately to do with the problem of the world's evangelization, a problem that is pressing its demands for solution with ever increasing urgency upon Christian thought. When one thinks of the long time since Christ Jesus commissioned his disciples to go into all the world to preach the gospel and heal the sick, and recognizes what a large majority of the people, even in so-called Christian countries, are quite indifferent to the Christ-teaching, the Christ-ideal of daily living; when he notes the contented submergence of the many in a gross materialism, thinking of the satisfaction of appetite as the basis and assurance of happiness and of gain as a means to this end; when he knows that many a heroic Christian teacher finds it difficult even to secure a hearing at the hands of the masses, and remembers, withal, that not only must the interest of these people be won, and directed to spiritual things, but that they must be induced to lay aside every weight, and "the sin that doth so easily beset" them, and enter upon an exacting course of spiritual education in order to win the promise of eternal life,—every Christian man, surely, who realizes these things acquires a clearer sense not only of the nature of the work to be accomplished, but of the vastness in human estimate of the undertaking.

Breaking in upon the centuries at a time when the inadequacy of creedal beliefs had begun to be seriously felt by all Christian people, when material science and material achievement were absorbing the attention of the race as never before, when in the acceptance of the theory of material evolution men,—yea, learned men,—began to boast of their ability to get on well without God, Christian Science has come to revoice to every Christian disciple the Master's great commission to "preach the gospel to every creature" and to "heal the sick;" and, as never before, all

worthy Christian Scientists are thinking today of the responsibility and privilege to which they are thus called.

It would be easy to give reasons for the fact that the kingdom of God on earth still seems far removed, but whatever the mistakes of our fathers in the faith, the situation in hand does not essentially differ from that which faced the little band of disciples to whom the Master said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." There are the same foes without and within, the same materiality, "love of the flesh," the same philosophical self-satisfaction, "pride of life," the same assertive antagonism of evil, "principalities and powers," the same subtleties of mesmeric deception, "the rulers of the darkness of this world," the same spirit of hypocrisy and pretense, "spiritual wickedness in high places," the one evil, false mortal sense.

The work to be accomplished and the salient conditions remaining the same that they were for the early disciples, it follows that the means they found effective in resisting and overcoming "the world, the flesh, and the devil" are still pertinently required. Despite its offensiveness to mortal impulse and desire, they demanded conformity to the Christ-ideal of purity, truthfulness, unselfishness, honesty, and love for God and men. There was no compromise with evil then, there can be none now. Moreover, they pleaded with men that they be reconciled to God. John's entreaty, "Little children, love one another," and Paul's, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,"—these reveal the spirit of that appeal which wrought so mightily in the first century. It was the spirit of the Master's "Wilt thou be made whole?" And this same loving solicitation, and this alone, can win for Truth in the twentieth century.

More than this, however, they enforced their appeal, as did the Master, by healing the sick, by the daily demonstration of the practical significance of the truth which they preached, and Christian Scientists need not be reminded here that upon well-nigh every page of Mrs. Eddy's writings she has iterated and reiterated the imperative necessity for the continuance of these works. However correct and impressive the theoretical statement and explication of Science, it fails, and must ever fail, apart from continuous demonstrations of its truth.

Let the works of the Master be done, though as yet in an imperfect way, and the "common people," yes, even the "submerged tenth," will be awakened, become teachable, obedient to Truth. "Science must be demonstrated by healing." "The time for the reappearing of the divine healing is throughout all time" (Science and Health, pp. Pref. ix., 55). This was Christ Jesus' way of winning men, and only as his example and command are honored in the deepest purpose and sincerest endeavor of Christian Scientists today, can they give assurance of that fulfilment of Christian prophecy and hope for which the centuries have so long waited.

JOHN B. WILLIS.

THE history of human progress is inevitably linked with that of the great thinkers who have roused mankind from the enslaving lethargy of stereotyped material modes in religion, education, or the government of nations; but in no single instance did the thinker escape the antagonism of his contemporaries, even though they were compelled to admit that the reforms for which he contended were needed. The task of arousing a sleeper is usually a thankless one, but when the sleeper is thoroughly awake he begins to appreciate what has been done for him. The Hebrew people were in the depth of misery when Moses was sent to call them to freedom, a task from which he shrank, but one which he could not evade, since it came from the Mind that rules the universe, the infinite "I AM," whose throne rests upon justice and judgment. It was Moses' spirituality which fitted him to become the messenger of Truth to his people, but it was only as they themselves were spiritually aroused that they recognized and obeyed the laws of Truth and understood and loved the messenger.

It seemed as if the Israelites were by no means ready for a purely spiritual religion, for an elaborate ritual was established which resembled not a little that of the Egyptians, who had held them in cruel bondage. We find Isaiah and other prophets speaking of this ritual as "vain oblations," even as "an abomination" unto God, because it did not lead its votaries to "cease to do evil; learn to do well." It is true that all through the ages there were those who cried out for the living God, and who left as an imperishable record their protests against the great wrong of attempt-

ing to approach God by aught less than a purely spiritual worship, and yet what was their fate? Christ Jesus said, "Some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." In Hebrews we read that the prophets "were stoned, they were sawn asunder, were tempted, were slain with the sword,"—those "of whom the world was not worthy."

Of these prophets it may be said that they aroused men without being able to show the way of deliverance from evil through spiritual understanding. It remained for Christ Jesus to do this, and he did it because of his pure spirituality and his clear vision of the Father's ever-presence and all-power. Mrs. Eddy says (Science and Health, p. 29), "Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of life than other men, and could demonstrate the Science of Love—his Father or divine Principle." The wonder and grandeur of his achievements in overcoming sin, disease, and death hold us in awe today, and yet we read that after the crucifixion his own disciples lost their faith in his teachings to the extent that they forsook the healing work to which he had called them and went back to their material vocations. This, according to the Scriptures, was because they had not yet received the Holy Ghost, the divine influence spoken of in John's Gospel as the Comforter that should bring to their remembrance all that Christ Jesus had taught them. At this crucial point in their career, when it seemed as if his teachings would be forever lost to the world (for we must remember that not a word of the New Testament had then been written), "our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life" (*Ibid.*, p. 509). Then they resumed the healing work which he had commanded them to do, and gave to the world the deathless record of his life and work, also of many of their own demonstrations throughout long years, the record closing with St. John's vision of the kingdom of God, wherein is neither sin, disease, nor death.

Immediately before the Master's ascension the disciples asked him, "Wilt thou at this time restore again the kingdom to Israel?" This showed that they still clung to the outward and personal sense of things. His reply was,

"It is not for you to know the times or the seasons, which the Father hath put in his own power."

He then renewed to them the promise of the Holy Ghost and spiritual power, which surely should have been their chief concern, as it should be ours today. His birth had been largely "apart from mortal usage" (*Ibid.*, p. 30), also his departure from this earthly scene, and when Peter tried to lift the veil as to the future destiny of John, the Master only said, "What is that to thee? follow thou me." For a time they looked for his return in person, but as they advanced in spiritual understanding they approached more nearly to the spirit of his work, and proved for themselves and others the divine Principle underlying all true healing.

This age has witnessed a wonderful revival of "pure religion and undefiled" through Mrs. Eddy's discovery of the Science of Christianity, which teaches that as God is incorporeal, the real man, God's likeness, must also be incorporeal. Mortal belief clings to the personality of both God and man; it mourns over a lost Saviour as did Mary at the tomb, but Jesus asked her why she wept. He also said to her, "Touch me not." He then gave her work to do which would awaken in her a sense of Life, not death, bidding her say to the brethren, "I ascend to my Father, and your Father; and to my God, and your God."

Christian Scientists may well ponder these words of the Master as they go about their healing work. They are not left comfortless! They have the rich records of Christ Jesus' life and teaching, illumined by the inspired writings of their beloved and revered Leader. Nothing is lacking except the spirituality, the consecration necessary to apply the truth therein contained to every problem of human experience. As this is individually gained, they may confidently look for the entire disappearance of all that does not express God,—the sin, sorrow, material belief, and its consequent, death. When the clouds of sense are rolled back as a scroll, then shall we know as we are known. Then shall we realize the meaning of the Master's declaration, "Lo, I am with you alway, even unto the end of the world."

ANNIE M. KNOTT.

CORRECTION

A brief paragraph in the January *Journal* credited to Blanche E. Gillies should have been credited to Maeterlinck.

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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT

FREDERICK DIXON

IT is impossible to contemplate the works of Mrs. Eddy without being almost startled by the vastness of the achievement. Forty-four years ago no one had heard of Christian Science. Today it is a vast organization, literally enfolding the world. Then there was one still small voice proclaiming the gospel which was new, yet old. Now a vast chorus of voices is proclaiming that gospel from the snows of Alaska to the Australian scrub, and from the pagodas of China to the South African veldt. Wendell Phillips once declared that "one on God's side is a majority." Mrs. Eddy has quoted this saying, and proved the truth of it. Humanly speaking, she has had everything against her. The world, when it has any personal end to gain, can be revolutionary in its methods, but in ordinary circumstances it is conservative in its prejudices. Its leaders, especially its religious leaders, had always been men, and it rebelled at the idea of "a Daniel come to judgment," when that Daniel was a woman. For untold centuries its wise men had thought along scientific lines, which had certainly been modified from time to time, but always on a material basis, and it grew almost passionate against the woman who came questioning its very premises and wrecking its first principles. It must be admitted that Christian Science was heterodox, according to the popular way of looking at matters; and yet, in bringing a professedly Christian people

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back to the theology and healing of primitive Christianity, it was the only orthodoxy.

It was in Massachusetts, in February, 1866, Mrs. Eddy has told us, in the little autobiography known as "Retrospection and Introspection," that she discovered the science of divine metaphysical healing which she afterward named Christian Science. To the world, Christianity and science had become antithetical terms. That they are so no longer is one of the results of Mrs. Eddy's work. Yet there was never anything antecedently improper, from an orthodox point of view, in the combination of the two terms. There is a phrase used in the epistles which is translated "knowledge of God," but which should, of course, be translated full or exact, and so should be "scientific knowledge of God;" that is, of truth. The expression is used by Peter and Paul, and in a way corresponds to the use of the term "the truth" as opposed to that of mere "truth," in the fourth Gospel, to distinguish the absolute from the relative. The significance of this was not lost on the medieval schoolmen, who, with all their faults, at least strove to introduce some measure of science into their study of the Bible. The greatest of all these was Thomas Aquinas, the man who has been described by Huxley as possibly the most subtle of the world's thinkers. In the "*Summa,*" Aquinas defines theology, which in its pure meaning is simply the word of God, as the only absolute science known, and dismisses every phase of natural science as purely relative. A little later Wyclif, the last of the great Oxford schoolmen, as he was the first Protestant, translating the well-known passage in Luke which in the King James version runs, "to give knowledge of salvation unto his people by the remission of their sins," rendered it "to give science and health to his people unto the remission of their sins."

Six centuries passed by—centuries of turmoil from one end of Christendom to the other. The old bands of orthodoxy, loosened by the coming of Lollardy, gave way at the Reformation. The revival of learning brought with it not merely the recovery of the Greek tongue, and the institution of what may be termed textual criticism, it brought with it a wealth of daring speculation which developed, in time, into historic criticism. The old superstitious regard for sacred things began to be appraised by the standard of rationalism, and then came a century, after the carnival of

the "goddess of reason," when the efforts of scientific research seemed to be largely directed to the attempted destruction of revelation. It was at this moment, when the high priests of natural science were building their altars to their unknown gods, that Mrs. Eddy's book "Science and Health with Key to the Scriptures" was given to the world. "During twenty years prior to my discovery," she writes, on page 24 of "Retrospection and Introspection," "I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation is Mind, and every effect a mental phenomenon. My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so."

The year 1866 was the eighth centenary of the Norman conquest, but in it there occurred an event of infinitely greater importance to humanity than the landing of William of Normandy at Pevensey. That event was, as has been said, the launching of the Christian Science movement, which was to restore the healing of primitive Christianity to Christendom. In that year Mrs. Eddy stood alone in the world with her discovery. She was devoid of all the means which are regarded as essential to the undertaking of a successful crusade, but she had found an understanding of divine science which no one could take from her, and she realized the full import of her own words on page 99 of "Miscellaneous Writings": "In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not." Christendom had read these words for well nigh twenty centuries, and had referred them to some future life, some kingdom beyond the clouds. Mrs. Eddy remembered that not only had Jesus come that men might have life abundantly, but that he had declared that the kingdom of heaven was in their midst or within them. She gave herself to the world to show that now meant now, and not tomorrow, and that practical Christianity meant a present salvation from the ills which men are heirs to.

People frequently talk of Christian Science as if it was nothing more than a mammoth dispensary; as a matter of

fact, that is an almost ludicrous misconception of what its healing means. It means the eradication from the human consciousness of all those mental causes which produce sin, disease, and death. It means that in order to be healthier every patient must become a better man. It aims not merely at the destruction of sickness and pain, but of sorrow and want, of misery and vice. It is true that it lays stress on physical healing, but it does this because it is the teaching of Christ Jesus. If the records of physical healing were deleted from the Bible, an enormous portion of the Gospels would be shorn away. Jesus used his power to heal, not only to lift the burdens of suffering humanity, but also as an object-lesson to prove the science of his teaching. When the disciples of John came to demand whether he was the Christ, it was his works and not his words to which he pointed, and when he sent out his own disciples to give the gospel of good news to the people. he bade them not alone to preach the gospel, but to heal the sick. In this way he, and no other than he, made the ability to, in some measure, perform his works the test of the genuineness of his professed followers' claims to the title of Christian, and it is a startling commentary on almost two thousand years of religious education that the one church which has accepted his test "in spirit and in truth" should be the one assailed by orthodoxy for its heretical teachings.

The day when the cry of "Heretic!" was potent to stir up the passionate superstitions of unthinking crowds has passed away. The world is recognizing that the heresy of yesterday is always the orthodoxy of tomorrow. The same spirit accused Jesus of blasphemy, dismissed Paul as a pestilent fellow, decried Wyclif as a forger of lies, and claimed Luther was a drunken friar. The criticisms of Christian Science, based on no more reasonableness than this, are rapidly finding their way into the repositories in which are preserved the curiosities of theological vituperation, and the world is beginning to see, in the life-work of Mrs. Eddy, the fulfilment of the wonderful prophecy of Emerson, "When a faithful thinker, resolute to detach every object from personal relations, and see it in the light of thought, shall at the same time kindle science with the fire of the holiest affection, then will God go forth anew into creation."

It has been truly said that if Christianity is not scientific, or if science is not Christian, one or the other is unnecessary. Mrs. Eddy perceived this when she wrote, on page 313 of Science and Health, "Jesus of Nazareth was the most scientific man that ever trod the globe." From whatever point of view you approach his life, you will be driven to admit this, unless you are prepared to consign the Gospels to the scrap-heap of mythology. He wandered along the Syrian lakesides, over the Galilean hills, and through the villages of Judea, preaching the most absolute truth the world had ever heard, the gospel of Christ, and when the Pharisees and the scribes, the fishermen and herdsmen recoiled alike at the truth so fearlessly proclaimed to them, he fell back on the miracle, telling them that if they could not believe for the words' sake, they must believe for the very works' sake, and so he made these miracles the scientific and practical demonstration of the truth of his theory or theology. To Jesus the miracle was nothing more or less than the inevitable action of spiritual law, and so, with marvelous spiritual perception, Mrs. Eddy explains that the miracle is not a supernatural occurrence, but a divinely natural one.

If any one questions this for a moment, it is only necessary to turn to the text of the New Testament. The words there translated "miracle" have not and never had any supernatural meaning until that meaning was grafted on to them in the centuries immediately succeeding Constantine. Even the Latin word *miraculum*, which Jerome substituted for them, in his later writings, was a simple scientific term in use among the pagan philosophers. The simple fact is that the primitive church never questioned Jesus' command to heal the sick. It was too near the days when he had said, "He that believeth on me, the works that I do shall he do also," to make it possible; and the epistle of James makes this indisputably clear in that terrific warning, "Faith without works is dead."

In spite of this Christendom continued to attempt to part the seamless garment. It more and more set apart a priesthood to preach the gospel, while handing over the healing of the sick to the medical profession, which might be purely infidel. It was called upon necessarily to defend its deviation from the clear message of the gospel, and it has done so in the extraordinary contention that the growth of Chris-

tianity is to be traced in the growth of hospitals. No statement could possibly have been farther from the truth. It is the temporary failure of the Christian church which the growth of hospitals has stamped on the face of Christendom. The hospital was originally a temple in which pagan worship was at last combined with the ministrations to the sick. That those ministrations took the form of the grossest superstition we know, nor when men took to less occult and more purely material remedies was the change very much for the better.

The Christian era saw the hospitals in the temples of Asklepios transferred to the monasteries, and then finally severed from religious institutions; but it witnessed, if anything, a deepening of material views of medicine. Gradually, however, there grew up an orthodox medical profession, as there had grown up an orthodox church; so that already in medieval times we find a court physician treating a royal prince for small-pox by draping him in red cloth, and an unfortunate irregular practitioner being set in the pillory for hanging a piece of cardboard round a woman's neck. The appalling prescriptions mentioned by Pliny had scarcely been improved upon at the Renaissance, and the prescriptions of the Renaissance were not more objectionable than those of the beginning of the last century, a fact which should not be lost on the critics who demand why the world should have had to wait all these centuries for the discovery of Christian Science. "God's in His heaven," says a great poet, "all's right with the world;" but God was in His heaven when the pagan priests were exhibiting their serpents in the temples of Cos just as much as when Christ Jesus was healing the sick in the streets of Capernaum, and just as much when the Elizabethan physicians were scraping powder off mummies, or the Georgian ones trying to expel small-pox by inoculation. Jesus, speaking of his spiritual selfhood, the Christ, declared, "Before Abraham was, I am;" while, later again, at the moment of the ascension, he declared, still speaking of the Christ, "Lo, I am with you alway, even unto the end of the world." Though God was in His heaven, though Christ is eternal, the world had to wait many centuries to learn from Jesus what God and heaven and Christ really were; and when in the long night which followed the time of Constantine it forgot its lesson, it had to wait for Mrs.

Eddy to rediscover and again make practical the teaching of "the most scientific man that ever trod the globe."

This does not mean that in all those centuries of darkness the fact that God was in His heaven was entirely hidden from the world. Again and again, both before and after the Christian era, men had arisen who, in moments of intense spiritual perception, had grasped the omnipotence of spiritual truth sufficiently to be able to heal the sick and stay the hand of death. The voices of such men were, however, voices crying in the wilderness of doubt and animality, and their lives were like solitary stars making almost clearer the darkness of the night; whereas the coming of Christ Jesus was the rising of the "Sun of righteousness," with healing in its wings. Such pioneers, in the centuries of the Christian era, were Stephen Harding and Sebald, Luther, Fox, and Wesley. These men, however, achieved all they did by reliance on divine Love, in spite of the fact that they believed human suffering to be the dispensation of Providence, and plagues and wars the visitations of God. The first person to see the impossibility of this, the first person to recognize the infinite goodness of God, not as an occasional experience, but as an immutable law, was Mrs. Eddy, and grasping this, she grasped the Science of being. "I knew," she writes, on page 109 of "Science and Health with Key to the Scriptures," "the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

In the face of all these circumstances Mrs. Eddy was compelled to begin her work by teaching; but her teaching was essentially scientific, and so could in no way be divorced from demonstration. She explains, herself, on page ix. of the preface of "Science and Health with Key to the Scriptures," that her "first pamphlet on Christian Science was copyrighted in 1870; but it did not appear in print until 1876, as she had learned that this Science must be demonstrated by healing, before a work on the subject could be profitably studied." The works, therefore, of physical healing went steadily on, but they did not in any way detract from the teaching. From first to last the command to preach the gospel and heal the sick was steadily adhered to.

From the first moment Mrs. Eddy perceived that the movement she had founded could only be built up by the elimination of personality. She had taken deeply to heart that pregnant saying of Christ Jesus, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "There was never," she wrote in her article on "Personal Contagion," "a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." In fixing the final form of service for the Christian Science churches her wisdom was manifested not alone in choosing a form which gave no scope for human ambitions, but in selecting one of extraordinary simplicity which could be read simultaneously throughout the entire field.

The fact is that, like everything else in Christian Science, the services are designed to have a healing and not an artistic or emotional effect. The reading of the Bible and "Science and Health with Key to the Scriptures" heals the mind, and so the body; for did not Jesus declare, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The therapeutics of Jesus were spiritual. He never, in the whole course of his ministry, made use of a material remedy, and he declared that he was "the way." The occasion of his anointing the eyes of the blind man with clay has been used as an argument in support of material remedies, but this only proves how desperate is the case of those who, in the words of Mrs. Eddy, on page 28 of "Science and Health with Key to the Scriptures," would "hold Spirit in the grasp of matter." That the man who stilled the tempest, walked on the water, and raised the dead by the simple realization that God heard him always, and that the spiritual law was always available by those who knew how to apply it, could not heal a case of blindness without resort to the medical methods of the men who attempted to destroy blindness with charred viper's flesh or the blood of red he-goats, is in itself a sufficiently amazing argument.

It is this note of healing which rings incessantly throughout the entire movement,—in its church service, in its literature, and on its lecture platforms, just as much as by the bedside of the sick. In the first half century of the movement the incessant efforts of the great Leader have been devoted without stint to fulfilling the vision she describes on page 226 of "Science and Health with Key to the Scrip-

tures," "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage." In order to do this it was necessary, too, for Mrs. Eddy to educate her followers in Christian Science. In about the year 1867 she opened the first school of Christian Science Mind-healing, with a solitary student, in Lynn, Massachusetts. Fourteen years later she obtained the charter for the Massachusetts Metaphysical College, in which, during the following seven years, she taught upward of four thousand students. In this way "The Grand Army" of Christian Science was first enlisted, and enlisted, in her own words, on page 450 of "Science and Health with Key to the Scriptures," "to lessen evil, disease, and death." Wherever this army marches, it carries with it its banners, on which are inscribed the words "Slavery is Abolished,"—not the mere slavery of men's bodies alone, but the more remorseless slavery of men's minds to the laws of custom, belief, and disease. Among Mrs. Eddy's provisions for the rescue of humanity was the Christian Science board of lectureship, an organization which in its inception carries one back to the days of primitive Christianity. In this conception what Monsieur Jusserand has so beautifully termed "*La Vie Errant*" has found its resurrection. The Christian Science lecturer can scarcely be said to have a home. He may, at any moment, be called upon to take up his abode in some city far from his native land. At the request of those who need his help he sails for China or Australia, just as the early workers loosed from Troas, or sailed unto Cyprus. All countries are alike to them. They mingle with men of every nationality and every temperament, but wherever they go they preach, saying, "The kingdom of heaven, the reign of harmony on earth, is at hand," and so bind up the broken-hearted and bring peace to the weary and heavy laden. The platform of the Christian Science lecturer is not designed to rival the Roman rostrum, but to imitate, however feebly, the boat anchored by the shore of Galilee.

As it is with the lectures, so it is also with the literature. In April, 1883, in order to meet the ever-broadening requirements of the movement, Mrs. Eddy started the monthly *Journal of Christian Science*, of which she was at first not only editor, but publisher, and some years later the weekly

paper known as the *Christian Science Sentinel*. The object of these periodicals was not only to provide a wider exercise for the energies of Christian Scientists, it was to carry Christian Science healing to a greater public; and not a single issue of these now well-known periodicals has ever gone out from the publishing house which has not carried to its readers some story of healing through Christian Science.

Meantime, in spite of all these Herculean labors, Mrs. Eddy was steadily adding to the list of her own writings. The greatest, the most famous of all these is, of course, the text-book of Christian Science, "Science and Health with Key to the Scriptures;" "the precious volume," as she has herself termed it, the book which has attained the greatest circulation of any book ever known during the lifetime of its author. This was, however, only the most vital of her writings. In her ninetieth year she published her last volume, the beautiful little edition of her collected poems, one stanza of which illustrates so perfectly her attitude to the world:

> Beneath the shadow of His mighty wing;
> In that sweet secret of the narrow way,
> Seeking and finding, with the angels sing:
> "Lo, I am with you alway,"—watch and pray.

Of all Mrs. Eddy's literary labors, however, the one which will probably continue to strike the public with most astonishment is the foundation of *The Christian Science Monitor*. In publishing this paper she fulfilled, at eighty-seven, a plan she had never lost sight of for twenty-seven years. The conception of it, the name, the motto, all were her own; and at her bidding her devoted followers performed what to the world was a miracle, when within three months of her request they cleared the ground, built the offices, equipped and brought into existence a daily paper, which in two years has acquired a unique circulation which extends entirely round the globe. Its mission is to bring healing to mankind, not by reporting what is worst of men and nations, but what is best; not by relying on sensationalism, but on a sober regard and examination of facts; not by standing for a party, but always for the state. In this way it is fulfilling the destiny marked out for it in the motto selected by its founder, "First the blade, then the ear, then the full grain in the ear."

The unerring wisdom of Mrs. Eddy in nursing and directing the energies of the movement she has founded has been briefly summarized, but her efforts did not cease here. In the committees on publication, which have their offices in every corner of the globe, she has built up a great bulwark of defense, the strength of which it would be difficult to exaggerate. The motto of these committees might be said to be "defense, not defiance." Their duty is not to attack the opinions of other people, it is to defend their own cause, and to do this by firmly yet temperately working to see that the truth and nothing but the truth shall be circulated on any particular point. It is here that the wisdom of Mrs. Eddy has been peculiarly apparent, and with this wisdom necessarily her love for humanity. While nearly all other movements are dissipating much of their strength in attacking the opinions of their neighbors, Christian Scientists are giving every moment of their time to patiently demonstrating the truth of their own.

There is an old saying that a grain of proof is worth a pound of argument, and the proof of Christian Science is a living proof, walking about the lanes and cities of the whole world in the shape of men and women rescued from pain and sorrow, from disease and from the grave. The opponents of Christian Science may shake their heads, may explain with unwearying perseverance that the patients were not so bad as they thought themselves, or, as a last resort, that the medical diagnosis was wrong, and that the sufferers would have got well anyhow. They may convince those who were convinced before, but on the patients themselves, on their families, to whom they have been given back, or on their relatives and friends who have witnessed what has been accomplished, these arguments amount to *vox et prætcrea nihil.* Who can undertake to say how bad a man may have thought he was, and if the diagnoses of the medical profession are wrong in all these cases, then there is more need for Christian Science than Emerson's "man in the street" has ever dreamed of. History repeats itself: these were the very arguments used by the Jewish doctors to the man who was born blind. First they attempted to suggest through his parents that the history of the disease had not been fully established; then, failing in this, they attempted to destroy the credit of the "healer of Gennesaret," with the sole result that there has

come ringing down the centuries the half-contemptuous and wholly triumphant answer of the sick man, "One thing I know, that, whereas I was blind, now I see."

It was for the purpose of giving the public the opportunity of hearing these testimonies of healing first hand, that the Wednesday evening testimony meetings were established by Mrs. Eddy. These meetings constitute one of the most marvelous factors in the chain of evidence which is binding Christian Science round the hemispheres. Every Wednesday evening, at about eight o'clock, these meetings begin, and as the sun travels west, or seems to travel west, across the sky, they follow it, through every country and amid every people, until the story of Christian Science healing has been told round the entire earth. In those twenty-four hours a minimum probably of five thousand testimonies of the healing power of the Christ have been given; and, in another week, the thread will be again picked up, and once again the chain of Christian Science healing will be stretched right around the earth. It is thirty-one years since The Mother Church, The First Church of Christ, Scientist, was established in Boston, when, on the 19th of April, 1879, Mrs. Eddy and a handful of her students met, in the words of "Retrospection and Introspection," on page 44, "to organize a church to commemorate the words and works of our Master, a Mind-healing church, without a creed, to be called the Church of Christ, Scientist." In those thirty-one years hundreds upon hundreds of branch churches and societies have grown from the parent stem, and weekly in the meetings of these churches and societies, by the wise provision of the Leader of the movement, the story of Christian healing is told by men and women whose gratitude impels them to give words of help and encouragement to those who attend the services.

There is an expression to which every one is accustomed, that when there is fighting to be done it is the man behind the gun who counts. The Christian Science movement is a militant movement, though it wrestles "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." All Mrs. Eddy's care and wisdom would have been wasted if she could not have found the man behind the gun, the genuine Christian Scientist. Of course she had to train the army of Christian Science, to try to instil into its soldiers something of the

selfless love for humanity she herself felt. She had to teach them to strive to deny themselves, and to begin to live for the world; she had, in a word, to teach them Christian Science. In this as in everything else she has been so successful that she has trained a great body of workers, which is carrying the Mind-healing which the original Christian Science church was organized to demonstrate, into every land. This is why the future of Christian Science is assured, because Mrs. Eddy has pointed her followers steadfastly to Principle and not to person. "What went ye out for to see?" she asks in "Personal Contagion," "a person, or a Principle? Whichever it be, determines the right or the wrong of this following." No Christian Scientists, toiling along the road from sense to Soul, could ever stray from the path, if they would only remember the concluding words of her article "Pond and Purpose," on page 206 of "Miscellaneous Writings": "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, Falmouth, Norway, and St. Paul streets, Boston.

CHURCH TREASURER

Per capita taxes and contributions to The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass. Please do not send currency.

A NEW PAMPHLET

Attention is called to a new pamphlet, "Causation: Viewed in the Light of Christian Science," by Frederick Dixon, issued by The Christian Science Publishing Society and now on sale. Forty-two pages. Price, single copy, five cents.

CONSTRUCTIVE WORK

BLANCHE HERSEY HOGUE

UPON Christian Scientists is laid the task of striving to upbuild God's kingdom in the earth. Christ Jesus said of himself and of his works, "I am not come to destroy, but to fulfil;" and so those who name themselves his disciples must in the measure of their right endeavor see that they come not to destroy, but to be about constructive work. This is a lesson slowly learned, perhaps; for the zeal and haste attending early experience in reformative work would overthrow apparent wrongs before individual character grows able always to sustain wholly righteous ways and means. Christianity as Christ Jesus taught and lived it, as the Scriptures expound it, and as Mrs. Eddy through Christian Science reenforces it, unfolds grace within wherewith to undo evils without. And until individual thoughts and lives are thus cleansed through spiritual understanding, no amount of opposition to persons is of any avail.

To be sure, we do grow away from evil by seeing its enormity; and anything which honestly unmasks error has its place in the processes of reformation. But it is also true that only a genuine acquaintance with the uses of good, only the love for good that makes evil wholly unattractive, can altogether uncover and remove, according to the law of God, specific personal evils or lessen the indifference to the general and oft-excused evils at large. So we come logically to admit that the constructive work which quickens individual righteousness—or rightness—must precede any permanent disappearance of evil; and that it is through the coming of the real and the right that present-day living is to be redeemed.

Christian Science brings to its students the inward and quickening understanding of Truth which resolves what is known of evil into evil belief. It urges its follower to destroy his own habit of believing evil by the direct mental process of refusing to fear evil, to desire it, or otherwise uphold it. And primarily it gives him a correct basis for this refusal to support evil by revealing to him how God is all powerful and ever present and why evil cannot withstand this divine power and presence. Beginning in this way to purify individuals, and calling each one

of us to the task of making our own mental points of view Christlike, Christian Science will in time make God's presence so manifest in the earth that evil must cease its unholy utterances.

Collective evils are made up of individual evils, hence the making over of the individual strikes at the root of the whole question. Again, no individual is made better until constructive goodness takes the place of his fear and doubt and sin. Theories about the unreality of evil do not heal him; attacks upon the errors of other people do not free him from his own errors. Destructive methods may wound, but only the quality of Christlikeness can really heal. For all these reasons the Christian Scientist is urged to be a whole Christian. He is required to get himself more nearly right each day with the righteousness that is of God, and to keep himself as nearly right as he can day by day through increasing spiritual understanding. Doing this, he reflects and expresses God constructively in his own life, and so becomes in multiplied ways more useful to his fellow-men.

When Christian Science urges this constructive work, it must not be misunderstood as ignoring the need for detecting and removing evil at every point of its activity. The question must be considered from both points of view. Evil must disappear that good may appear; on the other hand, only the appearing of good can displace evil. Being right is the only antidote for being wrong; yet we must detect wrong more sharply and swiftly in order to be rid of it. What is it, we may ask, that opens our eyes to evil? Only a quickened longing for the ways of goodness; a clearer sense of right than we had when the evil seemed desirable or permissible. So, while the office of a higher good includes unmasking and utterly removing evil, in order that good may appear, yet this process cannot begin until the activities of good make us more alert to recognize evil. Therefore, we can claim truly that upon the constructive activities of good depends the disappearance of evil.

It is the constructive spirit, really, which is needed everywhere. Criticism in its best sense can be constructive when the integrity of its true meaning is preserved. According to the dictionaries, the root of the word means "able to discuss;" "to judge, discern." One meaning of criticism is the making of exact distinctions; to be nicely judicious.

The word criticism, therefore, may be considered colorless; and it is the feeling, the mood, the harshness or the unkindness back of it which makes of it destructive faultfinding. Conversely, it is the understanding of divine Love which makes right criticism—that defined as "exact distinctions" from the spiritual point of view—something greater than adverse comment and something wiser and sweeter and more helpful than personal opinion. Have we not all friends who without pointed words, perhaps, lead us gently to the discovery of our own errors? Love is always constructive. Kindness, patience, good will, unselfish consideration, build where an unloving attack upon persons only devastates.

A study of Jesus' action in the temple, when he overthrew the tables of the money-changers and the seats of them that sold doves, reveals the constructive spirit; for the narrative continues: "And the blind and the lame came to him in the temple; and he healed them." Reformers who quote the overturning of the money-changers' tables generally overlook the healing of the blind and the lame which occurred in the same hour and by means of the same heaven-lighted understanding of the law of God. Any personal feeling—even unguarded zeal—can condemn and attack the practices of other people or of groups of people; but such impulses cannot heal the blind and the lame.

For these reasons the disciple must measure his right to expose iniquities by his ability to see peace and healing in their stead. It seems easier often to detect evil in others than to persist in the practice of good ourselves. Temptation is heavily laid upon us at times, to denounce error elsewhere than in our own thoughts, before we are spiritually equipped to do this work constructively. Because of all this the Christian Scientist must watch that he be not so zealous as an "image-breaker" in the letter as to fail to find the tender uplifting spirit of Christ which truly redeems and saves.

Constructive work is the only work really supported by Christian Science, inasmuch as Christian Science maintains that all wholly right activity comes from God and from God alone. The God who upholds by means of His loving law the harmony of the entire universe, is the one and only source for good. Christian Science turns mortals to this one source for help; shows them that there is nothing wholly

outside God; urges them to give up all belief in a mind, will, and desire of their own, that they may find the divine Mind and have enduring substance to share with their fellow-men.

What Christian Science teaches about man's reflection of God reveals divine Mind manifested through man in spiritual thinking; declares that these purely spiritual thought-processes reflect divine Mind and so have spiritual life and power abiding in them; shows that spiritual thoughts originate in God and express only God's nature, presence, power, and purposes; and lovingly persuades human thinking to busy itself in discovering and enjoying God's thoughts and to reflect them in life-practice. Christian Science teaches how human thought-habits may be exchanged for the Godlike thoughts that build heaven on earth; thoughts spiritual, healing, uplifting, and always constructive; thoughts that by reason of their divine and spiritual origin and nature redeem the sinful, heal the sick, and press toward the final destruction of all discord, and sorrow, and death.

The Christian Scientist is not going about the world taking from it any good thing. He simply ceases, as well as he can, to believe evil to be real or true or powerful, and he strives to make the uses of good increasingly practical. He is not looking for what he can take from his fellow-men, but for what he can bring to them of the knowledge of the goodness of God. He leaves no waste places; wherever trouble departs, blessing prevails in its stead. He attacks no person, no institution. Because he does not trample prematurely and vainly on things as they seem to be, but strives rather to live for things as they are, he is bringing into the world something so lovable, good, and true that evil by comparison must lose all attractiveness and all pretense to power and place. Like the person who turns on the light in order that the light may put out darkness, the Christian Scientist lets God shine in his thoughts and sees this presence of God blot out the mental and moral blackness. Futile indeed would be an attempt to dispose of darkness without the inpouring light. Equally useless is it to battle without God against evil. If evil is but the belief that God is absent, then God's presence demonstrated is the only logical destroyer of its claims.

So the Christian Scientist who is letting God's thoughts possess him, who is reflecting divine understanding in some measure and with this understanding is canceling his

belief in evil as consistently and speedily as he can, this Christian Scientist, we maintain, is constructively, by the admission of good, disposing of evil. If the student of Christian Science is running about and by reason of his own opinion and his own will attacking evil here and there, he is beating himself against it unavailingly. If, however, he looks to God and leans on God and lets the understanding of God shine abroad as Christian Science teaches him, God Himself will walk with him and evil must depart. From the serene basis of thought that is one with God, evil flees as from the light of heaven. It is the personal rebuke that has no love behind it, the criticism flavored with unkindness, the unhallowed judgment of self-righteousness, that as a method fails in itself to heal. Healing springs from that quality of love which leaves no sting even though it spares no error; from that tenderness which rests the weary one as with a burden eased; from the compassion that wraps the sufferer about as with a garment. And always it is God's love, God's tenderness, God's compassion, reflected by that blending of thought with God which leaves no obstacle in the way of His appearing.

Divine Mind is the only builder. Foundations of thought laid in oneness with God bring this heaven-building to earth. As the Christian Scientist turns from all personal efforts to unity with God and with Godlikeness, he works constructively—as "a workman that needeth not to be ashamed;" and in the measure of his compassion he makes his own and sends abroad the spirit of Isaiah's joyous prophecy: "They shall not hurt nor destroy in all my holy mountain."

"THE MOTHER CHURCH"

A new edition of Joseph Armstrong's book, "The Mother Church," is now on sale. In addition to the matter heretofore published, it contains two letters from Mrs. Eddy to Mr. Armstrong, in which she refers with approval to this book; also twelve photographs, illustrating the building of the extension to the church edifice.

NEW MUSIC

Two of our Leader's poems, "Shepherd, show me how to go," and "Love," set to music by Frederic W. Root, are now on sale by the Society, and attention is called to the advertising pages of the *Journal* for description and price.

REFUSING CONSENT TO ERROR

HON. CLARENCE A. BUSKIRK

THE term error is used in Christian Science to designate all false beliefs and their consequences. Error is a phenomenon, an appearance; it is sometimes an appearance of truth, but it is not truth. If error were truth it would be eternal, hence indestructible. The fact that error is frequently destroyed proves that it is not any part of God's real universe. The fact that error can ever be destroyed, even in one instance, proves that it can always be destroyed. Therefore, the question of destroying error is a question of knowing how, and the right application of this understanding. The doctrine and practice of Christian Science are chiefly directed to this supreme achievement. If a Christian Scientist should fall short of such achievement, in whole or in part, the reason for it is thus made apparent, and his roadway to better results indicated.

Error, that is, false beliefs and their consequences, covers the wide range of human unhappiness. It includes everything which is not absolutely good, perfect, harmonious, beautiful; in brief, everything which is not true. From this it follows that Jesus taught the only effectual remedy,—"The truth shall make you free." And this one effectual remedy is for every phase of error, or false belief, call it by any name you please,—sickness, vicious habit, sin, death, etc. To admit that it is the right remedy is by necessary implication to admit that there can be no other remedy which is always reliable because always right. And human experience justifies this inference. Every one manifestly has the right to refuse his or her mental consent to every form and phase of error. Indeed, such refusal is one's duty, but of course such mental refusal must not be made a pretext or excuse for any kind of unauthorized physical resistance or unauthorized mental interference. Whether physical resistance, by tongue or otherwise, shall be resorted to raises a line of questions wholly apart from the scope of this article. Physical resistance to error, either active or passive, it must be remembered, is wholly different from the refusal to give one's mental consent to error.

Does the refusal to give one's mental consent to error lead to practical results in its overcoming? Let us answer,

first, that such practical results most certainly do follow, in many instances at least. One person has a habit of using profane language, let us suppose; another manifests a hasty temper, and is addicted to quarreling; another is peevish, sullen, or discontented, or foolishly yields to the temptations of a fault-finding tongue. These persons can better themselves by refusing to consent to these errors; they may even wholly reform in this way; and how obvious in these and like illustrations, that the errors are directly traceable to mental causes.

Let us take another line of instances. Two persons are taken sick with the same malady. One believes he is going to die, and mentally consents to his death as inevitable, or is willing to die for some reason; while the other person believes he is going to get well, and is courageously hopeful and determined that he will not die. Are the probabilities of their recovery the same? By no means. One soldier may have been most dangerously wounded in a battle, and yet recover because he is hopeful, cheerful, and will not consent to die; while another soldier, who is faint-hearted and gives his mental assent to the fear that he is in great danger of death, may perish from a trivial wound. In these instances the connection between the mental conditions and their physical consequences are far more remote than in the instances first adduced; indeed, no physiologist can trace the connection at all, or even make any beginning to trace it. It is merely accepted as a fact, because the evidential instances are so numerous and incontestable. If an explanation be attempted, it is said that the mind undoubtedly affects the body sometimes, and the matter is dismissed as if an answer had been given; but it has not. Are there any limitations to the power thus dimly recognized, and if so, what are they and where and what are their boundaries? If such limitations exist, do they exist in belief, or in truth? If such limitations exist in belief merely but not in truth, how then are they to be overcome? What is the power or energy which actuates, at least primarily, all such observed victories over error?

These questions have not been answered, and to the last there is but one possible answer. The actuating power or energy must be divine Mind,—infinite, all present, all powerful, all knowing,—for there is no other power or energy conceivable which could be such an actuating Principle. It

follows that the limitations above referred to do not exist in truth, and they therefore exist only in belief. If they existed in truth they would be indestructible; for God does not directly or indirectly destroy or overcome His own work. What exists only in belief and not in truth, no matter what may be its appearance of reality, is to be overcome by the one process Jesus taught and demonstrated. The divine Truth-cure is the remedy for all error. It is just as effective in destroying one sort of error as another,—physical discords as well as mental.

If we consent to error, we lend our aid to its maintenance, for error, being false belief and not a truth of being, can maintain its seeming existence only through human consent, which is its only origin and its only support. If the complete consent of mankind were refused to false beliefs, then their seeming existence would be annihilated. It follows that so far as the consent of mankind to the perpetuation of error is withdrawn and refused, its seeming power must diminish. But the practical problem still remains, What is the demonstrable effect of the refusal to consent to error by one or more individuals?

Experience teaches and history frequently shows that the demonstrable effect is far too beneficial to be classed as inconsequential. Can any one, to take a single example, reasonably deny that the modern awakening of conscience, particularly observable in governmental and international concerns, may largely have had its initiative in the refusal of a comparatively few persons to consent to error in those quarters? The opponents of Christian Science, let it be remarked in this connection, ought very seriously to ask themselves the question, Has not Christian Science been an active and potent factor in this redemptive direction? But we have not arrived at the answer, after all, which is needed. Is the refusal of an individual, or of a few individuals, to consent to a specific phase of error, demonstrably efficacious?

To answer this question in the negative, one must deny credence to the Bible narratives, for these numerously answer the question in the affirmative. Second, to answer in the negative, one must shut his eyes and ears to a mass of evidence which has been accumulating in all quarters of the globe during the last forty years. Both in its quality and its quantity this evidence has never been surpassed in any courtroom, in the most solemn issues of life or death, nor

in the most important issues of property or reputation. This convincing evidence is accessible almost everywhere, and it is rapidly accumulating under the beneficent activities of the Christian Science movement.

Human consent is constantly being given to death, and especially under the almost universal belief that death is the inevitable destiny of all human beings and through the acceptance of the statements of physicians that death will surely ensue, and that certain diseases are incurable. In kindred ways human consent is secured for the propagation and maintenance of vicious habits and tendencies, because they are supposedly well-nigh inevitable to all persons, in greater or lesser extent and degree, or because of inherited traits or because of unhappy environment, circumstances, etc. The same is true of all manifestations of human unhappiness, including wars, which are the most gigantic of crimes.

And is not human consent to error the result of disobedience to the command of Christ Jesus, "Have faith in the one true God. To have faith in a God who exists only in erroneous human belief, is to have faith in a false God, and is giving consent to error instead of refusing it; but to have faith in the true God, if such faith be absolute, compels us to refuse to consent to error whenever and wherever we may meet its false pretensions and however cunningly the way may be disguised. Whenever human belief has invented false gods, and violated the command, "Thou shalt have no other gods before me," the door thereby has been swung wide open for the entrance of all other false beliefs; and such has been the history of humanity.

Mrs. Eddy has rendered an inestimable benefit to mankind through her lucid and convincing teachings in respect to the only true God. Her clearly stated premises are self-proving, her deductions from her premises are supported by unanswerable reasoning, her premises and her deductions therefrom as explained and illustrated prove each other, and the remedial system which she has presented to mankind has demonstrated that her premises and deductions are true. Every student of Christian Science who arrives at an intelligent understanding of her definitions of God, as given in Science and Health, has a sure and practical foundation thereafter for absolute faith in the perfect divine goodness, all-power, and all-presence, and he thus

learns to refuse his consent to error in every disguise. This redemptive system of teaching is authorized by the words, by the example, and by the commandments of Christ Jesus. Upon reading these statements of vital spiritual truth, many have been uplifted to a clear and inspiring revelation of the divine all-presence, and thereby to the steadfast denial of any real power supporting the pretensions of error. Thus they have refused to consent to error, and have found themselves free,—delivered from its false claims.

The words and works of Jesus, the account of which we have inherited through the New Testament, unite in showing us that he invariably refused to consent to error of every kind; that he was, as Mrs. Eddy declares, "the most scientific man that ever trod the globe" (Science and Health, p. 313), and that he feared neither sin, sickness, nor death. Why? Because he recognized their nothingness in God's universe, and so refused consent to their claim of power over man. It is only in this way that we can comprehend the incident recorded in the seventh chapter of Luke, when he said to the son of the widow of Nain who was being carried as dead upon a bier: "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." Such was the attitude of our Wayshower in every recorded instance when he confronted the various phenomena of error. Never once did he consent to them. He declared, "If a man keep my saying, he shall never see death." In Science we are told that "Life is real, and death is the illusion" (*Ibid.*, p. 428). Every presentment of error is likewise an illusion, and never real as a part of God's universe; it always belongs to the realm of erring human consciousness. Accordingly, Christ Jesus awakened Lazarus from the dream of death, despite Martha's protest that her brother had been dead four days, and he declared of the ruler's daughter, "She is not dead, but sleepeth."

Christ Jesus fulfilled the law of God. The same eternal and immutable law is for all of us, and hence it is ours to refuse to consent to error of every description, however real may be its seeming. What has once been achieved under God's law is always capable of achievement. Jesus said to the father of the afflicted child: "If thou canst believe, all things are possible to him that believeth." This must be remembered by him who seeks to make efficient his refusal to consent to error, for such refusal must be based on faith

and the understanding of Truth, not on what is commonly regarded as will-power. Jesus carefully explained that of himself he could do nothing. The refusal to consent to error, when such refusal is scientifically based, has no real limitations. Nineteen centuries ago, Jesus proved as well as taught, and now Christian Science is proving as well as teaching, that even one person, if he can but "believe," is one with God, and no error can withstand him. He wrote truly who declared: "Truth is mighty, and must prevail."

[Written for the *Journal*]

COME FORTH!

M. H. LINCICOME

As nature's shower and sunshine bring
From fertile soil each tender thing,
New thoughts, like birds upon the wing,
In praise to God, rise, soar, and sing;
While flowers to all their fragrance fling,
As they come forth at call of spring.

So Truth, unfolding beauteous, fair,
Within our hearts its flowers rare—
Love, constancy, devotion, prayer,
Whose fragrance gentle zephyrs bear
To soothe the heartsick, sweeten care—
Doth call, Come forth—Love's freedom share!

O earth-bound mortal; matter, clay
Is not true soil nor substance; nay,
'Tis but a shadow which one ray
Of light dispels and clears the way.
Look, list, and hear the Master say,
Come forth,—Truth makes you free today!

Thus we come forth from hope forlorn,
And rise to find the grave is shorn
Of power to hold; nor scourge, nor thorn,
Nor cross can stay the Spirit-born;
Health-giving light the heavens adorn—
It is our resurrection morn!

THE PROBLEM OF THE HICKORY TREE

LOUISE KNIGHT WHEATLEY

A CERTAIN hickory tree which shades our lawn has lately been the means of teaching so valuable a lesson that its story is here told for the benefit of others who, figuratively speaking, may have hickory trees on their own premises.

Each year when the arrival of spring causes the other trees to put forth their leaves, this one stands for weeks in gaunt and bare unloveliness. The sun may shine its brightest, the soft winds may blow, the warm summer showers may beat as they will, but there is no response; while all around is growing green and beautiful, it alone remains coldly aloof, taking no part and apparently wishing to have no share in the general awakening. Yet we are never concerned about it, for we know that after a while tiny buds will appear, which will swell and grow without unfolding until they stand all over its gnarled branches like stiff little Christmas candles. Then perhaps there comes a night of rain followed by a day of brilliant sunshine, and lo, a miracle is wrought! The Christmas candles soften and uncurl into baby leaves, which hang for a few days like feathery tassels, and then imperceptibly assume such shape and color that, almost before we are aware, our stubborn old hickory tree stands clothed in a garment of green which is a delight all the season long.

Once, as we were enjoying its luxuriant shade, the thought came, Why can we not be just as patient with our loved ones who are having their struggle in getting started, as we are with trees? People, as well as trees, have characteristics of their own, and is there any occasion to fret and worry because all mental processes are not alike? The violet pushes through the wet leaves at almost the first breath of springtime, while the rose requires weeks of care and vigilance on the part of the gardener before it reaches its full splendor. Yet who can say that one is more lovely than the other? Is the violet in any position to criticize the rose, or should the rose judge and condemn the violet? Each is simply unfolding after its own nature, and neither self-righteousness on the part of the violet, nor self-condemnation on the part of the rose, will facilitate the growth of either. Then shall we have less patience with our brother

and our sister than we have with the grass of the field, "which today is, and tomorrow is cast into the oven"?

Suppose we look back and honestly ask ourselves if we have always used the same simple common sense in our dealings with people that we used in regard to our hickory tree. As we passed back and forth beneath its bare branches, did it ever occur to us, for instance, to upbraid it for its slowness, or to stop and inquire why it did not begin to get green like the other trees? I am quite certain that we never shed tears over it, nor did we nag at it, and make its life miserable by continually begging it to put out a few leaves—"just to please us!" Neither did we call its attention to the weeping willow next door, and remark how happy those people must be with a fine tree like that in their yard. We just went quietly along, like reasonable people, attending to our own affairs, and feeling sure that the hickory tree was doing the same. Because it grew in our yard and belonged to us was no reason why it should lose its individuality, nor its absolute freedom to work out its own salvation in its own way.

Mrs. Eddy has reminded us of the need to "remember that the world is wide; that there are a thousand million different human wills, opinions, ambitions, tastes, and loves; that each person has a different history, constitution, culture, character from all the rest; that human life is the work, the play, the ceaseless action and reaction upon each other of these different atoms" (Miscellaneous Writings, p. 224). Then why grow discouraged? Because no evidence of a change is visible to the material senses does not mean that it may not already be taking place in human consciousness. No one saw the inward struggle through which the tree had to pass before the hard bark softened sufficiently to let the first bud appear; and in like manner no one sees the conflict through which some natures grope their way toward the light. The heart's innermost processes are not always revealed, even to those nearest and dearest, but in this trying interval of waiting can we not have sufficient faith in the ultimate outcome to be a little more patient, a little more loving?

Perhaps, however, the argument comes, "It is my very love which makes me impatient. If I did not love so much I should not care." But is it really love, O troubled heart? Let us be sure on this point, for no sentiment is so likely to

be misconstrued. If we probe the heart deeply enough, that which we fondly believe to be love for the tree sometimes turns out to be only love for ourselves,—a desire that the tree shall grow green because it will make our yard prettier, and in consequence we shall be happier. Before we begin to pity ourselves too industriously, and sadly maintain that we have done "everything we can," suppose we ask ourselves if we have done the one thing which is the hardest to do of all—so hard, in fact, that some of us never even attempt it—and that is, to let go of our own sense of personal responsibility in the matter.

Suppose we try a little harder to remember that it is not "our" tree at all, but God's. Suppose we try to make its stubbornness, its ugliness, its perversity, less of a reality, and to remember instead that the real tree and the real man are perfect ideas in Mind, and that, as such, God is ever conscious of them. Suppose we try to remember that God's work is already done; that the hickory tree, to Him, is already as beautiful as the weeping willow, because He can see that which is still hidden from our dull eyes—the perfect, finished spiritual creation; and that in His way (not ours) and in His time (not ours) this eternal fact will be made manifest to human consciousness.

Meanwhile do we honestly desire to see it work out its problem? Then suppose we step aside and give it a chance. It is possible that the one thing it needs is just to be let alone, and it is more than probable that this is the one thing which we have never done, for mortal mind is never more agreeably employed than when attempting to manage other people's affairs. Suppose we stand aside just for awhile. Self-righteousness may have been casting a darker, colder shadow upon it than we have ever realized. Self-love, too, which Mrs. Eddy tells us is "more opaque than a solid body" (Science and Health, p. 242), has sometimes kept the light from reaching things far more precious than hickory trees. The human mind has also a strange trait called self-justification; but, if we pray earnestly enough, we can free ourselves even from this. Do not let us crowd the slowly unfolding idea, for overanxiety has a smothering effect at times. Let us get ourselves far enough in the background to allow the free winds of heaven to blow and the warm sunshine to do its work. It was God's tree before it was ours. Can we not trust Him to take care of it?

Take courage, wistful gardener! Have weeks and months gone by, and still your tree stands without response? It may be that tomorrow's dawn will see the first faint bud appear; and in the mean time there is yet one thing which we can do, one final test so crucial that only those who have borne it can understand what it involves. Do we really love? Have we really the best interests of the loved one at heart? Then prove it. That which is truly love, and not its counterfeit, can not only

> Speak the word that's needed, yet
> Can hold its peace as well; nor doth forget
> When things seem wrong, love shows itself most great
> By sometimes being willing just to wait.

In coming into the harbor of New York, many years ago, I was much impressed with the statue of "Liberty Enlightening the World," a colossal figure which towers above the water, and light in hand illumines the way. So imposing and majestic was this statue that I wondered why a woman had been selected as the type of liberty, despite the fact that women are more or less oppressed in all nations, having to struggle for their liberty even in the most civilized countries. How little did I then dream that I should find in this "land of liberty" the truth by which every one may win his freedom from sin, disease, sorrow, poverty, and all that would hold him in bondage, which would hinder his progress, the truth which brings complete emancipation in that it teaches the limitless possibilities of man as the idea of God.

Now I can see an expression of true wisdom and foresight in the selection of a womanly figure as the type for the statue of Liberty, for the true sense of freedom has come to this generation through a woman, Mrs. Eddy, the Discoverer and Founder of Christian Science. I give heartfelt thanks for my freedom and my healing, also for the spiritual uplifting, and I rejoice that today the nations can look up to the woman who stands with the light of Truth and Love in her hand, illumining the way into a haven of rest and peace, where all may realize "the glorious liberty of the children of God."

Johanna A. Hoy.

PREACHING AND PRACTICE

STOKES ANTHONY BENNETT

IN all ages of the world's history, preaching has been a habit which mankind has loved to cultivate. At the same time, practice, with its host of promises and possibilities, has often been allowed to lie dormant and undeveloped, to be an almost forgotten thing. Preaching has been wont to proclaim from the housetops, as it were, the duties of mortals in behalf of right thinking, right acting, and right living, but it has been surprisingly slow to recognize the requirements and rewards of practice and to combine its so-called forces therewith for the salvation of the race. Mere preaching is but cold, inanimate profession, while practice—the kind that enthrones the good (and there is no other kind, for good is the only real cause, power, and presence)—is fervid, buoyant, and triumphant action, uncontaminated, unfettered, and alive to the core; it is calm, quiet, and is its own excuse for being.

Preaching is talking; practice is doing. Preaching is the wide and open gate, easy of access and inviting to the crowd, while practice is the straight and narrow way which few elect to tread because of its stern demands for righteous ambition, tenacity of purpose, and indefatigable effort. Contrasted with preaching, practice is so far advanced that the former at once discloses its limitation and frailty, while the latter joys in glorious freedom, strength, and dominion, proving by its fruits that demonstration is the only thing worth while, the only criterion by which men and women can be fairly and consistently judged. Preaching often masquerades in borrowed vestments, claiming to be that which it is not, and pointing a path unexplored in its own experience, and hence unidentified with certainty. Practice is genuine in its every part, leading the individual to the place where he may find ample and free exercise for his powers, splendid returns for his ability, diligence, energy, and perseverance, and where he may attain to an understanding quite beyond the congested sphere of mere imagination and theory, in fact quite beyond the embrace of mere words.

The men or women who really do things have relatively little to say about what they have done or can do. From their lips fall no idle, vain, bigoted, or strange utterances.

They do not offer much advice; they simply let their light shine. When they are called upon to help destroy the seeming power of evil, they come forth quickly and act fearlessly and nobly, thereby proving themselves living exponents of that legitimate and unfailing practice which is the supreme test of understanding. As they thus labor, the beautiful and saving spirit which is the open secret of their success is apprehended and grasped by needy and ready ones, who take and use it for their own enlightenment and relief and who go away rejoicing that demonstrable knowledge is not only sufficient but final.

This meek and humble bearing of one another's burdens is worth infinitely more than all the preachments that have fallen upon the ears of mortals since time began, worth more than all the creeds, dogmas, speculations, and hypotheses that have come into the world. Beholding the sham, vanity, and hypocrisy of much preaching, and the woful lack of needed practice, Shakespeare declared,—

Words pay no debts—give us deeds.

He who is guided by practice, and by practice alone, is so occupied with its duties that he has no time for aught save an occasional brief exposition of the methods by which he works, methods which are so clear and potent that they do their own preaching.

Such a one is a non-believer in the doctrine of fear and failure. Having looked for his one talent and having found it; having developed it to the fullest extent, he is equipped with that proof of practice which is the safest and surest armor mortal man can put on. Such a one is quite prepared to agree, with Mrs. Eddy, that "the error of the ages is preaching without practice;" and that "the best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (Science and Health, pp. 241, 201).

The greatest preacher and practitioner the world has known was Jesus of Nazareth. Endowed with power from on high, which he was ever ready to receive and to use, Jesus was the greatest preacher for the reason that his every word was a clarion-call to action, an inspiring prelude to mighty works. He was, moreover, the greatest practitioner, for the reason that he not only saw his duty, but labored with might and main to do that duty. When Jesus began his public work, we see him sacrificing himself wholly to

his cause, subjecting himself to the privations of an itinerant ministry,—having "not where to láy his head." Experience had already taught him what needed to be done and how it should be accomplished. God's reign, reflected in morality and spirituality, was to be clearly shown to men, and he was divinely appointed to the task. Seeing that faith in matter and material worship had been the means of misdirecting and undermining men, Jesus at once proceeded to trample under foot the belief in materiality, in order that he might establish that spiritual kingdom which is not of this world.

The attestation of the truth of Jesus' sayings was the matchless beauty of his character, revealing that truth in a pure and life-giving way. His God-given messages were accepted by men only when they set about to live them. Voicing the truth that makes free, he exemplified it liberally and dynamically, picturing to men and women the sacred obligation that rests upon all who call themselves Christians. Jesus well knew that teaching itself is not an end, but a means to an end, and that the end is the all-important thing. In his career, teaching was the means for urging and prompting individuals to think, act, and live as God would have them do; the means for promoting, in return for such obedience, the freedom, dominion, and success which are immediately available for all the Father's sons and daughters. Every word the Master spoke was for the purpose of bringing to human comprehension that living faith in the supremacy of good which always results in activity. Every deed he did was an illustration of the faith he emphasized in his teaching.

Thus we see that the practical establishment of the kingdom of God on earth—the great work which the Master initiated, leaving his example for all the race—is the perfect, ever-active realization of God's will in man, individually and collectively. Outward forms and ceremonies, mere preaching and theorizing, are naught but grave hindrances in this realization, stumbling-blocks on the journey from sense to Soul. An understanding which bears fruit in good and convincing deeds is the only passport into the kingdom of heaven, the only means whereby one is brought into close communion with God, divine Mind, and is born again.

As we look with fixed gaze upon the Man of Galilee,

carefully pondering his methods and examining his works, we see that his preaching never failed to portray that faith in Truth which is always sufficient to remove mountains of error. We find, too, that in relying unreservedly upon divine Principle he actually did remove them, thereby disclosing their unreality, deceptiveness, and powerlessness. We are thus brought face to face with the fact that no word ever fell from the lips of the great Teacher which was not a word of highest significance and authority. No deed was ever done by him that did not meet some need in the life of each human being as well as provide a most reliable remedy for that need. In Science and Health (p. 350) Mrs. Eddy writes, "His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind."

Jesus wasted no time, and here is a leading point for consideration. He was continually about his Father's business, whether in the wilderness of trial and seeming defeat, or upon the mountain-top of achievement and victory. Compared with his practice, his preaching was most brief. Delivering but a short hillside sermon, the only formal discourse accredited to him, choosing rather to let his works proclaim his doctrine and show forth his worth, Jesus occupies the loftiest place in history, sacred and secular, the place which impresses upon thinkers the incomparable value of deeds as set over against the emptiness of words. The attitude Jesus maintained and the objects he pursued are fully and freely emphasized by Emerson when he says,—

> Go put your creed into your deed,
> Nor speak with double tongue.

Being the Wayshower for all, Jesus' example demands that we today hesitate not to follow in his footsteps; that we renounce allegiance to the false laws of matter, which he broke successfully at every turn, and that we recognize and obey at all times and under all circumstances the eternal law of Spirit, which renewed and sustained him as he preached and proved the ever-presence of God, good, the omnipotence and omniscience of the divine Principle, Love. This example of Jesus emphasizes the fact that preaching in itself is far from sufficient, by showing conclusively that it was much less than even one half of the sum of his

earthly ministry. It pointedly reminds us of the test imposed by the great Teacher himself, "He that believeth on me, the works that I do shall he do also."

Christian Science, discovered and founded by Mrs. Eddy, has come to restore primitive Christianity, and to enable mortals to pattern their lives after the life of him who was the normal man and who revealed so perfectly the image and likeness depicted in the first chapter of the book of Genesis. It has come to make humanity happy and blest, to exchange sense for Soul, to supplant sin, sickness, and death with holiness, health, and life, bringing heaven down to earth here and now. Christian Science is not a religion of preaching, but a religion of doing. It is not a theory, but demonstrable truth; not fancy, but fact. Firm and uncompromising in its every part, based upon exactness, upon unchanging and unalterable law, it comes before the world, and without any respect of persons modestly and quietly puts forth its requirements, writing deep down in honest and sincere hearts those searching words of old, "*Facta non verba.*"

Christian Science demands that its followers shall strive to enter into the kingdom by practice, not merely ask for or seek admission thereto. Presenting plainly but precisely the unabridged and unadulterated Christ-teaching, accepting without the least question or quibble the faith, hope, and love, the meekness, humility, and sacrifice which characterized the words and works of the Nazarene, this Science lays lasting stress upon the counsel offered by the apostle James when he advises men to be "doers of the word, and not hearers only," and to remember that he who is "a doer of the work, . . . shall be blessed in his deed."

Teaching that man in the image and likeness of God has no existence apart from his Maker, that he lives and moves and has his being in Him, Christian Science at once makes it apparent that man cannot help proving his birthright, cannot help doing the will of his Father. Man never was, is not, and never will be an independent thinker and worker, and this is a vital factor in the doctrine of Jesus, who so often declared that his power of understanding and accomplishment was but the reflection, the manifestation of the one Mind, one presence, which has decreed from the beginning that they who do God's will are free and exercise dominion over all the earth.

The spirit of Truth must dwell in the hearts of men today the same as in Jesus' time, and must do the works through men the same as then, if these works are to be accomplished in the light of Christlike demonstration, the same light which Christian Science is shedding abroad for the uplift and redemption of mortal kind. It is as impossible to separate good practice and good works from the righteous man as it would be to separate the light from the sun or to have an effect without a cause. It is as easy for a good man to be engaged in good practice and to do good works, at the same time regarding them as natural expressions of the divine and eternal law of God operating through him and annulling the curse of sin and its host, as it is for the morning sunbeams to burst forth over the eastern hills and chase away the darkness of night.

In the realm of nature's prodigal bloom and of creation's vast expanse, the richest gems of beauty and brightness, and the handiwork of highest and supremest excellence, are those symbols of spiritual reality which portray the practice of a master hand, the nearness of an unseen and unerring power and intelligence. The rose with its fragrance and cheer, its bounty and brilliance, silently tells its story as it opens its heart and blesses all who pass its way. The lily, in snowy whiteness, breathes out its purity and tenderness, quietly and modestly disclosing its immaculate selfhood. The fields of waving grain and the meadows clad with clover inspire lookers-on with hope and gladness as they picture their growth and development from seedtime to harvest by voicelessly proclaiming the goodness and glory of God, who doeth all things well. The sturdy oak and giant sequoia, rising in greatness and grandeur out of the thick and broad woodland, reveal the creator's might and majesty as in calm and hushed bravery they bid defiance to tossing wind and beating storm, to wintry blasts and summer heat, standing forth as unvanquished monarchs in the forest primeval. The valley which bows in meekness and humility before the feet of the mountain-peak, and the mountain-peak which in turn reveres and salutes the valley, are mute messengers of the most High, bringing tidings of greater wonders that are to be.

If there is a law which thus governs and gladdens in the kingdom of nature, so called, and which brings to plain view the triumphs of quiet and modest activity without the

aid of speech, its preachments, theories, or creeds, how readily and willingly should men take the hint given by these nature-workers and allow a similar law to rule and regulate their lives, making them as sweet and promising, as fraught with good and helpful deeds, as the lily and the rose. And here, as we realize our duty to be and not seem, to perform rather than affirm, to supplant artificial splendor with natural simplicity, to put away double-mindedness, man-made beliefs and doctrines, to rise out of materiality into spirituality, let us in deed and in truth "consider the lilies of the field" and their companions, profit by the many lessons they teach, and be renewed by their beautiful examples of noble, pure, and humble living.

Seeing, then, that demonstration is not only our high privilege and blessing, but that it is the direct verification of our understanding and sincerity, let us as Christian Scientists go forth to our labors, not with much preaching, but with much practice. Let us give to those who are asking a reason for the hope that is in us, a reply in deeds that shall be decisive and unanswerable. To those standing afar off and looking, perchance, with criticism and doubt for proofs of our profession, let us present works of wisdom and might that shall be the means of bringing them nearer to us, and consequently nearer to the divine source of all the power we possess. By so doing we shall be marching onward as Christian soldiers, brave and true, shall be conquering the foes of sin, sickness, and death, bringing deliverance to the captives of sense, and restoring to humanity its long-lost freedom, happiness, and dominion.

[Written for the *Journal*]

THE OPEN DOOR

MARY I. MESECHRE

Why haltest thou here, O thou loitering one,
And why art thou looking so sad?
For they who are traveling the royal highway
Press onward with faces all glad.
Dost fear there are lions besetting the path?
Love has conquered them, once and for all;
And never a danger upon thee shall come,
Nor an evil to thee befall.

Nay, naught in the way am I fearing, kind friend,
But one who has passed me before
Has told me 'tis useless to press farther on,
Because of the tightly barred door;
And so I am waiting and wondering here,
Uncertain which way I should go,—
Afraid to turn back to the dangers o'ercome,
Afraid to go on, till I know.

Now, wayfarer, tell me of him who thus spoke,
Did you meet him upon the highway?
For ne'er such a one have I seen, and you know
I've traveled this same road today.
Nay, just as I looked o'er the edge of the cliff
I saw him away there below;
He called to me then of the door that was shut,
And warned me no farther to go.

Come, journey with me in the highway, dear one;
As onward our footsteps shall tend,
I'll tell thee how God in His infinite love
His own will protect to the end;
For he who has promised a place to prepare,
A mansion for us evermore,
Could never deny his omnipotent word
Or bar us outside of its door.

The one whose false warning you heard was astray,
Afar from the well-beaten track,
For no one who travels the King's true highway
Will ever be found coming back;
They wander around, amid briers and thorns,
Away from the path that is true,
And till they return and retrace their wrong steps,
The door will seem closed to their view.

But we who fare onward upon the highway,
Though sometimes the path may seem hard,
And though we be lonely and weary, are sure
That Love o'er our footsteps keeps guard;
God's angels are near us, and all of our need
Is met from His bounteous store,
And light, never-failing, each step of the way
Streams out from the wide-open door.

EDUCATION

JOHN PORTER HENRY, LL.B.

IN this country there are thousands of young men standing on the threshold of their career, seeing the need of an advanced education, but without the means of acquiring it. Too often the result is that ambition is thrown to the winds, or its flames allowed to smolder and die through fear, ignorance, or lethargy. A few years ago I was standing on that threshold, yearning for a legal education, but without the necessary funds. But as a Christian Scientist I had learned that "perfect love casteth out fear;" that ignorance cannot dominate him who reflects infinite wisdom, and that there is no lethargy in the infinite Mind whose ideas express constant, harmonious, and eternal action.

I had saved about five hundred dollars from my earnings of several years, and with this amount, plus my understanding of Christian Science, which gave me a childlike confidence that the means of attaining what I considered a right end would be provided, I enrolled for a three-years course in a law school of one of our large cities. At the end of the first six months, tuition, books, and living expenses had nearly exhausted my bank account, and there were yet three months left of this term, besides two more terms to come. From a material view-point it was utterly impossible for me to see any solution of the financial problem. The school work consumed a great deal of time and broke into the day so much that I could not even think of a thing that could be done in the little time I had to spare.

All at once it dawned upon me that I was merely trusting—drifting along in a sort of lazy hope—and not working to realize and know the now of supply, the actual hereness of a constant, inviolable law of supply to every idea of God. So I buckled down to work, and, like every one else who works consistently and confidently, I experienced results—actual results—from a source wholly unexpected, from utter strangers to me, and in the line of my pursuits. It was a position in a law firm of the best standing, which did not interfere materially with my class work, and which enabled me to meet every financial need. I was compelled to make good use of my understanding of Christian Science to overcome a sense of limitation as to time, as it seemed

I was pressed for study hours; but this was met, as I finished the course *"cum laude."*

Then came what lawyers call the "starvation period." Capital was as necessary in building up a business as in getting an education, and I was forced again to prove the rule of Science in meeting my daily needs. I still retained my position with the firm, but the work was more or less clerical, there was not enough law practice in it, and there was danger of stagnation. It was not long, however, until a new place was made for me in the same firm, where I could do exactly the kind of work I wanted to do and have my own time for private practice. There it was again—the infinite supply always manifested; man-made laws of limitation rendered void, and the so-called "starvation period" turned into a period of feasting and rejoicing.

This was by no means an easy task. There were days of discouragement—yes, a number of them; there were moments when mortal mind suggested, "What's the use," and argued about the unfairness and unevenness of the world's treatment; when money seemed all powerful and its lack to imply helplessness; but always there remained that eternal hope, that promise of a better day, which encouraged the perseverance that always brings results. So, I would confidently say, from personal experience, to those thousands of young men, that Christian Science will through spiritual enlightenment supply all your needs more amply than any bank account or patrimony, if you will but accept and make use of it; and it is free for the asking and the seeking. My gratitude to Christian Science and to its Discoverer is therefore unlimited, and it is a source of much happiness to relate my experience.

I SHALL be satisfied when I awaken—
Rise from the deep-drugged dream of dark despair—
Shake off the stupor which has overtaken—
Contented breathe the aureate morning air.
No longer satisfied with passing pleasure,
But with the standard of eternal good;
Testing each deed and thought, that all shall measure
Up to God's likeness, seen and understood.

Gertrude Ring Homans.

TESTIMONIES FROM THE FIELD

NOT long ago I read in the *Monitor* these words from Seneca: "He who has conferred a kindness should be silent; he who has received one should speak of it." Surely, then, I must speak of the "kindness" I have received, —of restoration from invalidism to perfect health. Even "kindness" seems a poor word to describe what has come to me, and gratitude a poor word to describe what I feel; but there do not seem to be any words in the English language which would adequately describe these two things.

Two years ago I was an invalid, spending most of my time on the sofa or in bed, having very severe internal complaints, being unable to walk any distance, and always in terrible pain. This state of things had been going on for about a year, ever since the birth of my second child, and I was beginning to feel very desperate. My husband sent me home to London (we were living in Japan), to consult a specialist, but I was told that nothing could be done for me except a dreadful operation; this, however, was not advised. The pain was so severe at times that it seemed unbearable, but the doctor told me I must either bear it or take an opiate, and I was afraid to do this latter. Then I thought of Christian Science. I knew nothing whatsoever about it, except that it claimed to heal where doctors had failed; but after being advised by a friend to try it, I decided to do so.

The change it has made in my life is simply wonderful. From being an invalid, I have been transformed into a perfectly healthy woman, able to play tennis and golf, bicycle, and in short to do anything that comes up to be done, which proves how complete has been my healing. In addition to all this, the spiritual understanding that has come to me is an indescribable joy, and I see now that the joy caused by the release from pain and weakness was but the first step toward much greater joys,—to a wonderful peace, and a surety of God's loving care at all times and under all conditions.

If any suffering woman happens to read these few lines, and gains hope therefrom by realizing that when specialists and all material means fail, there is the great Physician to turn to, who "healeth all thy diseases,"—and Christian

Science teaches how to turn to Him,—then the "kindness" I have received will not have been spoken of in vain. My greatest desire is that I may gain more understanding of this healing truth, and prove my gratitude to God, and to the woman through whose purity of thought Christian Science has come to this age.

Mrs. Lily Parham, Kobe, Japan.

I THANK God that I too can be called a Christian Scientist. Although but an infant in this study, I have much for which to be grateful. For many weary years I had been a sufferer from nervous, stomach, and bowel trouble, being almost unable to eat, drink, or sleep. I could not retain my food, or if I did it caused me intense pain and distress, which frequently terminated with convulsions. I had many physicians, among them some of the most noted specialists in New York city, but none seemed able to cure me. Becoming discouraged with medical aid in general, I refused treatment for one whole year, deciding to bow to the inevitable.

My dear ones, however, insisted upon my trying a new specialist, which I did with great reluctance. After being under this doctor's close observation and treatment for two weeks, and receiving no benefit, he finally concluded to examine me in the presence of another specialist, and they both agreed that the appendix must be removed. Not being in the proper condition to undergo the operation, I was advised to go to a summer resort to gain strength, and come back in the early fall for the operation. I became reconciled to the proposition, but in the two weeks following I grew so miserable that I went to the doctor and begged for something to relieve me. In this two weeks I had become greatly reduced in weight. It was decided to operate at once, and my family was informed that the doctors feared I would not survive the summer. The operation was performed on June 24, 1907, but on July 4, when the first solid food was given me, I could not retain it. Feeling that my last hope was gone, and suffering dreadfully from sleeplessness, I often found myself planning how I could end it all without disgracing my loved ones.

It was early in December, 1907, that I was advised by a dear friend to try Christian Science. At first I ridiculed the idea, but finally decided I had nothing to lose. I then turned

to Science as a drowning man grasps at a straw, and received my first treatment Dec. 19. In less than ten days Christian Science had done for me more than the medical fraternity, including surgery, had accomplished in ten years. From that date to this I have with few exceptions been scarcely aware that I am the possessor of either nerves or stomach, where formerly they were my cruel masters. I have also gained greatly in weight. But, wonderful and beautiful as I considered this physical healing, it is nothing compared to the gratitude I feel for the spiritual understanding of God and man that has come to me through the study and revelation of Christian Science. Having been born and educated in the Hebrew faith, I had an innate aversion to the name of Jesus, and although this healing truth appealed to me from the beginning, yet when I read his name in the literature or when it was mentioned to me, it stirred me dreadfully. Now, thank God, I bow my head in humility and submission, and pray that I may be found worthy to follow in his footsteps and that I may reflect more fully that Mind "which was also in Christ Jesus," the Exemplar and Wayshower.

Our Leader's immortal words, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), have been exemplified in my experience. I trust that this testimony may reach the eye of some poor stranger and pilgrim who is hungering for this great truth —although in his ignorance he may, as I did, be judging and condemning it. To such I would say, "Come to this fountain, and partake of its 'living water,' and it will make you 'every whit whole.'" Words fail to express my gratitude to God for this revelation of Truth, and to Mrs. Eddy for the knowledge of the Messiah that has come to me through her inspired writings. I trust I may so live and exemplify the Christ-teaching that I shall hear the glorious benediction, "Well done, good and faithful servant."

Miss Regina Rothschild, New York, N. Y.

CHRISTIAN SCIENCE was first brought to my attention through the healing of my wife, though I gave little thought to it at the time In the fall of 1906 I was told by my physician that I had a complication of diseases and that it was necessary for me to try a change of climate, and as it seemed the only thing left, I started for California. On

my way, however, I stopped in South Bend, Ind., to see my daughter, and she suggested that I try Christian Science, reminding me that her mother had been healed by it years ago. I at once looked up a practitioner, secured a copy of Science and Health, and began to take treatment; also to study the Science and attend the meetings. In less than a week rheumatism had disappeared, the rest of my ills going gradually. Inside of five weeks I was healed of my troubles and had gained greatly in weight. In place of going to California, I returned to my business in Saginaw, and was as well able to attend to it as I had ever been.

During the year following I took a severe cold, which settled on my lungs. I had hemorrhages from three to five times a week, until conditions seemed very alarming. My family being very much frightened, I had a physician to diagnose the case. It was decided that I was to be taken by this physician to the University of Michigan for examination by a specialist. After the specialist had made a thorough examination he asked the physician if I really wished to know my condition. The physician assured him that I did, and he then told me the left lung was seriously affected, and that I had a very weak heart. As for a change of climate, he thought I would be fortunate if I got back home alive.

The specialist asked the physician if he was treating the case, and the physician said, "No, a Christian Scientist." The specialist laughed, and turning to me asked why I did not stop the hemorrhage. I replied, "I will, when you tell me where it comes from;" and from that time I had no more hemorrhages. I wish to add that while I was on my way to Ann Arbor I had suffered a most serious attack. I had Christian Science treatment after that for about six weeks, during which the disease disappeared. Since that time I have had some minor ailments, out of which I have been able to help myself through my understanding of Christian Science. At the present time I weigh one hundred and ninety-five pounds.

Words fail to express my gratitude to Mrs. Eddy for her work in discovering Christian Science and revealing it to the world.—*Henry Heller, Saginaw, Mich.*

For eight years Christian Science has been my only physician, and in that time I have had many proofs that it

heals sin and disease. I turned to Christian Science in a time of great mental distress, and this wonderful truth has healed me of forms of idolatry, hate, malice, selfishness, and many other evils, and is becoming more practical in my life every day, for as I strive to live in obedience to its perfect Principle, God, I am being freed from fear and all discord. Words cannot express my gratitude to God, and to Mrs. Eddy, whose teachings are enabling me to understand the truth about God and man and show me how to prove each step of the way.

Miss Marion Sherwood, Delavan, Wis.

[Translated from the German]

It is with a feeling of deep gratitude that I wish to testify to having been lifted, through the study of "Science and Health with Key to the Scriptures," from spiritual darkness into the light of Truth, the recognition of the fact that I live and move and have my being in God, divine Principle. It has become clear to me that God is omnipresent good, the only power, filling both heaven and earth, omnipotent Love; therefore there can exist no other power, and the seeming power of evil is error, illusion, unreal, as the Master taught nearly two thousand years ago. His disciples and early followers understood this, and therefore were enabled to obey their Master's command to preach the gospel and to heal the sick. This recognition of divine Truth was, however, long lost sight of by humanity, but was rediscovered by our beloved Leader, Mrs. Eddy, who has been faithful to the truth revealed to her by God, and has thereby brought infinite blessings to humanity, for through Christian Science we may experience heaven here and now, may be freed from sin, disease, and death. Any one who has come to the recognition of the truth loves and reveres our noble Leader, and proves his gratitude by adhering to her teachings and by demonstrating them.

According to the physicians, I was born diseased. I had reached the age of forty-six, however, when the doctors gave me up. Asthma, bronchitis, also rheumatism all over the body, and almost continuous headaches,—these, as well as other ills, had become well-nigh unbearable, and I fell into despair. But "man's extremity is God's opportunity," and Christian Science has led me into the way of health, peace, and harmony. I can now do all my work again, and

in striving to give all for Christ, Truth, to love my neighbor as myself, I am daily able to overcome with good all seeming evil. It always affords me much joy to read the many testimonies of healing in the *Herold*, to see how Christian Science with its blessings is spreading more and more in my native country, and how grateful they all are to have it in Germany, as they learn the glorious possibilities hidden with those who have awakened in God's likeness, and recognize man as the perfect idea of the one omnipotent, omnipresent Mind. Many realize that they may, although well along in years, like myself, learn English and thereby be enabled to read the wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and through diligent study and by applying the truths contained therein, may free themselves of all evil, of sin, disease, and death—the "last enemy," as Paul says, that we must overcome. I thank God with all my heart for the blessings which I have received.

Sophie Schultes, St. Louis, Mo.

I FEEL it a privilege to tell of the benefits we have received through the study of Christian Science. I am grateful for some understanding of the power of Truth, and for the opportunity to study and learn more each day of its application in healing.

Before taking up the study of Christian Science I was very antagonistic to what in my ignorance I thought it to be, but about six years ago I found that man's extremity is indeed God's opportunity. I then accepted the teachings of the Christian Science text-book, and began to study it as a Science and to apply its rules. Through this application, a harmonious condition has been brought about, both in the home and the business field. My husband was addicted to the liquor habit, which had caused us much distress, physically and mentally. Through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, this appetite was entirely destroyed. Instead of mental anguish, there is peace and harmony. Surely no one can afford to be without the help and comfort which we receive through the study of this book.

Could any person be less than grateful to the one who has made possible the practical demonstration of the power of Truth. Mrs. Eddy has given it to the world, notwith-

standing all the material conditions that seemed to be against her. She who was brave and true enough to stand alone against the world of materialism deserves our deepest gratitude, and if we are stanch enough to live what we are taught in our text-book, so that those with whom we come in contact will also fall in line, the world will be revolutionized through this healing truth, which does remove every discordant condition, whatever its name or nature.

Mrs. James G. Sprecher, Los Angeles, Cal.

[Translated from the German]

DURING my stay at Berlin in May, 1909, my attention was drawn to Christian Science. My love for my mother, who was very sick at that time, led me to attend a Wednesday evening meeting, and on the following day I called on a practitioner with the hope that through the ministry of Christian Science my mother might be saved. I understood at once what I was told about this Christly work, and made up my mind to give it a trial for myself. I had been struggling for six months with loss of voice, and was very anxious to have this condition removed, as I was studying singing. With the practitioner's kind help this defect was healed within a fortnight. I then asked for further treatment, and within a few weeks was completely healed of stubborn bronchitis, which had caused me considerable trouble for a whole year, also of a stomach and bowel disorder.

I am grateful with all my heart for these manifestations of physical healing, but I feel that I owe a much larger debt of gratitude to the All-good for the spiritual healing which has come to me. Although my parents had given me everything in an intellectual and educational way that I could wish for and that seemed worth knowing, yet discontent and peevishness were my constant companions, and I was continually looking for something better,—I was seeking that which would bring me full satisfaction and peace. I feel that divine Love has led me to find the right way, and I know that I shall continue to strive after the truth without wavering.

Next to God, I am thankful to our revered Leader, Mrs. Eddy, for having helped me to draw nearer unto salvation, —unto Life, Truth, and Love.

Margarethe Pawelitzki, Gleiwitz, Oberschlesien, Germany.

[Translated from the German]

I FEEL impelled to give thanks to God, to infinite Love, whose goodness I have experienced in having been led into the way of truth—the way which leads to peace and health. About four years ago I was taken ill, and had very severe pain. The physician stated that I had gall-stones, and after being under medical advice for four years I was told that the disease could be cured only by an operation. My constant prayers to a God who was believed to have imposed this disease upon me remained unanswered, and rather caused me to become afraid as time went on.

Man's extremity, however, is God's opportunity, and this proved to be true in my case. Loving friends voiced the saving words, "Be not afraid, only believe," and pointed me to Christian Science, a kindness for which I shall ever remain grateful. We applied to a Christian Science practitioner, through whose treatment and kindly explanations I learned to know God as Love only, who never afflicts His children, and who can impart but love. This understanding brought about a complete change in me, so that I am now a well woman, physically and mentally. My heart is filled with gratitude for the wonderful truth contained in this glorious teaching, and with the apostle I would say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Dorothee Goos, Teddische b. Vorsfelde, Herzogthum Braunschweig, Germany.

ABOUT twelve years ago a growth attended with considerable pain appeared in my right breast. I at once called in our family physician, and, after treating me for six months, he advised an operation, as neither the pain nor the abnormal growth had been checked. The operation was performed and apparently was quite successful, for I had no further trouble for the next three years, but at the end of that time the pain began again and continued to grow worse, causing me a great deal of suffering. I was again attended by the same physician, who advised another operation, and when I would not consent to this, he prescribed the X-ray treatment. This I took for a year with considerable success, for I experienced little pain or trouble until September, 1907, when it began again in worse form than ever. The same treatment was tried

for the third time, but it failed to give me any relief, although continued for six months. Every material device having failed, my husband prevailed on me to try Christian Science, as we both dreaded another operation.

About this time (January, 1909) my husband was sent to Mobile, Ala., and I accompanied him. On our arrival I was suffering intensely, and a day or two later I called on a Christian Science practitioner who had been mentioned to me by a friend, and began to take treatment, though with little or no faith in it. The practitioner told me that sincerity on the part of the patient was necessary, and I felt that I could be truly honest in following directions as well as I understood them. I now see that this attitude greatly helped me, and I started in with the sincere intention of doing my part.

I took off my heavy ground glasses the first day, although an oculist had cautioned me to wear them in the street as well as when sewing or reading. My eyes had given me trouble for some time, and their use was always followed by severe headaches. I could really see better without the glasses than with them, but I had used them regularly for twelve years because I dreaded the pain and tired feeling in the head. That night I read Christian Science literature for several hours, and no ill effect came from the use of the eyes except a slight sense of fatigue; and when I awoke, that was gone. From that time my eyes improved rapidly, and the next day I found to my joy that I could use my right arm with little inconvenience, for the pain in the breast had entirely disappeared. To shorten my story, I will say that my improvement was rapid, and I believe the demonstration of good health was effected in a week or less, but because of a lingering fear I requested another week's treatment. At the end of that time the practitioner advised me to discontinue. More than a year has passed, and I have felt no further need of treatment. It is needless to say that I feel profound gratitude to God, for my healing in Christian Science, and to our Leader, whose life had fitted her to discover it and who has so wisely presented it to the world. Besides reading Science and Health while taking treatment, I read also Sibyl Wilbur's "Life of Mary Baker Eddy."

Another blessing that I must surely mention came during my visits and talks with the practitioner. A sense of

hate and resentment toward one of my family connections melted away, and I could feel only pity for the error as I caught a glimpse of the underlying reality of good. Surely God has been good to me, and I shall try to be faithful to the teachings of Christian Science.

Mrs. Geneva Butler, Milwaukee, Wis.

I WISH to corroborate the testimony of my wife, given above, and desire to add my expression of deep gratitude for her healing, which seems to us wonderful. I have also further cause for thanks to Christian Science for help in an experience of a severe injury of the left foot. Immediately after the accident my foot became badly swollen and discolored. Recognizing the grand and wonderful demonstration in my wife's case, and having faith in the Principle of Christian Science, I on the following day applied for and received absent treatment from the lady who had treated my wife. I am truly thankful to say that the swelling and discoloration disappeared completely in a few days. During the treatment I was very much surprised to find that I suffered no pain whatever and was able to move about on my feet without assistance.

In conclusion I wish to say that it is the earnest desire of myself and wife to gain more knowledge of the spiritual life as interpreted by Mrs. Eddy in her book "Science and Health with Key to the Scriptures."

(*Lieut.*) *H. U. Butler, Milwaukee, Wis.*

[Translated from the German]

SIX years ago I had to undergo an operation, which did not improve my condition but rather made it worse. One day I told an acquaintance of mine about the hopeless condition I was in, for since the operation a most annoying bladder trouble had been added to my other troubles and pains, so that I had completely lost faith in medical treatment. My friend told me about Christian Science and the wonderful results which she and her family had experienced. The subject immediately inspired me with confidence; we attended a meeting, and I asked a practitioner for help. In two months' time I was healed, and both my husband and I were grateful to God and became faithful adherents of the truth.

Some nine months ago I was again taken seriously ill.

I had Christian Science treatment immediately, and my condition improved at first; but as it grew worse again, a physician was called in. After the examination he stated the case to be a serious one, and advised an operation, to which, however, I would not consent. Christian Science treatment was continued, but the pain grew more severe, and vomiting was added; in fact, my condition was such that I often thought I could not live, but the thought that God is my life sustained me. My dear husband said to me one day that it might be a good thing for me to search my mentality and see whether I did not entertain a wrong thought which possibly held me back.

I searched my thought, and found that I had been ungrateful and unjust toward one who had been good and kind to me. After a few more treatments a fibrous growth was expelled, and very shortly after, a smaller one. My condition now improved, as the vomiting ceased, the hemorrhage stopped, and my appetite returned. I was, however, left in a very weak condition, so that the heart action at times would seem to fail, but these conditions also were overcome, and I improved daily, so that I am now well and strong. I must also add that before this disease appeared I always felt troubled; I could hardly bear to ride in an electric car, I had an aversion to my home and husband, and did not care to see any one. All these errors have been overcome through treatment in Christian Science, and today I am a buoyant, happy, and healthy woman.

My earnest desire is to get a better understanding of God, so that I may be able to help others as I have been helped. I also wish to thank God for that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I am able to read and understand quite readily with the help of a dictionary. This study affords me much joy. Moreover, I wish to give thanks for the *Herold*, which has brought me comfort many a time. Words fail to express my gratitude to God, and to our beloved Leader, gratitude which I shall strive to prove by leading a good life. That the operation advised by the physician was performed solely through the power of divine Truth, continues to fill me with wonderment, with admiration for Christian Science, and with unspeakable love and thankfulness to God.

Frau Lisbeth Müller, Berlin-Steglitz, Germany.

[Translated from the German]

I AM much pleased to express my thanks for the help which I have received through Christian Science. For two years I suffered from kidney disease, which gave me great pain and often confined me to my bed for weeks. The doctor declared that I would not get better without an operation, but I could not make up my mind to submit to this, as I had such a great fear of it. At this time my attention was drawn to Christian Science; I attended the services, and was soon able to understand the teachings, and from that time I improved. I asked for treatment, which was given me, and now I am, thank God, quite recovered. That is a year and a half ago, and since then I have had no return of the trouble. In other things also I have been helped by Christian Science. For all these benefits I am very thankful to God, and to our Leader, Mrs. Eddy, and it is my earnest desire to reach a higher understanding of Science.

Frau Marie Strasser, Cannstatt, b. Stuttgart, Germany.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 2, 1911. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 10, 1911.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 4, 1910, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk,*
Falmouth, Norway, and St. Paul streets, Boston, Mass.

The Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN that wonderful fourteenth chapter of John's Gospel, wherein are recorded those inspiring promises which have brought comfort and courage to so many troubled hearts, there is one declaration of the Master that is of deep significance to Christian Scientists, the authority, as it were, for their endeavor to heal the sick and the sinning: "He that believeth on me, the works that I do shall he do also." We should not be unmindful, however, of the Master's frank acknowledgment that of himself he could do nothing, —"the Father that dwelleth in me, he doeth the works;" nor of his prayer that his disciples—and "them also which shall believe on me through their word"—might have that oneness with the Father which was the source of his power: "As thou, Father, art in me, and I in thee, that they also may be one in us: . . . that they may be one, even as we are one."

It follows, therefore, that if all Christian Scientists had attained to this oneness with the Father, if they were as absolutely attuned to the divine good as was Christ Jesus, there would be no failure on their part to heal instantaneously all manner of sickness and all manner of disease, just as he healed these false beliefs of mortality. But, surrounded as they are by the myriad beliefs of life, substance, and intelligence in matter, in which all mankind indulges itself more or less, it sometimes seems necessary for those who attempt to heal themselves and others, to begin this undertaking through argument, along the line of proceeding which Mrs. Eddy has so fully set forth in the chapter on "Christian Science Practice" in our text-book, Science and Health. In the following chapter, however, she explains the reason for the use of the argument, that it is simply

preparatory, the while making clear its subordination to the healing truth, in these words: "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner" (p. 454).

Unfortunately, Christian Scientists sometimes act as though they believed that these auxiliaries were the healing power instead of the divine Mind,—that Mind "which was also in Christ Jesus" and which alone heals; a mistaken belief which largely tends to the establishment of a dependence on personality instead of Principle in the thought of both patient and practitioner. In line with this thought we may cite Mrs. Eddy's words on page 138 of Science and Health, wherein she explains Peter's answer to Jesus' question, "Whom say ye that I am?" She writes: "It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither by corporeality, by *materia medica,* nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind."

It will be seen from these teachings of our text-book to which we have referred, how important it is that Christian Scientists do not make use of formulas or stereotyped arguments in their work, because these are bound to become in time the "vain repetitions, such as the heathen use;" and how important it is also that those who publicly or privately practise the healing truth of Christian Science should reserve to themselves sufficient time for study and for such self-examination and casting out of false beliefs as will enable them at all times to be convinced of the power, presence, and immutability of divine Mind, God, and that it is this Mind alone which heals the sick. Thus armed against doubt and unbelief, they may enter into that spiritual communion, that oneness with divine Mind, which will enable them to declare with confident assurance, as did the Master, "Father, I thank thee that thou hast heard me," ere the manifestation of the power of Truth is visible to mortal sight.

The conscientious Christian Science practitioner sometimes declines to take a patient, and is criticized therefor; but,

however great may be his desire to relieve all who come to him for help, he knows that the temptation to accept a large number of patients is ever to be guarded against, in justice both to himself and to those already in his care, because it is imperative that in every treatment given there shall be an absolute realization of the reality and omnipotence of good and the unreality and powerlessness of evil, in whatever form it may seem to present itself. The genuine Christian Scientist knows that this realization cannot be accomplished through the employment of formulas, nor by perfunctory assent to certain fundamental statements; that each case needs individual treatment, individual attention, and that freshness and spontaneity of thought which comes only from unlabored, unhurried, and undisturbed communion with God. The most successful practitioner of Christian Science is not always the one who has the largest number of patients, but rather he who quietly, reasonably, and humbly accepts only the comparatively few to whom he knows he can do justice in giving them the time and attention which their needs demand and which humanity dictates; he who keeps ever before him, in his endeavor to follow in the footsteps of the great Wayshower, to do the works that he did, the attainment of that oneness with divine Mind which will enable him to heal quickly and wholly.

ARCHIBALD MCLELLAN.

IT would be worth while to pause each morning, as we pray, "Thy kingdom come," to ask ourselves how much we are doing daily to bring about the fulfilment of our prayer, and to reflect upon the fact that millions, possibly, are uttering the same words at the same time. If we on our part were to pray with faith and understanding, and were then to bend our energies through the entire day to live the spirit of our prayer, and if others did the same, there could be no doubt whatever that all the wonders of St. John's apocalyptic vision would speedily be realized, that all belief in evil—sin, sickness, sorcery, idolatry, death—would be forever consumed in the fire of divine Love, which to the evil belief is hell. Then would the new heaven and the new earth, as eternally known of God, be known to men, while "the healing of the nations" would go on unimpeded, with the unfoldment of eternal life.

Here the question presents itself, What hinders the immediate realization of this glorious consummation of spiritual harmony? It cannot be denied that God has done His part, and is forever doing it! To infinite Life there is no death, to infinite good no evil. "All live unto him," said Jesus; and St. John, who was taught by the Master, and who witnessed his mighty works, saw the eternal harmony, the eternal fact, coming down to the consciousness of men and dispelling all the darkness of mortal belief. It is true that John also saw the resistance of this false sense, typified by war, but he also saw that evil "prevailed not" in its attempt to overthrow the truth.

Christian Scientists have been learning wonderful lessons in the years since Mrs. Eddy's discovery of the Science of being. They have learned that the truth is more precious than anything that mortal sense can desire, and as they have loosened their grasp upon the material the imperishable riches of Spirit have come as the reward of their faith and faithfulness. They have health for sickness, courage for fear, strength for weakness, assurance for doubt, and because of this they gladly give up money and other material things; but more than this is needed to bring about the reign of righteousness, the kingdom of God as supreme in the hearts of all men. Of old, Truth said, "My son, give me thine heart;" while Christ Jesus summarized the entire law as love—whole-hearted love for God and our neighbor. One may be willing to give all his goods to feed the poor, even his body to martyrdom, to quote St. Paul, and yet this would profit nothing without the love which "seeketh not her own." What we should "seek," and seek first, last, and always, is "the kingdom of God and his righteousness," pushing aside as utterly inconsequential the considerations of self, with its pride and manifold lusts, so that the Christ may rule in us and "put down," to quote St. Paul again, "all rule and all authority and power;" finally, death itself.

We read that in the early days of Christianity the brethren were not always alert to forestall the subtle attacks of error which would divide the ranks and hinder the establishment of God's kingdom. Even Paul says, in his epistle to the Galatians, that he had a dispute with Peter and "withstood him to the face, because he was to be blamed;" but that this was healed is very evident from Peter's refer-

ence to "our beloved brother Paul," in his second epistle. In this epistle Peter tells us of the glorious promises, according to which we "might be partakers of the divine nature;" and he assures us that if we strive diligently we "shall never fail," but shall have certain entrance into "the everlasting kingdom." This kingdom is today as firmly established in Truth as it ever can be, the only question is whether

> Our lips and lives confess
> The holy gospel we profess;

whether we watch constantly as well as pray. If we do this, we have the wonderful assurance that "in one hour" the things of mortal sense will vanish and we shall awake, knowing, as our text-book tells us, that "Thy kingdom is come; Thou art ever-present" (p. 16).

ANNIE M. KNOTT.

IT has been said that history is but a record of the reign, influence, and death of inadequate concepts of God; and when one remembers the significance which their thought of Deity has to a people, its relation to their moral, intellectual, and social status, their place and power, civilization and success, he begins to realize how apt and suggestive the definition is. The thought of God as the ultimate source and explanation of all things has sprung up intuitively, it would seem, in the mentality of every nation, and when shaped by inspired teachers it has grown as the race has grown; while on the other hand men have grown as their thought of God has enlarged, been ennobled, through the educational leadership of spiritual seers and prophets.

The fact that our own concept of God comes to have a new and larger content does not argue, however, as some would have us think, for the non-existence of any fixed and final fact. On the contrary, this possibility of an ever-enlarging mental grasp points directly to that infinite entity which fills every thought-channel to the full in so far as it is granted access thereto. Some one may say, however, that "the nobler concepts of God have not come as the result of inductive thought from the observations of nature and the study of experience, but through revelation; and, since God is entirely unaffected by the varying thoughts of

men respecting His nature, how is it that the revealed sense of Deity should not be constant, the same always and for all?"

This query is answered as soon as we remind ourselves that our concept of truth is always shaped by our intelligence and our responsiveness to truth; from which it follows that the highest revelations of the divine nature can be apprehended and received by those only who have attained to an exalted spiritual consciousness. Even in this twentieth century, as Mrs. Eddy has said, "how empty are our conceptions of Deity" (Science and Health, p. 3)! All that has entered into the mental environment of a people, its order of government, social relations, etc., as well as its philosophical theories, is quite sure to have had to do with its sense and portrayal of Deity.

It is clear, furthermore, that the influence of environment, education, etc., upon the thought will be measured by one's sense of the reality and divine ordering of material experience, and it is just here that Christian Science is effecting a revolution in the world's conviction by disclosing the entire separation of material things from the divine realm and government, and by leading men to form their concept of God's essential nature from the revelation which Christ Jesus gave the world, and to deduce the divine attributes, activities, and will, logically therefrom.

The thought of God entertained by the Jews to whom Christ Jesus first delivered his message of truth, illustrates very strikingly the persistency of the influence of social experience upon the racial sense of Deity. When we remember the very great impress which the kingship of oriental nations left upon the masses, that the arbitrary authority and regal splendor of their sovereigns gave form and direction to the thought of God which was accepted by the great body of the people, and that Israel came out of Egypt, a land where the rulers were most noted for the unrestraint of their power and the gorgeous and imposing character of their public appearing,—when all these things are recalled, it is not difficult to understand the many references and ascriptions to God in the Hebrew Scriptures which, while entirely suited to the conduct of a monarch of those times, shock the sensibilities of those Christian believers today who are hewing to the line of Christ Jesus' delineation of the divine nature as one of infinite intelligence and love.

Some of us never read of the hardening of Pharaoh's heart, until he became indifferent to every consideration but the impulses of his own untempered wilfulness, without thinking of a well-known canvas which pictures a far-reaching view of the valley of the Nile as it lies embalmed in the atmosphere of an Egyptian moonlit night. In the half-hidden distance the pyramids lift their silent greatness, while in the immediate foreground, upon an outdoor throne, the Memphian monarch is seated, with a far-away look of unconquerable determination and hauteur upon his severe, clean-cut face. His armies are evidently in the field, and he has been awaiting the successive reports that fleet runners have brought from the front. That these have told of defeat and threatened disaster is evidenced no less surely by the monarch's air of deep but self-controlled anxiety, than by the bloody sword resting at his knee, with which the faithful tale-bearers have been smitten to their death, each in his turn as he has falteringly communicated his unwelcome message!

It is a story of the pitiless absolutism of the Egyptian sovereigns and it is in accord with that concept of "the King of kings" which has attributed to Him the vengeance meted out to the Midianites, as recorded in the thirty-first chapter of the book of Numbers, and the disregard for justice and mercy which led to the slaughter, as it is written, by divine authority of the innocent with the guilty in so many instances during the conquest of the land of Caanan. Surely it is not surprising that against such a man-made God the skeptical poet Omar Khayyam should have hurled the shafts of his sarcasm in the famous lines,—

> O Thou who man of baser earth didst make,
> And who with Eden didst devise the snake;
> For all the sin wherewith the face of man
> Is blackened, man's forgiveness give—and take!

Christ Jesus revealed to men an ideal Deity, the God who is wholly just and true and good, who has no use for evil and no responsibility for it, who is infinite Love. While making many concessions, especially in his parables, to the meager apprehension of his hearers, in both his words and works he unequivocally set forth the Father's entire separation from all materiality, His incapacity to know or do evil. Nevertheless, the time soon came when the old anthropomorphism reasserted itself, and as a result the

Christian theology of all the centuries has been ineffectively trying to explain how the God whose nature is revealed in Christ Jesus could consistently do the things attributed to the God of Abraham, Isaac, and Jacob. The endeavor has not only failed, but it has undoubtedly contributed in an unmeasured degree to the skepticism of modern times.

Speaking of this protest of intelligence against an ignoble thought of God, Shelley wrote, in his introduction to "The Revolt of Islam," "The erroneous and degrading idea which men have conceived of a supreme being is spoken against, but not the Supreme Being itself;" and this war against an unworthy concept of God which the poet may be said to have inaugurated a hundred years ago, is still being waged within and without the churches, to the discomfiture of all unideal thought of the Supreme Being and His manifestation, including man.

Resistance to the mesmerism of conventional and traditional teaching, the insistence that the ideal shall not be compromised,—this is the heart of the requirement of the First Commandment, and it is for this that Christian Science stands. In Science and Health Mrs. Eddy writes, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (p. 259). He who is loyal to this fundamental teaching of Science may have occasion to be very modest in his declarations as to the extent of his demonstrable knowledge of God, but he need have no hesitation or reserve in refusing to accept any statement about God, by whomsoever made, which contradicts or is at variance with this immaculate ideal. If he finds a Scripture passage which conveys the thought that God is jealous, vengeful, unjust, or unloving, he simply recognizes the inadequacy, the faultiness, of the human sense therein expressed, and rejoices that he is no longer in bondage thereto.

Christian Science is effecting a transformation of human thought in its unswerving allegiance to God as infinite Life, Truth, Love, a God in whose plan and dominion evil has no place or recognition, a God whose perfectness is but faintly outlined in the requirements of the highest sense of justice and truth, of love and beauty which can appeal to men.

JOHN B. WILLIS.

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HORNSEA.—First Church of Christ, Scientist.—First Reader, Albert James Laybourn.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; first Wednesday of each month, 8 P.M.—Back Southgate.
Reading Room open Wednesday, 3 to 5 and 7 to 9 P.M., and first Wednesday of each month, 7 to 8 P.M.; also open Saturday, 3 to 5 P.M. Southgate.

HULL.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth A. Pogson.—Services: 11 A.M., 6.30 P.M.; Sunday School, 2.30 P.M.; Wed., 7.45 P.M.—Beverley Rd., Newland.
Reading Room open 12 M. to 5 P.M. and 7.30 to 9.30 P.M., except Wed.; open Wed., 12 M. to 7 P.M. 78 Prospect Street, first floor.

LEEDS.—First Church of Christ, Scientist.—First Reader, Frederick Robert Rhodes.—Services: 10.30 A.M., 6.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—Cavendish Rooms, Cavendish Road.
Reading Room open daily, except Saturday and Sunday, 10.30 A.M. to 6 P.M.; Saturday, 10 A.M. to 12.30 P.M. Calvert Building, Commercial Street.

SCARBOROUGH. — Christian Science Society. — First Reader, Miss Sophia Hopper. — Services: 7 P.M.; Wednesday, 7 P.M.—B Class Room, Roscoe Rooms, Roscoe Street.

SHEFFIELD.—First Church of Christ, Scientist.—First Reader, Stanley Morton Sydenham.—Services: 11 A.M., 6.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—18 Pinfold Street, head of Church Street.
Reading Room open daily, except Sunday, 3 to 5 and 7 to 9 P.M.; same address.

WAKEFIELD. — Christian Science Society.—First Reader, Charles Harold Anderson.—Services: 6.30 P.M.; Wednesday, 7.30 P.M.—Rodney Yard, Little Westgate.
Reading Room, 3 to 7 P.M. Friday; same address.

Ireland.

County Antrim.

BELFAST.—First Church of Christ, Scientist.—First Reader, Miss Evelyn L. Webb.—Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—54 Royal Avenue.
Reading Room open Monday, Tuesday, and Friday, 1.30 to 5 P.M. and 7.30 to 9.30 P.M.; same address.

County Dublin.

DUBLIN.—First Church of Christ, Scientist.—First Reader, Miss Phyllis Margaret McMurdo. — Services: 11.30 A.M., 7 P.M.; Wednesday, 8 P.M.—15A Wicklow Street; Sunday School, 11.30 A.M.—21 Dawson St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 7.30 to 9.30 P.M., Tuesday, Thursday, Friday. 21 Dawson St.

Scotland.

DUNFERMLINE. — Christian Science Society. —First Reader, James Swan.—Services: 11 A.M., 6.30 P.M.; first Wednesday in month, 8 P.M.—Masonic Hall.

EDINBURGH.—First Church of Christ, Scientist.—First Reader, Mrs. Constance R. B. Ewing.—Services: 11 A.M. and 6.30 P.M.; Wednesday, 8 P.M.—88 Pitt Street.
Reading Room, 11 A.M. to 4 P.M., also 7.30 to 9.30 P.M., except Wed.; same address.

GLASGOW. — First Church of Christ, Scientist.—First Reader, Miss Jane T. Irvine.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M. St. Andrews Halls, Berkeley St., Door G.
Reading Room open daily, except Sun., 12 M. to 5 P.M.; also 7 to 9 P.M., except Wed. and Sun.; Wed., 6 to 7.30 P.M. 141 Bath St.

Wales.

SWANSEA (Glamorgan). — Christian Science Society.—First Reader, Miss M. Edith Perkins.—Services: 11 A.M. and 6.30 P.M.; first Wednesday in each month, 8 P.M.—Uplands.
Reading Room, Wednesday, 7 to 9 P.M.; Friday, 3 to 5 P.M.; same address.

HOLLAND.

AMSTERDAM. — Christian Science Society.—First Reader, Mrs. Antoinette A. Fennema.—Services: 11 A.M.; first Wednesday in each month, 8 P.M.—Marnixstraat 402.

HAGUE.—First Church of Christ, Scientist.—First Reader, Miss Wilhelmine den Berger.—Services: 11 A.M.; Wednesday, 8 P.M.—Oranje Societeit, 14-15 Prius Hendrik Plein.
Reading Room, daily, 2.30 to 5.30 P.M.; also Thurs. from 8 to 9.30 P.M. 4 Praktizijnshock.

ITALY.

FLORENCE. — Christian Science Society.—First Reader, Mrs. Mary Helen Morris.—Services: 11 A.M.; Wednesday, 5 P.M.—Via Tornabuoni 4, first floor.
Reading Room, open Wednesday, 3 to 5 P.M.; same address.

NORWAY.

CHRISTIANIA. — Christian Science Society.—First Reader, Miss Engel Dorthea Fransisca Krefting.—Services: English, 10.30 A.M.; Norwegian, 12 M.; first and third Wednesday in each month, 7.30 P.M.—Frogner School.
Reading Room, 12 M. to 2.30 P.M., Mon., Tues., Thurs., and Fri. Karl Johansgd 27 III.

SWEDEN.

STOCKHOLM. — Christian Science Society. — First Reader, Miss Emmy H. Schenström.—Services: English, 11 A.M.; Swedish, 12.15 P.M.; first Wednesday in each month, 7.30 P.M.—Grefturegatan 24 A.
Reading Room, 1 to 3 P.M. Wednesday; same address.

SWITZERLAND.

GENEVA. — Christian Science Society.—First Reader, Charles E. Vouga.—Services: 10.30 A.M.; Wed., 8.15 P.M.—4 Cour St. Pierre.
Reading Room open daily, 2 to 4 P.M.; same address.

ZURICH. — Christian Science Society. — First Reader, Mrs. Katie Frey.—Services: German, 9.30 A.M.; English, 10.45 A.M.; Wednesday, English, 8 P.M.; Thursday, German, 8 P.M.—Waisenhausgasse 10, Courtyard.
Reading Room open Wed., 2 to 5 P.M.; Sat., 4 to 7 P.M.; same address.

NORTH AMERICA.

BAHAMA ISLANDS.

NASSAU (N. P.).—Christian Science Society.—First Reader, Mrs. Emmeline L. Curry.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

BERMUDA ISLANDS.

HAMILTON (Bermuda).—Christian Science Society.—First Reader, Eugene C. Pearman.—Services: 11 A.M.; Wed., 8 P.M.—Burnaby St.
Reading Room open Wednesday, 3 to 5 P.M.; same address.

CANADA.

Alberta.

CALGARY.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth J. Tuckey.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Church Edifice, corner 7th St., W. and 4th Ave., W.
Reading Room, 2.30 to 5 P.M.; same place.

CALGARY.—Christian Science Society.—First Reader, Percy Taylor. — Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—117A Eighth Ave., W.
Reading Room, 2.30 to 5 P.M.; same address.

EDMONTON.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth E. McIntyre.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—21 Clara Street, near First Street.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

EDMONTON. — Christian Science Society.—First Reader, Mrs. Addie B. Van Sciever.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Bijou Theater Block, First St.
Reading Room, 2 to 5 P.M. daily; also 8 to 10 P.M., except Sun. and Wed.; same address.

LETHBRIDGE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Maude Marriott.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.—Second floor, Royal Bank Building.
Reading Room, 3 to 5 P.M.; same address.

British Columbia.

NELSON. — Christian Science Society. — First Reader, Mrs. Helen M. Cochrane. — Services: 11.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church, Stanley and Silica Sts.
Reading Room, 3 to 5 P.M.; same address.

ROSSLAND. — Christian Science Society. — First Reader, Mrs. Mary G. McNeill.—Services: 11 A.M.; Wednesday, 8 P.M.—Wallace Building, Columbia Avenue.
Reading Room, 3 to 5 P.M.; same address.

VANCOUVER.—First Church of Christ, Scientist.—First Reader, William A. Doctor.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 1166 Georgia Street.
Reading Room, 10 A.M. to 5 P.M. daily; also 7.30 to 9.30 P.M. Monday, Tuesday, Thursday, and Friday; same address.

VANCOUVER.—Second Church of Christ, Scientist. — First Reader, A. Lawrence P. Hunter. — Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—Hall, 641 Granville St.
Reading Room, 10 A.M. to 5 P.M.; same address.

VICTORIA.—First Church of Christ, Scientist.—First Reader, Capt. Herbert Joseph Norman de Salis.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 935 Pandora Street.
Reading Room, 2 to 4 P.M.; same address.

Manitoba.

BRANDON.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte Walker.—Services: 11 A.M. Wednesday, 8 P.M.—Church Edifice, Victoria and 8th Street.
Reading Room, Tues., Thurs., Sat. 3 to 5 P.M. Room 1, Bank of Hamilton Chambers.

PORTAGE LA PRAIRIE.—Christian Science Society.—First Reader, Mrs. Mary Elizabeth Pierce. — Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—Millar Block, Room 7.

VIRDEN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie McDougall.—Services: 11 A.M. and 7 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Fire Hall.
Reading Room, 2.30 to 5.30 P.M. Tuesday, Friday, Saturday; 8 to 10 P.M. Monday, Thursday. Over Post-office.

WINNIPEG. — First Church of Christ, Scientist.—First Reader, A. William Mainland.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—310 Notre Dame Avenue.
Reading Room, 11 A.M. to 5 P.M., except Sunday; Sunday, 2.30 to 5 P.M. 445-7 Somerset Block, Portage Ave. and Donald St.

New Brunswick.

ST. JOHN.—First Church of Christ, Scientist.—First Reader, William K. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sat., Sun. and holidays, 3 to 5 P.M. 15 Germain St.

Nova Scotia.

HALIFAX.—First Church of Christ, Scientist. —First Reader, Miss Jennie B. Stevens.—Services: 11 A.M., 7.30 P.M.; Wednesday, 8 P.M.—8 South Park Street.
Reading Room open Monday and Thursday from 3.30 to 5 P.M.; same address.

LIVERPOOL. — Christian Science Society.—First Reader, Sydney Morton Mulhall.—Service: 11 A.M.—Bridge Street.

YARMOUTH.—Christian Science Society.—First Reader, Mrs. Elizabeth H. Cook.—Services: 11 A.M.; Wed., 7.45 P.M.—Yarmouth Bnk. Blg.

Ontario.

BELLEVILLE. — Christian Science Society.—First Reader, Mrs. Clara G. Wright.—Services: 11 A.M.; Wednesday, 8 P.M.—Upstairs, corner Bridge and Pinnacle Streets.

BERLIN.—First Church of Christ, Scientist.—First Reader, Mrs. Annie L. Stephan.—Services: 11 A.M. and 7.30 P.M.; Wed., 8 P.M. —Church Edifice, Water and Francis Streets.
Reading Room, 3 to 5 P.M. In tower of Church.

BRANTFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah J. Pierson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—44 George Street.
Reading Room, 2 to 4 P.M.; same address.

GUELPH.—Christian Science Society.—First Reader, Mrs. Jennie E. Lyon. — Services: 11 A.M.; Wednesday, 8 P.M.—Over Metropolitan Bank at 89 Quebec Street.

HAMILTON.—First Church of Christ, Scientist.—First Reader, Harold Henry Wadson Purkis.—Services: 11 A.M.; Wed., 8 P.M.
Reading Room, 3 to 5 P.M., except Sundays and holidays. Church, 50 Jackson St., W.

KENORA. — Christian Science Society. — First Reader, Herbert P. Thomas. — Services: 11.30 A.M.; Wednesday, 8 P.M.—613 Second Street, South.

KINGSTON.—First Church of Christ, Scientist.—First Reader, Albert H. Daly.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 95 Johnston Street.
Reading Room, 3 to 5 P.M.; same address.

LEAMINGTON.—Christian Science Society.—First Reader, Mrs. Lilla M. White.—Services: 11 A.M.; Wed., 8 P.M.—McSween Blk.

LONDON.—First Church of Christ, Scientist. —First Reader, Richard P. Aylsworth.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Richmond St., Princess and Park Aves.
Reading Room, 2 to 4.30 P.M.; adjoining Church Edifice.

OTTAWA.—First Church of Christ, Scientist. —First Reader, Robert Edey.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—251 Metcalfe Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Trafalgar Building, corner Bank and Queen Streets.

PEMBROKE. — Christian Science Society. — First Reader, Mrs. Hattie Wright.—Services: 3 P.M.; Wed., 8 P.M.—Res. Mr. H. Wright.

PORT ARTHUR.—Christian Science Society.—First Reader, Mrs. Josephine C. Riley.—Services: 11 A.M.; Wednesday, 8 P.M.—Ruttan Block, Court Street.

PORT HOPE. — Christian Science Society.—First Reader, Mrs. Esther L. McNaughton.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Walton Street.

ST. THOMAS.—First Church of Christ, Scientist.—First Reader, Miss Ella Fitzpatrick.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Christian Science Hall, 615 Talbot Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

TORONTO.—First Church of Christ, Scientist. —First Reader, Gavin W. Allan.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M. —Corner Queens Avenue and Caer-Howell Street.
Reading Room open 10 A.M. to 4.30 P.M., except Sunday. 1010 Lumsden Building, corner Adelaide and Yonge Streets.

TORONTO.—Third Church of Christ, Scientist. —First Reader, William H. Parker.—Services: 11 A.M., 7 P.M.; Wednesday, 8 P.M. —College and Elizabeth Streets.
Reading Room, 2 to 4.30 P.M.; same address.

WOODSTOCK. — Christian Science Society.—First Reader, William Melville Shoebotham. —Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 3 to 5 P.M., Tuesday and Saturday. 386 Dundas Street, upstairs.

Province of Quebec.

MONTREAL.—First Church of Christ, Scientist. — First Reader, Mrs. Maria Pearson.—Services: 11 A.M. and 7 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 41 Closse Street, Western Square.
Reading Room, 10 A.M. to 5 P.M., except Sunday. Birks Building, Phillips Square.

WESTMOUNT.—First Church of Christ, Scientist. — First Reader, Mrs. Alice Lyman Derrom.—Services: 11 A.M., 7.30 P.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M. —Victoria Hall, Room F.
Reading Room open daily, except Sunday, 11 A.M. to 1 P.M., 2 to 5 P.M.; also Friday evening, 8 to 10; same address.

Saskatchewan.

MOOSE JAW.—Christian Science Society.—First Reader, Mrs. Amelia Kennedy.—Service: 11 A.M.—Odd Fellows Hall.

REGINA. — Christian Science Society. — First Reader, Mrs. Ellen A. Pope.—Service: 11 A.M.—Odd Fellows Hall.

SASKATOON. — Christian Science Society.—First Reader, Charles I. Kilburn.—Services: 11 A.M.; Wednesday, 8 P.M.—429 5th Ave., N.

MEXICO.

GUADALAJARA.—Christian Science Society.—First Reader, Mrs. Florence Brink Alarco.—Services: 11 A.M.; Wed.,8 P.M.—Galeana 264.

MEXICO (City of).—First Church of Christ, Scientist.—First Reader, Mrs. Julia Lance Aldrich.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Cinco de Mayo, 6.
Reading Room, 10 A.M. to 5 P.M.; same address.

SAN LUIS POTOSI. — Christian Science Society.—First Reader, Miss Mabel Remick.—Service: 11 A.M.—3 Abasolo 4.

PANAMA.

GORGONA, CANAL ZONE.—Christian Science Society.—First Reader, William M. Wood.—Service: 8.15 A.M.—House 114 B.

PHILIPPINE ISLANDS.—See Asia.

PORTO RICO.

SAN JUAN.—Christian Science Society.—First Reader, Elton Warner.—Service: 11 A.M.—34 Sol Street, corner Cruz.

UNITED STATES.

Alabama.

BIRMINGHAM.—First Church of Christ, Scientist.—First Reader, Mrs. Perle L. Smith.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—2031 South 11th Ave.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. 730-731 Brown-Marx Bldg.

COURTLAND (Shackelford District). — First Church of Christ, Scientist.—First Reader, Mrs. Euphemia M. Nash.—Services: 11 A.M.; Wed., 8 P.M.—Shackelford School House.
Reading Room, 1 to 4 P.M. Fairview Cottage, Shackelford District.

MOBILE.—First Church of Christ, Scientist.—First Reader, Miss Lollie Craker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 9 St. Emanuel Street.
Reading Room, 11 A.M. to 3 P.M. Fidelia Building.

MONTGOMERY.—First Church of Christ, Scientist. — First Reader, Stephen J. Sykes. —Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—16 High Street.
Reading Room open daily, 10 A.M. to 1 and 2 to 4 P.M.; same address.

Arizona.

BISBEE. — Christian Science Society. — First Reader, Mrs. Mabel Brostrom.—Service: 11 A.M.—Fair Hall.

PHOENIX.—First Church of Christ, Scientist. —First Reader, Mrs. Anna C. Garesche.—Services: 11 A.M.; Wednesday, 8 P.M.—Post Office Building, Monroe Street.
Reading Room, 2 to 4 P.M.; same address.

PRESCOTT.—First Church of Christ, Scientist.—First Reader, Mrs. Julie C. Elliott.—Services: 11 A.M..; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Union Block, Gurley Street.
Reading Room open daily, 2 to 4 P.M.

TUCSON.—First Church of Christ, Scientist.—First Reader, John George Hilzinger.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Church, 20 E. Pennington Street.
Reading Room, 2 to 4 P.M.; same address.

Arkansas.

EUREKA SPRINGS.—First Church of Christ, Scientist. — First Reader, Mrs. Caroline P. Calohan.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Fuller Hall, corner Rockhouse and Washington Streets.
Reading Room, 2 to 5 P.M.; same address.

FAYETTEVILLE. — First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth McC. Palmer.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Wolf Building.
Reading Room open daily, except Sunday and Monday, 2 to 5 P.M.; same address.

FORT SMITH.—First Church of Christ, Scientist.—First Reader, Herbert M. Beck.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 7th and C Streets.
Reading Room, 2.30 to 5.30 P.M., except Sunday. 719-720 First National Bank Bldg.

HELENA.—Christian Science Society.—First Reader, Mrs. Nyna Gould Ware. — Services: 11 A.M.; Wednesday, 8 P.M.—Interstate Bank Building.
Reading Room, 2 to 4 P.M., except Sunday; same address.

HOT SPRINGS.—Christian Science Society.—First Reader, George N. Phillips. — Services: 11 A.M.; Wed., 8 P.M.—127 Central Av.
Reading Room, 2 to 5 P.M.; same address.

LITTLE ROCK.—First Church of Christ, Scientist.—First Reader, Miss E. Chastine Gillette.—Services: 11 A.M.; Wednesday, 8 P.M.—Hollenberg Hall, 7th and Main Sts.
Reading Room, 10 A.M. to 1 and 1.30 to 5 P.M., except Sundays and holidays. Room 308, Hollenberg Building.

LITTLE ROCK. — Second Church of Christ, Scientist.—First Reader, Mrs. Lessie H. Peay. —Services: 11 A.M., 7.30 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Chapel, 20th & La. Sts.
Reading Room, 2 to 5 P.M. Room 824 State National Bank Building.

MONTICELLO. — Christian Science Society.—First Reader, Mrs. Anna P. Hall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church, N. Main Street.

PINE BLUFF.—First Church of Christ, Scientist.—First Reader, Mrs. Frances C. Ware.—Services: 11 A.M.; Wednesday, 8 P.M.—108 Pine Street.
Reading Room, 2.30 to 5 P.M.; same place.

California.

ALAMEDA.—First Church of Christ, Scientist. —First Reader, Mrs. Mildred N. Fenton.—Services: 11 A.M.; Wed., 8 P.M.—Adelphian Auditorium, Central Ave. and Walnut St.
Reading Room, 1.30 to 4.30 P.M., except Sundays and holidays. 1334 Park Street.

ALHAMBRA.—First Church of Christ, Scientist.—First Reader, William S. Deyo.—Services: 11 A.M.; Wednesday, 8 P.M.—Garfield Street.
Reading Room, 2 to 4 P.M.; same address.

ANAHEIM.—Christian Science Society.—First Reader, Mrs. Grace R. Ahlborn.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Opera House.

ARCATA.—First Church of Christ, Scientist.—First Reader, Miss Georgia May.—Services: 11 A.M.; Wed., 7.30 P.M.—Chapel, 14th St.
Reading Room, 2 to 4 P.M. Wednesday; 8th and F Streets.

AUBURN.—Christian Science Society.—First Reader, Mrs. Clara B. Kelley.—Services: 11 A.M.; Wednesday, 8 P.M.—Baptist Church.

BAKERSFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Anna N. Parsons.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 17th and G Streets.
Reading Room, 2 to 4 P.M.; same address.

BELVEDERE. — Christian Science Society.—First Reader, Mrs. Emma W. Dimond.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 4 P.M. P. O. Building.

BERKELEY.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude McCaslin. —Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. — Wilkins Hall, 2412 Haste Street.
Reading Room, 10 A.M. to 1 P.M., 1.30 to 6 P.M. First National Bank Building.

BISHOP. — Christian Science Society. — First Reader, Mrs. Caroline McGee.—Service: 11 A.M.—Christian Science Hall, E. Line St.
Reading Room, 2 to 5 P.M.; same address.

BURLINGAME. — Christian Science Society.—First Reader, Elmer A. Wolfe.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.

CHICO. — Christian Science Society. — First Reader, Mrs. Katherine D. Bullard. — Services: 11 A.M.; Wed., 8 P.M.—Pythian Hall.
Reading Room open daily, 10 A.M. to 12 M., 2.30 to 4.30 P.M.; also 7.30 to 8.30 P.M., except Wednesday. Sommers Building, 2d Street, between Salem Street and Broadway.

CHINO (San Bernardino Co.).—Christian Science Society. — First Reader, Milton S. Brown.—Service: 11 A.M.—Church Edifice.

CORNING.—Christian Science Society.—First Reader, James R. Merritt. — Services: 11 A.M.; Sunday School, 12 M.—G. A. R. Hall.

CORONA.—First Church of Christ, Scientist.—First Reader, Mrs. Ada Ellithorpe.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—8th and Howard Sts.
Reading Room, Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

CORONADO. — Christian Science Society.—First Reader, Mrs. Hester H. Spangler.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Park Place.
Reading Room open daily except Sunday 2 to 4 P.M.; same address.

EUREKA.—First Church of Christ, Scientist. First Reader, Mrs. Mary M. McDaniel.—Services: 11 A.M.; Wednesday, 7.30 P.M.—1035 H Street.
Reading Room open 1.30 to 4 P.M. Saturday; same address.

FORTUNA.—First Church of Christ, Scientist. First Reader, Fred P. Newell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Newells Hall, Main Street.
Reading Room, 2 to 5 P.M. Underwood St.

FRESNO. —First Church of Christ, Scientist.—First Reader, Henry M. Cobbey.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building, Merced St., between J and K Sts.
Reading Room open daily, except Sundays and holidays, 12.30 to 5 P.M.; same address.

GARDENA.—Christian Science Society.—First Reader, Beri Fanning.—Services: 11 A.M.; Sunday School, 10 A.M.—Central Avenue.

HANFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Edna Augusta Clute.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building, 127 E. 10th Street.
Reading Room, open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

HAYWARD.—Christian Science Society.—First Reader, Mrs. Mathilde Madsen.—Services: 11 A.M.; Wednesday, 8 P.M.—I. O. O. F. Hall.

HERMOSA BEACH. — Christian Science Society.—First Reader, Herbert Moulton Trowbridge.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.45 P.M.—Chapel, 16th St.
Reading Room, 2 to 4 P.M.; same address.

LINDSAY.—Christian Science Society.—First Reader, Mrs. Mary F. Gregory.—Service: 11 A.M.—Res. Mrs. Loula R. Amerine.

LODI.—First Church of Christ, Scientist.—First Reader, Mrs. Sadie G. Welch.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm Street and Lee Avenue.
Reading Room, 2 to 5 P.M.; same address.

LOMPOC. — Christian Science Society. — First Reader, Mrs. Antonette Sudden. — Service: 11 A.M.—Residence Miss Emma Robinson.

LONG BEACH.—First Church of Christ, Scientist.—First Reader, Herbert M. Haskell.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel Hall, 313 West 3d Street.
Reading Room open daily, 10 A.M. to 5 P.M. 324-325 1st Nat. Bank Bldg., Pine Ave.

LOS ANGELES.—First Church of Christ, Scientist.—First Reader, George Monroe Giffen.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 635-639 West 17th Street, between Figueroa and Georgia Streets.
Reading Room open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 7 P.M. 704 Herman W. Hellman Bldg., 4th & Spring Sts.

LOS ANGELES. — Second Church of Christ, Scientist. — First Reader, S. Manson Abbott.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, West Adams Street.
Reading Room open 9 A.M. to 9 P.M., except Wed.; Wed., 9 A.M. to 7 P.M. 704 Herman W. Hellman Bldg., 4th & Spring Sts.

LOS ANGELES.—Third Church of Christ, Scientist.—First Reader, Newell Dike Darlington.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Simpson Auditorium, 734 S. Hope Street.
Reading Room open 9 A.M. to 9 P.M., except Wednesday; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building.

LOS ANGELES. — Fourth Church of Christ, Scientist.—First Reader, John F. Manning. Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — "Friday Morning" Club House, 940 S. Figueroa St.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M. 704 Herman W. Hellman Building, Fourth and Spring Sts.

LOS ANGELES.—Fifth Church of Christ, Scientist.—First Reader, William H. Chandler. Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—112 W. Hollywood Blvd.
Reading Room, 2 to 5 P.M. daily, except Sundays and holidays. 561 W. Hollywood Blv.

LOS GATOS.—First Church of Christ, Scientist.—First Reader, Alden F. Potter.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Chapel, Broadway.
Reading Room, 2 to 4 P.M.; same address.

MARTINEZ.—Christian Science Society.—First Reader, George Lyman Eddy.—Services: 11 A.M.; Wednesday, 8 P.M.

MILL VALLEY.—Christian Science Society.—First Reader, Miss Daisy Lovering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, corner Lovell and Olive Streets.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 12 M., 2 to 4 P.M.; same address.

MODESTO.—Christian Science Society.—First Reader, Miss Ada Lawrence.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 13th Street.

MONROVIA.—Christian Science Society.—First Reader, Mrs. Isabella Hazen.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Woman's Club House.

NAPA.—First Church of Christ, Scientist.—First Reader, Thomas Hull.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and Polk Streets.
Reading Room, Tuesday and Thursday, 2 to 4 P.M.; same address.

OAKLAND.—First Church of Christ, Scientist.—First Reader, Llewellyn T. Haskell.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Franklin and 17th Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; same address.

OAKLAND.—Second Church of Christ, Scientist.—First Reader, Mrs. Eva J. Bray.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Lincoln Hall, 407 13th Street.
Reading Room open daily, except Sunday and Wednesday, 10 A.M. to 5 P.M. and 7 to 9 P.M.; Wednesday, 10 A.M. to 5 P.M. 99-100 Bacon Building.

OAKLAND (FRUITVALE).—Third Church of Christ, Scientist.—First Reader, Mrs. Carrie M. Urch.—Services: 11 A.M.; Wed., 8 P.M.—Masonic Temple, E. 14th St. and 34th Ave.
Reading Room, 2 to 4.30 P.M.; also Saturday evening, 7.30 to 9. 3222 E. 14th Street.

OCEAN PARK.—First Church of Christ, Scientist.—First Reader, John F. Holt. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple, Marine Street and Trolley Way.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 4 P.M. 114 Trolley Way, between Navy and Ozone Avenues.

ONTARIO.—Christian Science Society.—First Reader, Lucius J. Bumstead.—Services: 11 A.M.; Sunday School, 9.45 A.M.—I. O. O. F. Hall; Wed., 7.45 P.M.—141½ N. Euclid Ave.

PACIFIC GROVE.—First Church of Christ, Scientist.—First Reader, Mrs. Anna F. Stockird. — Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—167 Fountain Ave.
Reading Room, 2 to 4 P.M., except Sunday.

PALO ALTO.—First Church of Christ, Scientist. — First Reader, Theophilus Allen.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—501 Waverly Street.
Reading Room, 2 to 5 and 7.30 to 9 P.M.; same address.

PASADENA.—First Church of Christ, Scientist.—First Reader, Clinton P. McAllaster.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Oakland Avenue, near Colorado Street.
Reading Room open 9 A.M. to 6 P.M.; also Tuesday and Saturday evenings from 7 to 9. Chamber of Commerce Building.

PETALUMA. — Christian Science Society. — First Reader, Edwin G. Pound.—Services: 11 A.M.; Wednesday, 8 P.M.—117 Main St.
Reading Room, 2 to 4 P.M.; same address.

PLACERVILLE.—Christian Science Society.—First Reader, Mrs. Alice M. Woodward.—Services: 11 A.M.; Wednesday, 8 P.M.

POMONA.—First Church of Christ, Scientist. —First Reader, Mrs. Mary A. Collins.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Center Street, near Main.
Reading Room open daily, except Sunday, 1.30 to 4.30 P.M. 6 and 7 State Bank Building, corner 2d Street and Garey Avenue.

PORTERSVILLE.—Christian Science Society. —First Reader, Walter Lee Crowe. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.

REDLANDS.—First Church of Christ, Scientist. — First Reader, Charles D. Fowler.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Contemporary Club House.
Reading Room, 2 to 5 P.M. 107 Citrus Ave.

REDONDO BEACH. — Christian Science Society.—First Reader, Henry G. Raby.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—226 S. Pacific Avenue.

RICHMOND. — Christian Science Society.—First Reader, Mrs. Dorothee W. Wade.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Nevin Avenue and 15th Street.

RIVERSIDE.—First Church of Christ, Scientist.—First Reader, Mrs. Laura Edna Somerville.—Services: 10.45 A.M.; Sunday School, 9.40 A.M.; Wednesday, 8 P.M.—6th and Lemon Streets.
Reading Room open daily, except Sundays and holidays, 2 to 4 P.M. Church Edifice.

RIVERSIDE. — Second Church of Christ, Scientist.—First Reader, Alexander M. Greene.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Chapel, corner 11th and Lemon Streets.
Reading Room open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

SACRAMENTO.—First Church of Christ, Scientist.—First Reader, Frederick F. Thomson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 23d St., between K and L Sts.
Reading Room open daily, 10 A.M. to 4 P.M. 1007 7th Street, Rooms 7 and 8.

SALINAS.—Christian Science Society.—First Reader, Mrs. Olive A. Wharton Henderson.—Services: 11 A.M.; Wednesday, 7.45 P.M.—230½ Main Street.
Reading Room, 2 to 4 P.M.; same address.

SAN BERNARDINO.—First Church of Christ, Scientist.—First Reader, J. Clarence Preston. — Services: 11 A.M.; Wednesday, 7.45 P.M.—E Street, between 7th and 8th Sts.
Reading Room, 1 to 4 P.M. 201-202 Chamber of Commerce Building, 4th and E Sts.

SAN DIEGO.—First Church of Christ, Scientist.—First Reader, Mrs. Flora Ellis Kirtland. Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Second and Laurel Streets.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.; open Saturday until 9 P.M. Scripps Bldg., corner Sixth and C Sts.

SAN FRANCISCO.—First Church of Christ, Scientist.—First Reader, Frank Walter Gale.
Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Sacramento and Scott Sts.
Reading Room open daily, except Sunday, 10 A.M. to 5.30 P.M.—720 Chronicle Bldg.

SAN FRANCISCO.—Second Church of Christ, Scientist.—First Reader, Charles A. Davie.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M. — Kendricks Hall, 454 Valencia Street, near 16th Street.
Reading Room, daily, except Sunday, 11 A.M. to 5 P.M.; also 7 to 9 P.M., except Sunday, Wednesday. 2561 Mission Street.

SAN FRANCISCO.—Third Church of Christ, Scientist, — First Reader, Mrs. Harriet S. Berry.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—630 Shrader Street, near Haight.
Reading Room open daily, except Sunday and holidays, 1 to 6 P.M.; same address.

SAN JOSE.—First Church of Christ, Scientist. —First Reader, R. Cyril Sheppard. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, St. James St. between 1st & 2d Sts.
Reading Room, 10 A.M. to 4.30 P.M. 18 N.2d.

SAN MATEO.—First Church of Christ, Scientist.—First Reader, Mrs. Helen E. Briggs.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Masonic Temple, Ellsworth Av.
Reading Room open 2 to 4 P.M. Tuesday, Thursday and Saturday; same address.

SAN PEDRO. — Christian Science Society. — First Reader, Mrs. Florence Pearson Koontz. —Services: 11 A.M.; Wednesday, 8 P.M.—Leland Hall, Palos Verdes Street, between 14th and 15th Streets.

SAN RAFAEL.—First Church of Christ, Scientist. — First Reader, George Frederick Clifford.—Services: 11 A.M.; Wednesday, 8 P.M.—Red Men Hall, 803 Fourth Street.
Reading Room, 2 to 4 P.M. Friday; same address.

SANTA ANA.—First Church of Christ, Scientist.—First Reader, Miss Margaret C. Von Essen.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 6th and Sycamore Sts.
Reading Room, 2 to 5 P.M.; same address.

SANTA BARBARA.—First Church of Christ, Scientist.—First Reader, Arthur E. Bingham. Services: 11 A.M.; Wednesday, 7.45 P.M. —Corner Micheltorena and Anacapa Streets.
Reading Room, 2 to 4.30 P.M.; same address.

SANTA CRUZ.—First Church of Christ, Scientist.—First Reader, Miss Augusta M. Cole.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Ocean St. and Dakota Ave.
Reading Room, 2 to 4 P.M. I O. O. F. Big.

SANTA MONICA.—First Church of Christ, Scientist. — First Reader, Miss Lillie Jackman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church, corner Oregon Avenue and 7th Street.
Reading Room, 2 to 4.30 P.M. 1350 3d St.

SANTA MONICA.—Christian Science Society. —First Reader, John A. Freeman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Casino Hall, 3d Street, near California.

SANTA ROSA.—Christian Science Society.—First Reader, Mrs. Mary Maxwell Cummings. —Services: 11A.M.; Wed.,8 P.M.—K.of P.Hall.

STOCKTON.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy Jane Felt.—Services: 11 A.M.; Sunday School, 9.45 A.M; Wednesday, 8 P.M.—Chapel, corner Center and Flora Streets.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. San Joaquin Building, Weber Avenue and San Joaquin Street.

TULARE. — Christian Science Society. — First Reader, Mrs. Margaret B. Woodward.—Service: 11 A.M.—Goldmans Hall.

UPLAND. — Christian Science Society.—First Reader, Miss Jennie E. Durfee.—Services: 11 A.M., I. O. O. F. Hall; Wednesday, 8 P.M.—Corner 9th Street and 3d Avenue.

VALLEJO.—Christian Science Society.—First Reader, Charles Willis Fisher, Jr.—Services: 11 A.M.; Wednesday, 8 P.M.—Samoset Hall.

VENTURA.—First Church of Christ, Scientist. —First Reader, Mrs. Myrtle Clark Hovey.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Athene Club House, California Street.
Reading Room, 2 to 4.30 P.M., except Sunday; same address.

VISALIA.—Christian Science Society.—First Reader, Miss Alice L. Gilliam.—Service: 11 A.M.—Woodmen Hall.

WATSONVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Susan R. Peckham.—Services: 11 A.M.; Wednesday, 7.45 P.M.—14A East Lake Avenue.
Reading Room, 2.30 to 4 P.M.; same address.

WHITTIER.—First Church of Christ, Scientist.—First Reader, Charles R. Gahr.—Services: 11 A.M.; Wed., 7.30 P.M.—Woman's Club House, Bailey St. and Friends Ave.
Reading Room, 2 to 5 P.M. Monday, Thursday, and Saturday; same address.

Colorado.

ALAMOSA.—Christian Science Society.—First Reader, Mrs. Luella Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Hall.

ASPEN.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth R. Beck.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Church, 100 W. Main St.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

BOULDER.—First Church of Christ, Scientist. —First Reader, Mrs. Ida J. Rand.—Services: 11 A.M., 7.45 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—13th and Hill Sts.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

CANON CITY.—First Church of Christ, Scientist. — First Reader, Herbert D. Avery.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—824 Main Street.
Reading Room, 2 to 4 P.M., except Sundays and holidays; same address.

COLORADO SPRINGS. — First Church of Christ, Scientist.—First Reader, Mrs. Amanda B. Chamberlin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Corner of Boulder and Cascade Avenues.
Reading Room, 9.30 A.M. to 5.30 P.M. 405 Hagerman Building.

CRIPPLE CREEK.—First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Wilson.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Corner Carr Avenue and 4th Street.
Reading Room, 2 to 4 P.M., Wednesday and Saturday, same address.

DELTA. — Christian Science Society. — First Reader, Mrs. Alice H. Wanee. — Service: 11 A.M.—Pythian Hall.

DENVER.—First Church of Christ, Scientist. —First Reader, Gray Montgomery.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—14th and Logan Avenues.
Reading Room, daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday until 6 P.M. 908 Gas and Electric Bldg.

DENVER.—Second Church of Christ, Scientist. —First Reader, Henry H. Hurley.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Masonic Temple, 350 S. Broadway.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 8 East 1st Avenue.

DENVER.—Third Church of Christ, Scientist. —First Reader, Mrs. Grace Owens Given.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Woman's Club Building, 1437 Glenarm Place.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 606-607 Kittredge Building, 16th Street and Glenarm Place.

DENVER.—Fourth Church of Christ, Scientist. —First Reader, Mrs. Addie M. Guesnier.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Clay St. and Dunkeld Pl.
Reading Room, 2 to 5 P.M., except Sunday. 2789 Dunkeld Place.

DURANGO.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Ball.—Services: 11 A.M.; Wednesday, 8 P.M.—Carnegie Public Library, Second Avenue.
Reading Room open Friday, 1 to 5 and 7.30 to 10 P.M.; same address.

FLORENCE.—First Church of Christ, Scientist.—First Reader, Mrs. Emma C. Rebord.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 312 East Second Street.
Reading Room open Thursday, 2 to 4 P.M.; same address.

FORT COLLINS.—First Church of Christ, Scientist. — First Reader, Mrs. Aurell Bonton Crain.—Services. 11 A.M., 8 P.M.; Wednesday, 8 P.M.—503 S. College Avenue.
Reading Room, open daily, 2 to 4 P.M. 153 Linden Street, Room 1, up stairs.

FRUITA. — Christian Science Society. — First Reader, Charles Hoffman Barnes.—Service: 11 A.M.—Peach Street, opposite Central School Buiding.
Reading Room, 2 to 4 P.M., except Sunday; same address.

GEORGETOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Cornelia Randall. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M. — Christian Science Hall, corner 7th and Toas Streets.
Reading Room, same address.

GLENWOOD SPRINGS. — First Church of Christ, Scientist.—First Reader, Mrs. Lucretia A. Bowker.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—305 9th St.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

GOLDEN.—Christian Science Society.—First Reader, Mrs. Fannie Lavina Pike.—Services: 11 A.M.; Wednesday, 8 P.M.

GRAND JUNCTION.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie Phillips White.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice.
Reading Room, 10 A.M. to 5 P.M., except Sunday. Church, 652 White Avenue.

GREELEY.—Christian Science Society.—First Reader, Mrs. Ada Morrison.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—804 9th Street.

LA JUNTA.—Christian Science Society.—First Reader, Mrs. Leni Leoti Heirgood.—Services: 11 A.M.; Wed., 7.30 P.M.—401 Colorado Ave.

LEADVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Katherine R. Wilcox.—Services: 11 A.M.; Wednesday, 8 P.M. 816½ Harrison Avenue.
Reading Room, 3 to 5 P.M.; same address.

LITTLETON. — Christian Science Society. — First Reader, Miss Susan E. Goddard.—Service: 11 A.M.—C. S. Hall, Harwood Avenue.

LONGMONT.—First Church of Christ, Scientist.—First Reader, Miss Mary Alice Thorn.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—415 Main St.
Reading Room, 3 to 5 P.M.; same address.

LOVELAND.—Christian Science Society.—First Reader, Miss Clara A. Witte.—Services: 11 A.M.; Wed., 8 P.M.—417 E. 4th Street.

MONTROSE.—First Church of Christ, Scientist. — First Reader, Mrs. Martha Ripley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—601 S. 2d St.
Reading Room open daily, 2 to 4 P.M.

MOUNT MORRISON. — Christian Science Society.—First Reader, Mrs. Hattie B. Ewan.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Dodge Hall.

PALISADES. — Christian Science Society. — First Reader, Mrs. Harriet M. Beauchamp.—Service: 11 A.M.

PUEBLO.—First Church of Christ, Scientist.—First Reader, Bishop D. V. Reeve.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Unity Church Building, corner 9th and Court Streets.
Reading Room, 12 M. to 5 P.M. 404-406 Central Block.

ROCKY FORD.—Christian Science Society.—First Reader, Mrs. Stella G. North.—Services: 11 A.M.; Wednesday, 8 P.M.—Walnut and 9th Streets.

SALIDA.—First Church of Christ, Scientist.—First Reader, Herbert G. Hodding.—Services: 11 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—Carnegie Public Library Assembly Room, 4th and E Street.
Reading Room, 3 to 5 P.M. 125 E. 3d St.

TELLURIDE. — Christian Science Society.—First Reader, Mrs. Martha Isabelle Bellino.—Services: 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.

TRINIDAD.—Christian Science Society.—First Reader, Mrs. Maude Corey Godfrey.—Services: 11 A.M.; second and fourth Wednesday in each month, 8 P.M.—Elks Hall, East Main Street.

VICTOR.—First Church of Christ, Scientist.—First Reader, Mrs. Emily K. Walden.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—117 S. 4th St.
Reading Room, 2 to 4 P.M.; same address.

Connecticut.

BRIDGEPORT.—First Church of Christ, Scientist.—First Reader, Frederic C. Hotchkiss.—Services: 11 A.M.; Wednesday, 8 P.M.—871 Lafayette Street.
Reading Room open daily, except Sunday, from 10 A.M. to 1 P.M. and 3 to 5 P.M.; also Friday evening; same address.

DANBURY.—First Church of Christ, Scientist.—First Reader, Howard S. Hawley.—Services: 11 A.M.; Wednesday, 8 P.M.—United Bank Building.
Reading Room, 2 to 5 P.M., except Sundays, Wednesdays, and holidays; same address.

DERBY. — Christian Science Society. — First Reader, Miss Susan M. Bradley.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Derby Public Library.

HARTFORD.—First Church of Christ, Scientist.—First Reader, Clinton H. Newton.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. — Chapel, 537 Farmington Avenue, opposite Kenyon Street.
Reading Room open daily, except Sun., 10 A.M. to 5 P.M., Wed., to 7 P.M. Connecticut Mutual Building, 783 Main Street.

HARTFORD.—Second Church of Christ, Scientist. — First Reader, William B. Green. — Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12.10 P.M.; Wednesday, 7.45 P.M.—48 Lewis Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M.; same address.

MERIDEN.—First Church of Christ, Scientist. — First Reader, Mrs. Mabel Rogers Wright.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.; Room 8, Wilcox Block, Colony St.
Reading Room open daily, 3 to 5 P.M.

MYSTIC.—First Church of Christ, Scientist.—First Reader, Miss Grace Willard Edick.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Gilbert Block.
Reading Room, 2 to 4 P.M.; same address.

NEW BRITAIN.—First Church of Christ, Scientist.—First Reader, Herbert A. Johnson.—Services: 10.45 A.M. and 7 P.M.; Wednesday, 8 P.M.—Chapel, West Main Street.
Reading Room, 2 to 5 P.M., except Sunday; also 7.30 to 9 P.M. Monday and Saturday.

NEW HAVEN.—First Church of Christ, Scientist.—First Reader, William Hall Robertson.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, corner of Winthrop and Derby Avenues.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 5 P.M., also Wed. evening until 7 and Sat. evening until 9. 601 Malley Bldg., 902 Chapel St.

NEW HAVEN.—Second Church of Christ, Scientist.—First Reader, Miss Ella M. Belden.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Warner Hall, 1044 Chapel Street.
Reading Room open daily, except Sunday and holidays, 11 A.M. to 5 P.M.; also Monday evening, 7 to 9; same address.

NEW LONDON.—First Church of Christ, Scientist.—First Reader, Miss Clara Hamilton.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Granite and Hempstead Streets.
Reading Room open daily, except Sundays, from 11 A.M. to 4 P.M.; also Thursday evening, 7.30 to 9. 10 Granite Street.

NORWALK.—Christian Science Society.—First Reader, Mrs. Elizabeth Morrison.—Services: 11 A.M.; Wednesday, 8 P.M.—59 Wall St.
Reading Room, 2.15 to 4.30 P.M. daily, except Sunday; same address.

NORWICH.—Christian Science Society.—First Reader, Herbert M. George.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—35 Shetucket St.
Reading Room, 4 to 5 P.M.; same address.

STAMFORD.—First Church of Christ, Scientist.—First Reader, Elloyd W. Triggs.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Burlington Arcade.
Reading Room, 2 to 5 P.M.; same address.

WATERBURY.—First Church of Christ, Scientist.—First Reader, Charles R. Manville.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Buckingham Building, Cottage Place entrance.
Reading Room, 2 to 5 P.M., except Sunday. 35 Buckingham Bldg., Bank and Grand Sts.

WINSTED.—Christian Science Society.—First Reader, Guy Parkhurst Estes.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—412 Main Street.
Reading Room, 3 to 5 P.M.; same address.

Delaware.

WILMINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret H. Kent.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, Park Place and Van Buren Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also Saturday evening, 7 to 9. 839 Market Street.

District of Columbia.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Harry Cornell Wilson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 15th and R Streets, N. W.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 5.30 P.M.; also 7 to 9 P.M., except Wed. 601 Colorado Bldg.

Florida.

COCOANUT GROVE.—Christian Science Society.—First Reader, Mrs. Maude B. Wagner.—Services: 3 P.M.; Sunday School, 2.30 P.M.—Congregational Church.

DAYTONA.—Christian Science Society.—First Reader, Mrs. Maie Van Buren Shouse.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Palmetto Club House, Orange Avenue.

JACKSONVILLE.—First Church of Christ, Scientist.—First Reader, Edward G. Trenholm.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Laura and Union Streets.
Reading Room open daily, except Sunday, 9.30 A.M. to 5 P.M. 314 Dyal-Upchurch Building, Bay and Main Streets.

KEY WEST.—First Church of Christ, Scientist.—First Reader, Theodore L. Kinsey.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 7.30 P.M.—Masonic Temple.
Reading Room open daily, 2 to 4 P.M. Masonic Temple, Simonton Street.

PALM BEACH (WEST).—First Church of Christ, Scientist.—First Reader, Mrs. Rosa Lewis Everett.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Masonic Temple, west of Bank.
Reading Room, 3.30 to 5.30 P.M.; same pl.

PENSACOLA.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy L. Johnson.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 3.30 to 5.30 P.M.; same pl.

ST. AUGUSTINE.—First Church of Christ, Scientist.—First Reader, Mrs. Eugenia Lee.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—28 Granada Street.
Reading Room, 2 to 4 P.M.; same address.

ST. PETERSBURG.—Christian Science Society.—First Reader, Miss Emma L. Daegling.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—406 Third Street, South.

TALLAHASSEE.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Lewis.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Building.
Reading Room, 10 A.M. to 12 M.; same place.

TAMPA.—First Church of Christ, Scientist.—First Reader, Henry L. Dolive.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Bank of Tampa Building, 508½ Franklin Street, 3d floor.
Reading Room daily, except Sun., Wed., and holidays, 3 to 5 P.M.; same address.

Georgia.

AMERICUS.—First Church of Christ, Scientist.—First Reader, Mrs. Maude H. Smith.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—315 Jackson Street.
Reading Room, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

ATLANTA.—First Church of Christ, Scientist.—First Reader, Alma P. Norman.—Services: 11 A.M.; Wednesday, 8 P.M.—Cable Hall, 82 and 84 North Broad Street, near Peachtree Street.
Reading Room, 9 A.M. to 5 P.M., except Sunday. 613 Grand Opera House Building.

AUGUSTA.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.—315 Union Bank Building.
Reading Room, 11 A.M. to 1 P.M.; same pl.

COLUMBUS.—Christian Science Society.—First Reader, Mrs. Leonora M. Sarling.—Services: 11 A.M.; Wednesday, 8 P.M.—Garrard Building.

FITZGERALD.—Christian Science Society.—First Reader, William J. Jewell.—Services: 11 A.M.; Wednesday, 7 P.M.—Church Edifice, 401 N. Main Street.

MACON.—First Church of Christ, Scientist.—First Reader, Mrs. Katie S. Preston.—Services: 11 A.M.; Wednesday, 8 P.M.—Public Library, Mulberry Street.
Reading Room, 9 A.M. to 12 M., except Sunday; same address.

ROME.—First Church of Christ, Scientist.—First Reader, Charles H. Lavender.—Services: 11 A.M.; Wednesday, 7.30 P.M.—231½ Broad Street.
Reading Room, 3 to 5 P.M.; same address.

SAVANNAH.—First Church of Christ, Scientist.—First Reader, Mrs. May L. Teasdale.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8.30 P.M.—Christian Science Hall, Bull and York Streets.
Reading Room daily, except Sunday and holidays, 10 A.M. to 1 P.M.; same address.

SHELLMAN.—First Church of Christ, Scientist.—First Reader, Thomas E. Allen.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wed., 7.30 P.M.—Church Edifice, Church St.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

WASHINGTON.—Christian Science Society.—First Reader, Mrs. Janet Paddison Anthony.—Service: 11 A.M.—Res. G. T. Anthony.

Hawaii.

HONOLULU.—First Church of Christ, Scientist.—First Reader, Mrs. Catherine D. Lillie.—Services: 11 A.M.; Wednesday, 8 P.M.—Fraternity Hall, I. O. O. F. Building, Fort St.
Reading Room open daily, except Sunday, 10.30 A.M. to 12.30 P.M.; same address.

Idaho.

BOISE.—First Church of Christ, Scientist.—First Reader, Mrs. Lila A. Thomas.—Services: 11 A.M.; Wednesday, 8 P.M.; Sunday School, 12.15 P.M.—Church Edifice, State Street, between 8th and 9th Streets.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

CALDWELL.—Christian Science Society.—First Reader, Mrs. Daisy F. Vinson.—Services: 11 A.M.; Wednesday, 8 P.M.—Church.
Reading Room open Saturday, 2.30 to 4.30 P.M.; same address.

CAMBRIDGE.—Christian Science Society.—First Reader, Mrs. Eva Barber.—Service: 11 A.M.—Christian Science Hall.

COEUR d'ALENE.—Christian Science Society.—First Reader, Mrs. Emma C. Fletcher.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner Third and Foster Sts.

GRANGEVILLE.—Christian Science Society.—First Reader, Mrs. Esther M. Branscombe.—Services: 11 A.M.; Wednesday, 8 P.M.—Lewis Commercial School Building.

LEWISTON.—First Church of Christ, Scientist.—First Reader, Mrs. Maud Agnew Randall.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 7th Avenue and Ninth Street.
Reading Room, 1 to 4 P.M. Bunnell Block, Room 1, 314-320 Main Street.

MOSCOW.—First Church of Christ, Scientist.—First Reader, Mrs. Arta Fisher.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Browne Block, 112 Main Street.
Reading Room open Saturday, 2 to 5 P.M.; same address.

NAMPA.—Christian Science Society.—First Reader, Mrs. Florence M. Townshend.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Commercial Building.
Reading Room, 2 to 4 P.M.; same address.

PAYETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Clara R. Sherwood.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2 to 5 P.M. Monday, Wednesday, and Friday; same address.

POCATELLO.—First Church of Christ, Scientist.—First Reader, Mrs. Catherine H. Brooks.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 159 South Main Street.
Reading Room, 2.30 to 4.30 P.M. Church.

ST. ANTHONY.—Christian Science Society.—First Reader, Mrs. Eva Ann Loomis.—Services: 11 A.M.; Wednesday, 8 P.M.—Church.
Reading Room, 2 to 4 P.M., Wednesday.

TWIN FALLS.—Christian Science Society.—First Reader, Cassius M. Loomis.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 230 3d Avenue, East.
Reading Room, 2.30 to 4.30 P.M.; same address.

WALLACE.—Christian Science Society.—First Reader, K. Keith Bailey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, corner River and 5th Streets.
Reading Room open Saturday, 2 to 5 P.M.; same address.

WEISER.—Christian Science Society.—First Reader, Mrs. Erma B. Terwilliger.—Service: 11 A.M.—Rm. 15, 2d floor Haas Hardware Blg.

Illinois.

AURORA.—First Church of Christ, Scientist.—First Reader, Mrs. Ruth C. Beaupre.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—G. A. R. Building.
Reading Room, 2 to 4 P.M. Beacon Bldg.

AURORA.—Christian Science Society.—First Reader, William W. Walter.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Yeoman Hall, Main and 4th Streets.

BATAVIA.—First Church of Christ, Scientist.—First Reader, Miss Martha Parry.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Van Nortwich Block.
Reading Room, 3 to 4 P.M. Wed.; same pl.

BELLEVILLE.—Christian Science Society.—First Reader, Miss Lulu Kell.—Services: 10.45 A.M.; Wed., 8 P.M.—Buchanan Hall.

BELVIDERE.—Christian Science Society.—First Reader, Will J. Craig.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—2d floor, 130 N. State Street.

BIGGSVILLE.—Christian Science Society.—First Reader, Mrs. Nina Wittman.—Services: 11 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, 3 to 5 P.M.; same address.

BLOOMINGTON.—First Church of Christ, Scientist.—First Reader, Douglas C. Ridgley.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Monroe and Prairie Streets.
Reading Room open from 10 A.M. to 4 P.M., except Sunday; same address.

BLOOMINGTON.—Christian Science Society.—First Reader, Frank P. Casey.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Jacoby Building, 513 N. Main Street.

CAIRO.—Christian Science Society.—First Reader, Mrs. Laura R. Fink.—Services: 11 A.M.; Wednesday, 8 P.M.—1105 Commercial Avenue.

CARBONDALE.—Christian Science Society.—First Reader, Mrs. Lizzie L. Douglas.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—I. O. O. F. Hall.

CARTERVILLE.—Christian Science Society.—First Reader, Mrs. Emma Krite.—Services: 10.45 A.M.; Wed., 7.45 P.M.—P. O. Bldg.

CENTRALIA.—First Church of Christ, Scientist.—First Reader, Mrs. Clara Derleth.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Broadway and Maple Street.
Reading Room, 2 to 4 P.M.; same address.

CHAMPAIGN.—First Church of Christ, Scientist.—First Reader, Philip S. Barto.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—New Church Edifice, University Ave. and Elm St.
Reading Room, 9 A.M. to 5 P.M., daily, except Sunday. Suite 400-401 First National Bank Building, Main and Walnut Streets. All the writings of Mary Baker Eddy and all the publications of The Christian Science Publishing Society on sale.

CHAMPAIGN.—Christian Science Society.—First Reader, Mrs. Ella A. Ferguson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Illinois Hall.

CHARLESTON.—Christian Science Society.—First Reader, Charles A. Quackenbush.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Assembly Room of Library.

CHICAGO.—Nine churches hold services and maintain separate Reading Rooms, as stated in the following notices. They also unite in one DOWN TOWN Reading Room at 6 E. MADISON STREET (6th floor, Willoughby Building), open daily, except Wednesday and Sunday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7 P.M.; Sunday, 1 to 6 P.M.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Milberry H. Lincicome.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—4017 Drexel Boulevard.
Reading Room open daily, except Sunday, 12 M to 5.30 P.M.; also 7 to 9 P.M, except Wednesday and Sunday; Wednesday until 8 P.M. 768 Oakwood Boulevard.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, James A. Hemingway.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Wrightwood and Pine Grove Aves.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 8 P.M.; Sunday, 2 to 6 P.M. 2632 N. Clark St., near Wrightwood Ave.

THIRD CHURCH OF CHRIST, SCIENTIST.—First Reader, Frederick Augustus Bangs.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Washington Blvd. and Leavitt St.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Wednesday, 9 A.M. to 7.45 P.M.; open Sunday, 1 to 6 P.M. 2221 W. Madison Street.

FOURTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Andrew V. Louderback.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Harvard Avenue and 67th Street.
Reading Room open daily, except Sunday, 12 M. to 6 P.M.; open Sunday 2 to 6 P.M.; also evenings, except Wednesday and Sunday, 7 to 9. 404 West 63d Street.

FIFTH CHURCH OF CHRIST, SCIENTIST.—First Reader, John H. Coulter.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 4840-4850 Madison Avenue.
Reading Room, 9 A.M. to 9 P.M., except Sun. and Wed.; Wed. until 7.45 P.M.; Sun. 1 to 7.30 P.M. 1357 E. 47th Street.

SIXTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Alexander G. Jamie. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hadden Block, corner Wallace and 120th Streets.
Reading Room open daily, except Sun. and Wed., 2 to 5 and 7 to 9 P.M.; open Wed., 2 to 5 P.M. 11209 Michigan Avenue.

SEVENTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Edward B. Hatch.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 5318 Kenmore Avenue, between Berwyn and Balmoral Avenues.
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; open Sunday, 2 to 7 P.M.; open Wednesday, 9 A.M. to 7 P.M. 1054 Wilson Avenue.

EIGHTH CHURCH OF CHRIST, SCIENTIST.—First Reader, John Elmer Fellers. — Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—315 23d St., E.
Reading Room, daily, except Sunday, 12.30 to 5.30 P.M.; Sunday, 2 to 6 P.M.; also evenings, except Wednesday and Sunday, 7 to 9. Lexington Hotel, 2135 Michigan Blvd.

NINTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Lyman J. Hubbard. — Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Woodlawn Masonic Temple, Lexington Avenue and 64th Street.
Reading Room open daily, 9 A.M. to 9 P.M. except Wednesday and Sunday; open Wednesday, 9 A.M. to 6 P.M.; Sunday, 2 to 6 P.M. 6244 Kimbark Avenue.

CHILLICOTHE.—First Church of Christ, Scientist.—First Reader, Moses W. Kahn.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.
Reading Room open 2 to 4 P.M. Monday, Wednesday, and Saturday. Kelly Block.

CLINTON.—First Church of Christ, Scientist.—First Reader, Mrs. Maude E. Young.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Warner Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

DANVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Lutie W. Prutsman.—Services: 10.30 A.M.; Sunday School, 11.35 A.M.; Wednesday, 7.45 P.M.—7 West Harrison Street.
Reading Room, open 10 A.M. to 4 P.M.; same address.

DECATUR.—First Church of Christ, Scientist.—First Reader, Charles F. Cooper.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 148 West Prairie Avenue.
Reading Room, 10 A.M. to 12 M., 1.30 to 4 P.M., except Sun. and holidays; same address.

DE KALB.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha H. Clark.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Thursday, 3 to 5 P.M.; same address.

DELAVAN.—Christian Science Society.—First Reader, Mrs. Bertha Jennings Ames.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Christian Church.

DIXON.—First Church of Christ, Scientist.—First Reader, Miss Annie E. Hinman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.45 P.M.—Second floor, 122 1st St.
Reading Room, 2 to 4 P.M.; same address.

DIXON. — Christian Science Society. — First Reader, Mrs. Mary B. Strong.—Service: 11 A.M.—Rosbrook Building, First Street.

DOWNERS GROVE.—First Church of Christ, Scientist.—First Reader, James M. Davis.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Modaffs Hall, Main St.
Reading Room, Wednesday, 2 to 4 P.M.; 48 West Maple Avenue.

EAST ST. LOUIS.—First Church of Christ, Scientist.—First Reader, Fred S. Willbur.—Services: 10:45 A.M. and 8 P.M.; Sunday School, 10.40 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Summit Avenue and Washington Place.
Reading Room open daily, except Sunday, 12 M. to 4 P.M. Room 309, Murphy Bldg.

EDWARDSVILLE.—Christian Science Society.—First Reader, Ralph D. Griffin.—Services: 11 A.M.; Wednesday, 8 P.M. — Christian Church, Kansas Street.

ELGIN.—First Church of Christ, Scientist.—First Reader, Miss Florence Becker. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Masonic Hall, Villa Court.
Reading Room, 2 to 4.30 P.M. daily, except Sunday. 13 The Spurling.

EVANSTON.—First Church of Christ, Scientist.—First Reader, Frank H. Edwards.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Chicago Avenue and Grove Street.
Reading Room open daily, except Sunday and legal holidays, 10 A.M. to 4 P.M.; same address.

FAIRBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Hannah M. Spence.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open from 1 to 4.30 P.M. Wed. and Sat. Walnut and 5th Streets.

FARMER CITY.—Christian Science Society.—First Reader, Thomas H. Warren.—Service: 10.30 A.M.—Old Presbyterian Church.

FREEPORT.—First Church of Christ, Scientist.—First Reader, Miss Silena Gransden.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—229 Stephenson St.
Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

GALESBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Dodge.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church, corner Cedar and South Streets.
Reading Room open daily, 10 A.M. to 4 P.M., except Sunday and holidays; same address.

GENEVA.—First Church of Christ, Scientist.—First Reader, Mrs. Ada J. Fredenhagen.—Services: 11 A.M.; Wednesday, 8 P.M.—Second Street, between State and James.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

HARVEY.—Christian Science Society.—First Reader, Miss Ella Pollock.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Harvey Land Association Bldg.
Reading Room, 2 to 4 P.M. daily: 7.30 to 9 P.M. Mon., Thurs., Sat.; same address.

HAVANA.—Christian Science Society.—First Reader, Miss Auguste Wolters.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Holzgrafe Building, Main Street.
Reading Room, Wed. and Sat. 3 to 5 P.M.

HIGHLAND PARK.—First Church of Christ, Scientist.—First Reader, George Dole Forrest.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Hazel Avenue, near St. Johns.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

HOOPESTON.—First Church of Christ, Scientist.—First Reader, Mrs. Ida O. Sandburg.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Wednesday, 2 to 4 P.M. Washington and Third Streets.

JACKSONVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Mary R. Frankenberg.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—221 W. Morgan Street.
Reading Room 2.30 to 4.30 P.M.; same pl.

JACKSONVILLE.—Second Church of Christ, Scientist.—First Reader, Miss Anna M. Bronson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Huntoon Building, 333 West State Street.
Reading room, 2.30 to 4.30 P.M.; same place.

JOLIET.—First Church of Christ, Scientist.—First Reader, Horace E. Baldwin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Sherman St. and 2d Ave.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M.; also Saturday, 7.30 to 9.30 P.M. 511 Joliet National Bank Building.

KANKAKEE.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie M. Kenaga.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Public Library Building.
Reading Room, 2 to 5 P.M., except Sunday. Room 5, Powell Building.

KEWANEE.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Bone.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 7.45 P.M.—Church, 302 S. Main Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

LA GRANGE.—First Church of Christ, Scientist.—First Reader, Avery Coonley.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M. — Church Edifice, Catherine Avenue and Cossitt Boulevard.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

LINCOLN.—Christian Science Society.—First Reader, Mrs. Adelcia M. Hart.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Corner Broadway and Ottawa Sts.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

LOCKPORT.—Christian Science Society.—First Reader, Miss Lillian M. Hull Freeman.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Alexander Building, 9th Street.
Reading Room, Wednesday from 2 to 4 P.M.; same address.

MACOMB.—Christian Science Society.—First Reader, William H. Morley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—111 West Jackson Street.

MAQUON.—Christian Science Society.—First Reader, Mrs. Edna M. Hughes.—Service: 10 A.M.—Residence Mrs. Ann Eliza Housh.

MATTOON.—Christian Science Society.—First Reader, Mrs. Cora Kern Henley.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—1420 Broadway.
Reading Room, 2 to 4 P.M.; same address.

MOLINE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice C. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, corner 6th Avenue and 16th Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MONMOUTH.—First Church of Christ, Scientist.—First Reader, Mrs. Myrtie A. Lucas.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—402 S. 1st St.
Reading Room, 2 to 4 P.M. Thursday and Saturday; same address.

MORRIS.—Christian Science Society.—First Reader, Mrs. May C. Osmon.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Fraternity Hall, Washington Street.

MORRISON.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Maxfield Sands.—Services: 10.45 A.M.—Universalist Church; Wed., 7.30 P.M.—In Reading Room.
Reading Room open 3 to 5 P.M. Mon., Tues., Thurs., and Sat. Over Smith's Bank.

NAPERVILLE.—Christian Science Society.—First Reader, Fred Elbert Mather.—Service: 10.45 A.M.—Second floor, 107 Washington St.

NEWMAN.—First Church of Christ, Scientist.—First Reader, Mrs. Etta McCormick.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.
Reading Room open 2 to 4 P.M., Monday, Wednesday, and Saturday; same address.

OAK PARK.—First Church of Christ, Scientist.—First Reader, Mrs. Katharine Butler.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, John and Lake Streets.
Reading Room, 11 A.M. to 1 P.M. and 3 to 5 P.M. Parkside Building, North Boulevard, east of Marion Street.

OAK PARK.—Second Church of Christ, Scientist.—First Reader, William A. Shepard. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Masonic Hall, New Masonic Bldg., Oak Park Ave. and Lake St.
Reading Room, daily, 1 to 5 P.M. also Wednesday evening, 9 to 9.30. New Masonic Building, Oak Park Avenue and Lake Street.

OTTAWA.—First Church of Christ, Scientist. —First Reader, Mrs. Vera H. Woolbert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, Lafayette Street, next to Reddick Library.
Reading Room open Tuesdays, Thursdays, and Saturdays, from 2.30 to 5 P.M. Chapel, 116 W. Lafayette Street.

PALMYRA.—Christian Science Society.—First Reader, Mrs. Emma F. M. Padget.—Services: 11 A.M.; Wednesday, 7.30 P.M.—First floor, I. O. O. F. Building.

PANA. — Christian Science Society. — First Reader, Mrs. Ellen A. Marsh. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—205 East 3d Street.
Reading Room, 1 to 4 P.M., Wed., and Sat.

PARK RIDGE AND EDISON PARK. — First Church of Christ, Scientist.—First Reader, Miss May Emily Pope. — Services: 11.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Edison Park.
Reading Room, daily, except Sunday, 2 to 4 P.M., also Tuesday and Friday evenings, 7 to 9. Gillick Block, Park Ridge.

PEORIA.—First Church of Christ, Scientist —First Reader, Edward H. Clarke. — Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 1001 Hamilton Boulevard.
Reading Room, daily, except Sunday, 9 A.M. to 5 P.M.; Sunday, 2.30 to 5 P.M.; also evenings, except Sunday and Wednesday, 7 to 9. 317-318 New Jefferson Building.

PITTSBOURGH.—Christian Science Society.—First Reader, Mrs. Rosa Houston.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

PITTSFIELD. — Christian Science Society.—First Reader, Samuel Lockwood Crane.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, East Washington Street.

POLO. — First Church of Christ, Scientist.—First Reader, Mrs. Annistine Waterbury.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday, 2 to 4 P.M.

PRINCETON. — Christian Science Society.—First Reader, Mrs. Zoe Y. Bushey. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 5 P.M. 437 S. Main St.

PROPHETSTOWN. — Christian Science Society.—First Reader, Mrs. Hattie Gostelow. Service: 10.45 A.M.—G. A. R. Hall.

QUINCY.—First Church of Christ, Scientist. —First Reader, Miss Emilie Worden.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Jewish Temple, 9th Street, near Spring.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 4th floor, Sterns Building, northwest corner 5th and Hampshire Sts.

RANTOUL.—Christian Science Society.—First Reader, Mrs. Bertha H. Smith.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Trade Palace, over Room 7.

ROCKFORD.—First Church of Christ, Scientist.—First Reader, George E. Willis.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 9.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 515 N. Main Street.
Reading Room open daily, except Sunday, 12 M to 5 P.M.; also Saturday evening until 9. 414 Rockford Trust Building.

ROCK ISLAND.—First Church of Christ, Scientist.—First Reader, Charles Knox Mixter. Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, 825 23d Street.
Reading Room, 3 to 4 P.M.; same address.

SHAWNEETOWN.—Christian Science Society. —First Reader, Mrs. Eula L. Lowe.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—Christian Science Hall.

SHELBYVILLE.—Christian Science Society.—First Reader, Mrs. Clara Lloyd.—Services: 7.30 P.M.; Wed., 7.30 P.M.—Unitarian Church.

SPRINGFIELD.—First Church of Christ, Scientist. — First Reader, Burnett F. Bliss.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Jewish Temple, North Fifth Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. Unity Building, 2d floor.

STERLING.—Christian Science Society.—First Reader, Walter N. Haskell.—Service: 10.45 A.M.—I. O. O. F. Hall.

STREATOR.—Christian Science Society.—First Reader, Miss Nellie M. Whiting.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church of Good Will, Hickory Street.

TAYLORVILLE.—Christian Science Society.—First Reader, Mrs. Anna Retscher.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Anderson Building.
Reading Room open Mon., Wed., and Sat., 2.30 to 5 P.M.; same address.

WAUKEGAN.—First Church of Christ, Scientist. — First Reader, Hugh C. Toelle. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—329 West Street.
Reading Room, 2 to 4 P.M.; same address.

WHEATON.—First Church of Christ, Scientist.—First Reader, Fred D. Ewell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Wesley Street, near Main.
Reading Room, Wed. and Sat., 2 to 5 P.M.; also Wed. 7.30 to 7.55 P.M.; same address.

WILMETTE.—First Church of Christ, Scientist.—First Reader, Henry Yost Sutherland. —Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Central Avenue and 10th Street.
Reading Room open Wednesday, 2 to 4 P.M.; same address.

Indiana.

ALEXANDRIA. — Christian Science Society.—First Reader, Mrs. Minnie D. Plackard.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. I. O. O. F. Building, Room 5.

ANDERSON.—First Church of Christ, Scientist.—First Reader, John H. Cave.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—122 West 8th Street.
Reading Room, 1 to 4 P.M.; same address.

BLOOMINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Tunie Hays Buskirk.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—121 South Walnut Street.
Reading Room, 1.30 to 4.30 P.M. Friday; same address.

COLUMBIA CITY.—Christian Science Society. First Reader, Miss Lucy Wilcox.—Services: 10.30 A.M. Wednesday, 7.45 P.M.—German Presbyterian Church, W. Market Street.
Reading Room open Wednesday, 2 to 5 P.M.; same address.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Roll Vandegrift.—Services: 10.30 A.M.; Wednesday, 8 P.M.—526 5th Street.
Reading Room, 2 to 4 P.M.; same address.

CONNERSVILLE.—Christian Science Society. First Reader, Miss Jennie M. Whiteford.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. Third Floor, I. O. O. F. Building.

CRAWFORDSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Wilson.—Services: 11 A.M.; Wednesday, 7.45 P.M.—123½ South Green Street.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

ELKHART.—First Church of Christ, Scientist. First Reader, John B. Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, 117 W. Lexington Ave.
Reading Room, 2 to 4 P.M.; same address.

EVANSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Louise T. Fox.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 417 Upper 3d Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

FORT WAYNE.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 10.30 A.M.; Sunday School, 11.30, A.M.; Wednesday, 8 P.M. — Church Edifice, 916 Harrison Street.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. 816-817 Shoaff Building.

FRANKFORT.—First Church of Christ, Scientist.—First Reader, Henry A. Crane.—Services: 10.45 A.M.; Wednesday, 8 P.M.—57 South Main Street.
Reading Room, 1.30 to 5 P.M.; same place.

FRANKLIN.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth D. Alexander.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Axt Building.
Reading Room, 2 to 5 P.M.; same address.

GARY. — Christian Science Society. — First Reader, Mrs. Katherine D. Coles.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—608 Mass Street.
Reading Room, 2 to 5 P.M.; same address.

GOSHEN.—First Church of Christ, Scientist.—First Reader, Christian E. Blough.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—Spohn Block.
Reading Room, 2.30 to 5 P.M.; same address.

HAMMOND.—Christian Science Society.—First Reader, Mrs. Jessie B. Taylor.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—512 Hammond Building.
Reading Room, 10 A.M. to 5 P.M. and 7.30 to 9 P.M.; same address.

HUNTINGTON.—Christian Science Society.—First Reader, Ross K. De Cew.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Warren and Tipton Streets.
Reading Room open Wed., 2 to 4 P.M.

INDIANAPOLIS.—First Church of Christ, Scientist.—First Reader, Clare G. Cameron.—Services: 11 A.M., 8 P.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—Propylaeum, 17 East North Street.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Room 15, Lombard Building, 24½ East Washington Street.

INDIANAPOLIS.—Second Church of Christ, Scientist.—First Reader, Emerson W. Chaille. Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Masonic Temple, corner Illinois and North Streets.
Reading Room open daily, except Sunday, and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 611 Odd Fellow Bldg.

KOKOMO.—First Church of Christ, Scientist.—First Reader, Mrs. Anna Tate Seiberling.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—402½ N. Main St.
Reading Room, 2 to 4 P.M. daily, except Sunday; also Monday and Saturday evenings, 7 to 9; same address.

KOKOMO.—Christian Science Society.—First Reader, James E. Hillis.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.; 106½ W. Walnut Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; also 7 to 9 P.M., Mon and Sat.

LA FAYETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Rowe Blackburn.—Services: 11 A.M.; Wed., 7.45 P.M.
Reading Room, 2 to 4 P.M. 703 South St.

LA FAYETTE.—Second Church of Christ, Scientist. — First Reader, Mrs. Elizabeth A. Reser.—Services: 11 A.M.; Wednesday, 7.45 P.M.—U. V. L. Hall, 618 Main Street.
Reading Room, 1 to 4 P.M. daily, except Sunday. 523 Columbia Street.

LA PORTE.—First Church of Christ, Scientist.—First Reader, Arthur Clifford Lay.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 1008 Michigan Avenue.
Reading Room, 2 to 5 P.M. daily, except Sundays and holidays; same address.

LOGANSPORT.—First Church of Christ, Scientist.—First Reader, John H. Stephens.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Christian Science Chapel, North and Ninth Streets.
Reading Room, 9.30 A.M. to 12 M.; 1.30 to 4 P.M. Stettiner Building, Broadway, 2d floor.

MARION.—First Church of Christ, Scientist. First Reader, Mrs. Zoanna Mary Wigger.—Services: 11 A.M.; Wednesday, 8 P.M.—Conservatory of Music.
Reading Room, 2 to 4 P.M.; same address.

MICHIGAN CITY.—First Church of Christ, Scientist.—First Reader, Miss Inez L. Campbell. — Services: 11 A.M.; Wednesday, 7.45 P.M.—7th and Cedar Streets.
Reading Room open Monday, Wednesday, and Friday from 1 to 5 P.M.; same address.

MT. VERNON.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie Reister.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Pythian Hall.
Reading Room, 1 to 4 P.M. 331 Upper 2d St.

MUNCIE.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude Mumford.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—127 N. Mulberry St.
Reading Room, 2 to 5 P.M.; same address.

MUNCIE.—Second Church of Christ, Scientist. — First Reader, Mrs. Celia Noland.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—106 W. Washington Street.
Reading Room, 2 to 5 P.M.; same address.

NEW ALBANY.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia S. Korfhage.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Main and Bank Streets.
Reading Room, 2 to 4 P.M., except Sunday.

NEW CASTLE.—Christian Science Society.—First Reader, Mrs. Blanche Hunt.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Colonial Building, corner 14th and Race Streets.
Reading Room, 2 to 4 P.M.; same address.

NOBLESVILLE.—Christian Science Society.—First Reader, Mrs. Stella W. Haines.—Service: 11 A.M.—Hare Block.
Reading Room, 2 to 4 P.M. Tuesday and Saturday; same address.

PERU. — Christian Science Society. — First Reader, Mrs. Elizabeth M. Goodall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—30 East 5th Street.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

PLYMOUTH. — Christian Science Society.—First Reader, Mrs. Ida Estella Root Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Burkett Hall, N. Michigan Street.

PRINCETON. — Christian Science Society.—First Reader, Mrs. Armitta P. Davidson.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—217 W. Emerson Street.

RICHMOND.—First Church of Christ, Scientist.—First Reader, Otis K. Karns.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple.
Reading Room, 9.30 A.M. to 12 M.; 2 to 5 P.M. daily, except Sunday. 10 N. Tenth St.

ROCHESTER.—First Church of Christ, Scientist. — First Reader, Miss Susan Taylor Thomson.—Services: 11 A.M.; Wednesday, 8 P.M.—121 E. 9th Street.
Reading Room, 2 to 5 P.M. daily, except Sunday; same address.

RUSHVILLE.—First Church of Christ, Scientist.—First Reader, Miss Blanche M. Cowing.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—238 Main St.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

SEYMOUR.—Christian Science Society.—First Reader, Meedy Shields Blish.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Third and Chestnut Streets.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

SHELBYVILLE.—First Church of Christ, Scientist. — First Reader, Harry S. Downey.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 22, Postoffice Block.
Reading Room, Monday, Wednesday, and Friday, 1 to 4 P.M.; same address.

SOUTH BEND.—First Church of Christ, Scientist.—First Reader, John F. Gaylor.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Main and Madison.
Reading Room, daily, 1.30 to 5 P.M. The J. M. S. Building, Washington and Main Sts.

TERRE HAUTE.—First Church of Christ, Scientist.—First Reader, James Benedict Huntington.—Services: 11 A.M.; Wednesday, 8 P.M.—K. of P. Temple, 8th and Walnut Sts.
Reading Room, daily, 10 A.M. to 12 M.; 2 to 5 P.M. 303-304 Terre Haute Trust Bldg.

VALPARAISO.—First Church of Christ, Scientist. — First Reader, Mrs. Marian Elam Bartholomew.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Post Office Building.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

VINCENNES. — Christian Science Society. — First Reader, Robert L. Buckles.—Services: 10.45 A.M.; Wednesday, 8 P.M.—221 and 222 La Plante Building.
Reading Room, 2 to 5 P.M.; same address.

WABASH.—First Church of Christ, Scientist.—First Reader, Miss Ertha Aukerman.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M. — Corner Maple and Carroll Streets.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

WARSAW.—First Church of Christ, Scientist.—First Reader, Frank Adolph Hakes.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open 3 to 5 P.M. Monday, Wednesday, and Friday. Main and Detroit Sts.

Iowa.

AKRON. — Christian Science Society. — First Reader, Mrs. Sarah A. Bly. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.

ALBIA. — Christian Science Society. — First Reader, Mrs. Lillian Oswald.—Services: 11 A.M.; Wednesday, 8 P.M.—Yeoman Hall, East side of Square.

ALTON. — Christian Science Society. — First Reader, Mrs. Clara C. Bowers. — Service: 11 A.M.

AMES. — Christian Science Society. — First Reader, Ward M. Jones.—Service: 10.45 A.M. Smith Hall.
Reading Room open 2.30 to 5 P.M. Wednesday and Saturday. 515 Iowa Street.

ANAMOSA.—Christian Science Society.—First Reader, Miss Rena Hubbell.—Services: 11 A.M.; Wednesday, 8 P.M.

ANITA.—First Church of Christ, Scientist.—First Reader, Mrs. Ida Ann Blattner.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 5 P.M. Wednesday. 2d floor, Campbell Building, Main Street.

BELLE PLAINE.—Christian Science Society.—First Reader, Miss Leona Wilcoxon.—Services: 11 A.M.; Wed., 7.30 P.M.—624 8th Av., S.

BLOOMFIELD.—Christian Science Society.—First Reader, Mrs. Lucretia A. Carruthers.—Service: 11 A.M.—2d floor, Trimble House Block.

BURLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma N. Minton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Building, 513 North 3d Street.
Reading Room, open daily, except Sunday, from 2 to 4 P.M.; same address.

CEDAR RAPIDS.—First Church of Christ, Scientist. — First Reader, Lucian T. Wilcox.—Services: 11 A.M.; Sunday School, 9.45 A.M.—Majestic Theater; Wednesday, 8 P.M.—Universalist Church, 3d Ave. and 6th St., E.
Reading Room, 10 A.M. to 5 P.M. 706-7 Security Savings Bank Building.

CENTERVILLE.—Christian Science Society.—First Reader, Mrs. Cora E. Whitsell.—Services: 11 A.M.; Wednesday, 8 P.M.—Commercial Hall, southeast corner square.

CHARLES CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Almyra Dodd.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Over Commercial National Bank.
Reading Room open Tuesday, 2 to 4 P.M.

CLEAR LAKE.—Christian Science Society.—First Reader, Mrs. Carrie Knappen.—Services: 11 A.M.; Wednesday, 8 P.M.

CLINTON.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret D. Rixon.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—310 Third Ave.
Reading Room, 2 to 4 P.M. 224 Fifth Ave.

COUNCIL BLUFFS.—First Church of Christ, Scientist.—First Reader, Clarence A. Laubach.—Services: 10.45 A.M.; Wed., 8 P.M.—Masonic Temple, Broadway and 4th Streets.
Reading Room open daily, except Sunday, 11.30 A.M. to 4.30 P.M.; same address.

CRESTON.—First Church of Christ, Scientist.—First Reader, Mrs. Maria Doze.—Services: 11 A.M.; Wed., 8 P.M.—503 W. Adams St.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

DAVENPORT.—First Church of Christ, Scientist.—First Reader, Paul A. Aepli.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner 6th and Perry Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M. Church Edifice.

DENISON.—First Church of Christ, Scientist. —First Reader, John William Miller, Jr.— Services: 10.30 A.M.; Wed., 8 P.M.—Church. Reading Room, 2 to 4 P.M.; same address.

DES MOINES.—First Church of Christ, Scientist.—First Reader, Harvey L. Denny.— Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church, 927-29 8th St. Reading Room open 10 A.M. to 5 P.M. 711-713 Citizens National Bank Building, 6th and Walnut Streets.

DOUDS. — Christian Science Society. — First Reader, William W. Jackson.—Service: 10.30 A.M.—Residence W. W. Jackson.

DUBUQUE.—First Church of Christ, Scientist.—First Reader, Francis W. Robinson.— Services: 11 A.M.; Sunday School, 9.45 A.M. —Princess Theater; Wednesday, 8 P.M.— Temple Hall.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M. Bank and Insurance Building, Room 7A. (7th floor).

ESTHERVILLE.—First Church of Christ, Scientist.—First Reader, Raymond H. Wickersham.—Services: 10.45 A.M.; Wed., 7.30 P.M. Reading Room, 3 to 5 P.M. Wed. and Sat. Church Edifice, Des Moines and 7th Streets.

EXIRA.—First Church of Christ, Scientist.— First Reader, Isaac Statzell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wed., 1 to 4 P.M.

FAIRFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Louise Moorhead.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.
Reading Room, 2 to 4 P.M. Over Fairfield National Bank.

FORT DODGE.—First Church of Christ, Scientist.—First Reader, Bernard M. Joy.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 1st Avenue, N., and 12th Street.
Reading Room open 12 M. to 4 P.M., except Sunday. Room 615, sixth floor, First National Bank Building.

FORT MADISON.—Christian Science Society. —First Reader, Mrs. Sarah J. Waite.—Service: 10.45 A.M.—809 Front Street.
Reading Room, 2 to 4 P.M., Tuesday, Thursday, and Saturday; same address.

GRINNELL.—Christian Science Society.—First Reader, Mrs. Mary H. Gray.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—920 Park St.

HAMPTON.—Christian Science Society.—First Reader, Mrs. Etta L. Cummings.—Services: 10.45 A.M.; Wed., 7.30 P.M.—Schlesinger Blg. Reading Room open Mon., Wed., and Sat., 2 to 5 P.M.; same address.

HARTLEY.—Christian Science Society.—First Reader, Mrs. Esther T. Miller.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Messer Bldg.

HOPKINTON. — Christian Science Society.— First Reader, Mrs. Jessie F. Mason.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—Res. Mrs. A. L. Martin.

HUMBOLDT. — Christian Science Society. — First Reader, Mrs. Jane C. Utley.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M.; same address.

INDEPENDENCE. — First Church of Christ, Scientist.—First Reader, Mrs. Florence A. Barnes.—Services: 10.30 A.M.; Wed.,7.45 P.M. Reading Room, 2 to 4 P.M. Wednesday.

IOWA CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Horton.— Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Koza Block, 220½ College Street.
Reading Room, 2 to 4 P.M.; same address.

KEOKUK.—First Church of Christ, Scientist. —First Reader, Miss Sadie Marion Becker.— Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—716 Main St.
Reading Room open 2.30 to 4.30 P.M.; Tues., Thurs., and Fri.; same address.

LAKE MILLS.—Christian Science Society.— First Reader, Mrs. Marguerite Robinson.— Services: 11 A.M.; Wednesday, 7.30 P.M.

LE MARS.—First Church of Christ, Scientist. —First Reader, Mrs. Lillian M. Smith.— Services: 10.45 A.M.; Wednesday, 7.30 P.M. —Columbia Hall.
Reading Room open from 3 to 5 P.M. Wednesday. 412 N. Main Street.

LIME SPRINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha L. Roberts.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Opera House Block. Reading Room, 2 to 4 P.M. Wed. and Sat.

MANCHESTER.—Christian Science Society.— First Reader, Mrs. Ella F. Cooley.—Service: 11 A.M.—Carnegie Library.

MAQUOKETA.—Christian Science Society.— First Reader, Mrs. Marietta F. Cannell.—Services: 11 A.M.; Wed., 7.30 P.M.—Rice Bldg. Reading Room, 2 to 4 P.M. Mon.,Tues.,Wed.

MARION. — Christian Science Society.—First Reader, Mrs. Stella Z. Harding.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Wilson Bldg. Reading Room, 2 to 5 P.M. Mon. and Tues.

MARSHALLTOWN.—First Church of Christ, Scientist. — First Reader, Mrs. Louise B. Simon. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Bldg., Main and 5th Sts. Reading Room, 2 to 4.30 P.M. 31 W. Main.

MASON CITY.—First Church of Christ, Scientist.—First Reader, Miss Mary A. Fulton.— Services: 11 A.M.; Wednesday, 7.30 P.M.— 119 W. 8th Street.
Reading Room open daily, 2 to 5 P.M.; same address.

McGREGOR.—First Church of Christ, Scientist.—First Reader, Mrs. Stella Williams.— Services: 10.30 A.M.; Wednesday, 7.30 P.M.— Barron Block.
Reading Room, Wed., 2 to 5 P.M.; same pl.

MITCHELL.—Christian Science Society.—First Reader, Miss Nellie M. Gilbertson.—Service: 10.30 A.M.—G. A. R. Hall.

MONTICELLO.—Christian Science Society.— First Reader, Mrs. Cornelia B. Smith.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence Mrs. C. B. Smith.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Mrs. Bertha E. Dugdale.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—C. S. Chapel, North Jefferson Street. Reading Room open 2 to 4 P.M. Wednesday. Chapel.

MUSCATINE.—First Church of Christ, Scientist. — First Reader, John A. Stortz. — Services: 10.45 A.M.; Sunday School, 12 M. Wednesday, 8 P.M.—6th and Walnut Streets. Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

GELWEIN.—Christian Science Society.—First Reader, Mrs. Bertha Wallace. — Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, 3d Avenue and 2d Street, East.

OSAGE. — Christian Science Society. — First Reader, Mrs. Mary A. Cutler.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—W. R. C. Hall.

OSKALOOSA.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen S. White.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Over 218-220 High Avenue, East.
Reading Room open Wednesday and Saturday from 3 to 5 P.M.; same address.

OTTUMWA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Church Edifice, 4th and Market Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

RED OAK.—Christian Science Society.—First Reader, Mrs. Jeannette S. Webb.—Services: 10.45 A.M.; Wednesday, 8 P.M.—502 5th Street.

ROCK VALLEY.—First Church of Christ, Scientist.—First Reader, William Emmerson De Voe.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, Wed., 2 to 4 P.M. Church.

SABULA. — Christian Science Society. — First Reader, Mrs. Martha Day.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Building, Bank and Water Streets.

SHELDON.—First Church of Christ, Scientist.—First Reader, Miss Frances M. Scheonemann.—Services: 11 A.M.; Wed., 7.45 P.M.—Church.
Reading Room, 2 to 4 P.M.; same address.

SIOUX CITY.—First Church of Christ, Scientist.—First Reader, Miss Adah M. Jandt.—Services: 10.40 A.M.; Wednesday, 7.40 P.M.—10th and Jones Streets.
Reading Room, 9 A.M. to 4 P.M. 212 Farmers Loan and Trust Bldg., 526 4th St.

SPENCER.—Christian Science Society.—First Reader, Mrs. Theresa M. Cuttell.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Main Street.
Reading Room, 2 to 4 P.M. Mon.; same pl.

TIPTON.—Christian Science Society. — First Reader, Mrs. Elizabeth Ellen McBurney.—Service: 10.45 A.M.—Res. W. B. McBurney.

TOLEDO. — Christian Science Society. — First Reader, Miss Gretchen Stiger.—Services: 11 A.M.; Wednesday, 8 P.M.—16 Stiger Bldg.

VILLISCA.—Christian Science Society.—First Reader, Mrs. Zona Berg.—Services: 11 A.M.; Wednesday, 8 P.M.—Boise Building.

WASHINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Leanna E. McCall.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Iowa and Jefferson Streets.
Reading Room, 2.30 to 4.30 P.M. Mon., Wed., Sat. Northwest corner of Square.

WATERLOO.—First Church of Christ, Scientist. — First Reader, Benjamin Coale.—Services: 10.45 A.M.; Wednesday, 8 P.M.—421 Jefferson Street.
Reading Room, 2 to 5 P.M., also Saturday evening, 7.30 to 9. Room 503, Marsh-Place Blg.

WEBSTER CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Soule.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel.
Reading Room, 2.30 to 4.30 P.M. daily.

Kansas.

ABILENE.—Christian Science Society.—First Reader, Miss Nellie S. Mitchner. — Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M., except Sunday. Corner 3d and Cedar Streets.

ARKANSAS CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Susan Ames Deering.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Central Avenue and Second Street.
Reading Room, 2 to 5 P.M. Tuesday and Thursday; same address.

ATCHISON.—First Church of Christ, Scientist.—First Reader, Achilles P. Cochran.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 9th and Santa Fe.
Reading Room open daily, 10 A.M. to 4 P.M.; also Thurs. and Sat. 7 to 9 P.M. Public Library Bldg., cor. 5th St. & Kansas Ave.

BELOIT.—First Church of Christ, Scientist.—First Reader, Philip G. Chubbic.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 3d and Hersey Avenues.
Reading Room, 2 to 5 P.M. Wednesday; same address.

BURLINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Julia A. Pilcher.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2 to 5 P.M. Tuesday and Thursday. At Church.

CALDWELL. — Christian Science Society. — First Reader, Mrs. Mary E. Aument.—Service: 11 A.M.—Over Detrick Trading Co.

CHANUTE. — First Church of Christ, Scientist.—First Reader, Miss Grace Bartlett.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Corner N. Forest Avenue and Elm Street.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

CHANUTE.—Christian Science Society.—First Reader, Miss Bertha Barker.—Services: 11 A.M.; Wednesday, 8 P.M.—5 E. Elm St.
Reading Room, 1 to 5 P.M.; same address.

CHETOPA.—Christian Science Society.—First Reader, Mrs. Annie M. Kniberg.—Services: 11 A.M.; Wed., 8 P.M.—Elm and Sixth Sts.

COFFEYVILLE.—Christian Science Society.—First Reader, Mrs. Emma F. Wilson.—Services: 11 A.M.; Wed., 8 P.M.—113½ W. 9th.

COUNCIL GROVE.—Christian Science Society.—First Reader, Mrs. Mary W. Broderson.—Services: 11 A.M.; Wednesday, 8 P.M.—Over Leader Dry Goods Store.

DODGE CITY.—Christian Science Society.—First Reader, Adelbert Smith Harris.—Service: 11 A.M.—I. O. O. F. Hall.

EMPORIA.—First Church of Christ, Scientist.—First Reader, Mrs. Etta B. Richards.—Services: 11 A.M.; Wednesday, 8 P.M.—Holderman Block, West Sixth Street.
Reading Room, 2 to 4.30 P.M.; same address.

EUREKA.—Christian Science Society.—First Reader, Miss Madella Smith.—Service: 11 A.M.—Christian Science Hall.

FORT SCOTT.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie R. Kennedy.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Hall.
Reading Room, 2 to 5 P.M. daily, except Sunday. Moore Building, 15 S. Main Street.

GALENA.—First Church of Christ, Scientist.—First Reader, Mrs. Oro M. Braun.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—1102 Short Street.
Reading Room, 2 to 4 P.M.; same address.

GIRARD.—First Church of Christ, Scientist.—First Reader, Miss Mary Z. Buesch.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Ozark Avenue and St. John Street.
Reading Room open Wed. 2 to 5 P.M.

HOLTON.—Christian Science Society.—First Reader, Mrs. Myra Williams Jarrell.—Service: 11 A.M.—Room 4, Linscott Building.

HORTON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Neal Scott.—Services: 11 A.M.; Wed., 8 P.M.—Chapel.
Reading Room open Wednesday from 2.30 to 4.30 P.M.; same address.

HUMBOLDT. — Christian Science Society.—First Reader, Alfred E. Currey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—10 North 9th Street.
Reading Room, 2 to 4 P.M.; same address.

HUTCHINSON.—First Church of Christ, Scientist.—First Reader, Mrs. Nora L. Puterbaugh.—Services: 11 A.M.; Wednesday, 8 P.M.—Century Hall.
Reading Room, 10 A.M. to 5 P.M. 29 McCurdy Building, Sherman and Main Streets.

INDEPENDENCE. — First Church of Christ, Scientist. — First Reader, Mrs. Ora Aleen Ross.—Services: 11 A.M.; Wed., 7.45 P.M.—Church Edifice, corner Main and 11th Sts.
Reading Room open daily, except Sunday, 2 to 5 P.M. Kress Building, N. Penn Avenue and Laurel Street.

IOLA.—First Church of Christ, Scientist.—First Reader, Mrs. Ella B. Pepper.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—East and Sycamore Sts.
Reading Room, 2 to 4 P.M.; same address.

JUNCTION CITY. — First Church of Christ, Scientist.—First Reader, George H. Tangeman. — Services: 11 A.M.; Wednesday, 8 P.M.—5th and Jefferson Streets.
Reading Room open daily, 2 to 4 P.M.

KANSAS CITY.—First Church of Christ, Scientist. — First Reader, Miss Mary F. B. Harman.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Auditorium, Sixth St. and Minnesota Ave.
Reading Room, 10 A.M. to 5 P.M. 252-254 Wahlenmaier Bldg., 8th St. and Minn. Ave.

KANSAS CITY.—Christian Science Society.—First Reader, William A. Callahan. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—903 Osage Avenue.

LAWRENCE.—First Church of Christ, Scientist.—First Reader, Henry B. Ober. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—F. A. A. Building.
Reading Room open daily, 2 to 5 P.M.

LEAVENWORTH. — First Church of Christ, Scientist.—First Reader, John G. Carpenter.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Spruce Streets.
Reading Room open daily, except Sunday, 2 to 5 P.M. Room 6, Times Building.

LE ROY.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia A. Dickinson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room, 2 to 5 P.M. Wednesday; same address.

MANHATTAN.—First Church of Christ, Scientist. — First Reader, Mrs. Lillian M. Greene.—Services: 10.30 A.M., 8 P.M.; Sunday School, 11.40 A.M.; Wed., 8 P.M.—German Church, Poyntz Ave. and 8th St.
Reading Room, 2 to 4 P.M. State Bank Bldg.

MARYSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy E. Chaffee.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 1 to 5 P.M. White Bldg.

McPHERSON.—First Church of Christ, Scientist.—First Reader, Miss Ada M. Caudle.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Elm and Elizabeth Streets.
Reading Room, 3 to 5 P.M., Wednesday; same address.

MULBERRY. — Christian Science Society. — First Reader, Joshua C. Harris. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Masonic Temple.

NEODESHA.—First Church of Christ, Scientist.—First Reader, Mrs. Esther E. Lemon.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Hale Building, 4th Street.
Reading Room, 2 to 5 P.M.; same address.

NEWTON.—Christian Science Society.—First Reader, Mrs. Louise E. Roehrig.—Services: 11 A.M.; Wednesday, 8 P.M. — Southeast corner room, Masonic Building.

OLATHE.—Christian Science Society.—First Reader, Mrs. Eunice M. French.—Service: 11 A.M.—203 South Walnut Street.

OSWEGO.—Christian Science Society.—First Reader, Mrs. Franc T. Wilkin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.

OTTAWA.—Christian Science Society.—First Reader, Miss Claire Estabrook.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 2.30 to 4.30 P.M. 401 Main St.

PARSONS.—First Church of Christ, Scientist.—First Reader, Miss Maggie Leonora Pollard.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 1519 Broadway Avenue.
Reading Room open daily, except Sunday, 2 to 5 P.M. Suite 321, White Bldg., Main St.

PITTSBURG. — First Church of Christ, Scientist.—First Reader, Anderson L. Scott.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, northwest corner Euclid Avenue and Walnut Street.
Reading Room, 10 A.M. to 5 P.M. 409 Commerce Bldg., corner 4th and Broadway.

RILEY.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Sumners.—Services: 11 A.M.; Wednesday, 2 P.M.—Christian Science Chapel.
Reading Room open Wednesday and Saturday, 2 to 5 P.M.; same address.

SALINA.—First Church of Christ, Scientist.—First Reader, Miss Amy Alice Mitchell.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Cor. 8th & Mulberry Sts.
Reading Room open from 2.30 to 4.30 P.M., except Sunday; same address.

SENECA.—First Church of Christ, Scientist.—First Reader, David R. Thompson.—Services: 11 A.M.: Wednesday, 8 P.M.—Church.
Reading Room, daily, except Sunday, 2 to 4 P.M. Over Citizens State Bank, Main St.

TOPEKA.—First Church of Christ, Scientist.—First Reader, Harry L. Rhodes.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Huntoon and Polk Streets.
Reading Room open daily, except Sunday and holidays, 2 to 5 P.M.; same address.

TOPEKA.—Second Church of Christ, Scientist.—First Reader, Mrs. Jennie Ream Jones. Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 600 Harrison Street.
Reading Room, 1.30 to 5 P.M., except Sundays and holidays. 108 W. 9th Street.

WATERVILLE.—Christian Science Society.—First Reader, Mrs. L. Ella Preston. — Service: 11 A.M.—Edwards Hall.

WELLINGTON.—First Church of Christ, Scientist.—First Reader, Martin Cary Burton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Building, 7th Street and Jefferson Avenue.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

WICHITA.—First Church of Christ, Scientist. —First Reader, Mrs. Adela M. McCune.—Services: 11 A.M., 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Philharmony Hall, 217 N. Lawrence Avenue.
Reading Room daily, except Sunday, 10 A.M. to 5 P.M.; also Wed. evening until 7.30. 500 Barnes Block. Ind. tel. Green 1641.

WINFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Laura P. Traut.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner 11th Avenue and Millington Street.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

YATES CENTER.—First Church of Christ, Scientist.—First Reader, John B. Dobyns.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Wednesday, 2 to 5 P.M.

Kentucky.

CATLETTSBURG.—Christian Science Society. —First Reader, Mrs. Harriet Park. — Services: 10.30 A.M.; Wednesday, 7 P.M.—Kentucky National Bank Building.
Reading Room, 10 A.M. to 4 P.M.: same pl.

FRANKFORT. — Christian Science Society. — First Reader, Mrs. Mattie C. Noel.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 3d and Shelby Streets.

HENDERSON. — Christian Science Society.—First Reader, Mrs. S. Isabel Ward.—Services: 11 A.M.; Wednesday, 7.45 P.M.—9 Main St.
Reading Room, 4 to 6 P.M. Tuesday and Thursday; same address.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth F. Breen. —Services: 11 A.M.; Wednesday, 7.30 P.M.—137 Market Street.
Reading Room open 10 A.M. to 12 M. and 2 to 4 P.M., except Sunday; same address.

LOUISVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Jane M. Russell.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. — Church Edifice, Third Street, between Oak and St. Catherine.
Reading Room daily, except Sun. and holidays, 10 A.M. to 5 P.M. 620 Paul Jones Bldg.

OWENSBORO. — Christian Science Society.—First Reader, Mrs. Susie F. Morrison.—Services: 11 A.M.; Wed., 7.30 P.M.—324½ St. Ann.
Reading Room 2.30 to 5 P.M.; same address.

PADUCAH.—Christian Science Society.—First Reader, Charles Williams.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Hall in Three Links Building, 5th Street and Kentucky Avenue.
Reading Room, 10 A.M. to 1 P.M.; same pl.

RICHMOND. — Christian Science Society. — First Reader, Mrs. Sallie J. Ward. — Services: 11 A.M.; Wednesday, 7.30 P.M.—136 Second Street.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

WINCHESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Sue E. Kohlhass. —Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—I. O. O. F. Building.
Reading Room, 1 to 3 P.M. Monday, Wednesday, and Friday; same address.

Louisiana.

MONROE.—Christian Science Society.—First Reader, Mrs. Laura M. Faulk.—Service: 11 A.M.; Wednesday, 8 P.M.—Opera House.
Reading Room, 3 to 5 P.M., Tuesday and Friday; same address.

NEW ORLEANS.—First Church of Christ, Scientist.—First Reader, Miss Catherine Megget.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Coliseum and Melpomene Streets.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 1317-8 Whitney Central Bank Bldg.

NEW ORLEANS. — Christian Science Society. —First Reader, Mrs. Lulu Burdeau Espy.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 8 P.M.—Room 638, Audubon Bldg.
Reading Room, 10 A.M. to 5 P.M.; same pl.

SHREVEPORT.—First Church of Christ, Scientist.—First Reader, Joseph D. Lee.—Services: 11 A.M.; Wednesday, 8 P.M.—Rooms 40-42-44 Levy Building.
Reading Room, 2.30 to 5 P.M. 28 Levy Blg.

Maine.

AUBURN.—First Church of Christ, Scientist. —First Reader, Reuel F. Gordon.—Services: 10.30 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Hall, 100 Pleasant Street.
Reading Room open from 1 to 4 P.M. Room 5, Journal Block, Lewiston.

AUGUSTA.—Christian Science Society.—First Reader, Mrs. Mary Emma Ellis.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 7.45 P.M.—C. S. Hall, 223 Water Street.
Reading Room, 3 to 5 P.M.; same address.

BANGOR.—First Church of Christ, Scientist.—First Reader, Gorham H. Wood.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—C. S. Hall, 47 Columbia Street.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M.; same address.

BATH.—First Church of Christ, Scientist.—First Reader, Mrs. Lottie D. Gilman.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Y. M. C. A. Building, Summer Street.
Reading Room, 2 to 4 P.M., except Monday and Friday; same address.

BELFAST.—Christian Science Society.—First Reader, Mrs. Maud Fernald Follett.—Services: 11 A.M.; Wed., 7.30 P.M.—127 Main St.

BRUNSWICK. — Christian Science Society.—First Reader, Charles T. Richardson.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Maine and Pleasant Streets.
Reading Room, 2 to 5 P.M. Wednesday; same address.

CALAIS.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Haycock.—Services: 10.30 A.M.; Wed., 7 P.M.—McAllister Block, opposite St. Croix Exchange.
Reading Room open daily, 2 to 4 P.M.

CAMDEN.—First Church of Christ, Scientist. —First Reader, Mrs. Florance Curtis.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Centrall Street.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

DOVER AND FOXCROFT.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Fogler Cushing.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Church Edifice, Lincoln Street.
Reading Room open daily, except Sundays and holidays, 2.30 to 4.30 P.M.; same address.

EASTPORT.—Christian Science Society.—First Reader, Miss Eleanor Ferguson. — Services: 11 A.M.; Wednesday, 7.30 P.M.—74 Water St.
Reading Room, 2 to 4.30 P.M. Wednesday and Saturday; same address.

GARDINER.—First Church of Christ, Scientist.—First Reader, Mrs. Edith Lunt Smith.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 17-19 Lincoln Avenue.
Reading Room, 2 to 4 P.M. Monday, Wednesday, Saturday; same address.

KENNEBUNK. — Christian Science Society.—First Reader, Miss Florence Jane Ovens.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Ross Block, Main Street.
Reading Room, Saturday, 2.30 to 4.30 P.M.

LIVERMORE FALLS. — Christian Science Society.—First Reader, Mrs. Eliza A. Dow.—Service: 10.30 A.M.—I. O. O. F. Block.
Reading Room, 2 to 4 P.M. Thursday; same address.

PORTLAND.—First Church of Christ, Scientist.—First Reader, George W. Foster.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Church Edifice, 55 Neal Street.
Reading Room open daily, except Sundays and legal holidays, 10 A.M. to 1 P.M., 2 to 5 P.M. 502 Baxter Block, 562 Congress St.

ROCKLAND.—First Church of Christ, Scientist.—First Reader, Fred S. Libby.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Cedar and Brewster Streets.
Reading Room, 2 to 5 P.M. Thorndike and Hix Building, School Street.

SANFORD. — Christian Science Society. — First Reader, Miss Bertha E. Perkins.—Services: 10.45 A.M.: Sunday School, 11 A.M.—S. of V. Hall, over Public Library.

SKOWHEGAN.—Christian Science Society.—First Reader, Mrs. Nellie Wade Flynt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

VINALHAVEN.—First Church of Christ, Scientist.—First Reader, Benjamin L. Lane.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Main Street.
Reading Room, 2 to 4 P.M. Tuesday and Thursday; same address.

WATERVILLE.—Christian Science Society.—First Reader, Miss M. Fannie Whitney.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Savings Bank Building.
Reading Room, 2 to 5 P.M.; same address.

WILTON.—Christian Science Society. — First Reader, Miss Jennie A. Tucker. — Service: 10.45 A.M.—Residence R. B. Knapp.

Maryland.

BALTIMORE.—First Church of Christ, Scientist.—First Reader, Walter S. Cross.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—I. O. H. Hall, Cathedral and Preston Streets; Sunday School, 11 A.M. in the Chapel, Mt. Royal Plaza.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M., and Monday and Thursday evenings from 8 to 10. Chapel, Mt. Royal Plaza, opposite Mt. Royal Station B. & O. R. R., and three squares from Penn. R. R. Station.

BALTIMORE.—Second Church of Christ, Scientist. — First Reader, Frank W. Kroh.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Mount Royal Ave. and St. Paul St.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Fourth floor, Macht Building, 11 East Fayette Street.

CUMBERLAND.—Christian Science Society.—First Reader, C. Gerard Dodge.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. 7 South Centre Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

SANDY SPRING.—Christian Science Society.—First Reader, Samuel S. Bond.—Service: 3.45 P.M.—Residence C. E. Bond.

Massachusetts.

AMESBURY.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. McAyeal.—Services: 11 A.M.; Wednesday, 7.30 P.M.—4 Sparhawk Street.
Reading Room, 3 to 5 P.M.; same address.

ATHOL.—First Church of Christ, Scientist.—First Reader, Mrs. Etta M. Gorton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—K. of P. Hall, 456 Main Street.
Reading Room, 3 to 5 P.M. 387 Main St.

BOSTON.—The First Church of Christ, Scientist.—First Reader, Judge Clifford P. Smith.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 7.30 P.M.—In the New Church Edifice, Norway, Falmouth, and St. Paul Streets.
READING ROOMS.
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Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

BROCKTON.—First Church of Christ, Scientist.—First Reader, Mrs. Carrie L. Tobey.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Church Edifice, North Main Street.
Reading Room open daily, 2 to 4 P.M., also Tuesday and Friday evenings, 7.30 to 9; same address.

BUZZARDS BAY.—Christian Science Society.—First Reader, Miss Cornelia F. Jefferson.—Services: 11.15 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7.15 P.M.—Franklin Hall.
Reading Room, 2.30 to 5 P.M. Wednesday; same address.

CAMBRIDGE.—First Church of Christ, Scientist. — First Reader, G. Leonard McNeill.—Services and Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Brattle Hall, 40 Brattle Street, off Harvard Square.
Reading Room open daily, except Sundays and holidays, 12 M. to 6 P.M.; also Monday and Saturday evenings, 7.30 to 9. 11 Dunster Street, Harvard Square.

CHELSEA.—First Church of Christ, Scientist.—First Reader, Walter E. Smith.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Reynolds Avenue.
Reading Room, 3 to 5 P.M. daily, except Saturdays, Sundays, and holidays; same place.

CLINTON.—Christian Science Society.—First Reader, Mrs. Hattie M. Field. — Services: 10.45 A.M.; Wed., 7.45 P.M.—G. A. R. Hall.

CONCORD.—First Church of Christ, Scientist. —First Reader, I. Pierce Sewell.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wed., 7.30 P.M.—Insurance Hall, Monument Sq.
Reading Room, Thursday, 3 to 5 P.M.; same address.

COTUIT.—First Church of Christ, Scientist.—First Reader, Mrs. Ellen L. Coleman.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Friday, 2 to 5 and 7 to 9 P.M.; same address.

FALL RIVER.—First Church of Christ, Scientist.—First Reader, Joshua F. Packard.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Rock and Pine Streets.
Reading Room, 3 to 5 P.M. 335 Pine St.

FITCHBURG.—First Church of Christ, Scientist.—First Reader, Francis D. Tuttle.—Services: 10.40 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. — Wallace Hall, 387 Main Street.
Reading Room, 2 to 5 P.M.; same address.

FRANKLIN. — Christian Science Society.—First Reader, Mrs. Aletha Tella Johnson.—Service: 10.45 A.M.—I. O. O. F. Hall.

GARDNER.—Christian Science Society.—First Reader, Mrs. Elizabeth A. Barnard.—Services: 10.30 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Lily Block, 42 N. Main St.
Reading Room, 2 to 4 and 7.30 to 9 P.M. Thursday and Saturday; same address.

GLOUCESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Eva T. Cook.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M.—C. A. S. and L. A. Building.
Reading Room open 2 to 4 P.M.; same place.

GLOUCESTER.—Second Church of Christ, Scientist.—First Reader, Miss Allison P. Douglass.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Bradford Building, 209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

GREENFIELD. — Christian Science Society.—First Reader, Mrs. Julia E. Cornell.—Services: 10.30 A.M.; Wed., 7.45 P.M.—Washburn Library Building, Main and Franklin Sts.
Reading Room, 3 to 5 P.M.; same address.

HAVERHILL.—First Church of Christ, Scientist.—First Reader, William J. Twombly.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—6 Pleasant Street.
Reading Room, 2.30 to 4.30 P.M. daily; also Mon. and Fri. 7.30 to 9 P.M.; same address.

HAVERHILL.—Second Church of Christ, Scientist.—First Reader, Mrs. Lottie W. S. Tarbox.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M. — The Bartlett, 59 Main Street.
Reading Room, 2.30 to 4.30 P.M., except Sundays and holidays; same address.

HYDE PARK.—First Church of Christ, Scientist.—First Reader, Wilfred Carter. — Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Waverly Building, 53 West River Street.
Reading Room, Wed. and Sat. 3 to 5 P.M., also each evening, except Sun. and legal holidays, 7.30 to 9; same address.

LAWRENCE.—First Church of Christ, Scientist.—First Reader, Ernest W. McAllister.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. —Church Edifice, Green Street.
Reading Room, 2.30 to 5 P.M. daily; also 7.30 to 9 P.M. Tuesday, Thursday, and Saturday. Bay State Building, Room 402.

LEXINGTON.—First Church of Christ, Scientist.—First Reader, Abbot Leach.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Forest Street, foot of Muzzey.
Reading Room open daily, except Sunday and holidays, 2.30 to 5.30 P.M. Bank Building, Massachusetts Avenue.

LOWELL.—First Church of Christ, Scientist. —First Reader, Albert R. Honig. — Services: 10.45 A.M.; Sunday School, 12 M., Colonial Hall, Pollard Building, Palmer St.; Wed., 7.45 P.M.—Middlesex Hall, same Bldg.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Mon., Thurs., and Sat. evenings, 7 to 9. Room 4, Pollard Building.

LYNN.—First Church of Christ, Scientist.—First Reader, Edward H. Keach.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M.—Women's Club House, corner Nahant and Broad Streets.
Reading Room, 2 to 5 P.M. daily; also 7 to 9 P.M. Mon. and Sat.; same Bldg.

MALDEN.—First Church of Christ, Scientist. —First Reader, R. Clinton Loveland.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M.—Reception Hall, Auditorium Building, Pleasant Street.
Reading Room daily, except Sun., Wed., and holidays, 2.30 to 5 P.M. and 7.30 to 9 P.M.; Wed., 2.30 to 5 P.M. 527 Main St.

MARLBORO.—First Church of Christ, Scientist.—First Reader, George A. Stacy.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—G. A. R. Hall.
Reading Room open daily, except Sunday, 2.30 to 5 P.M. Room 10, Corey Building.

MIDDLEBORO.—Christian Science Society.—First Reader, Miss Grace G. Pierce.—Service: 11 A.M.—Room 2, Briggs Block.

NEEDHAM.—First Church of Christ, Scientist.—First Reader, Henry A. T. Dow.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—Christian Science Hall.
Reading Room, 3 to 5 P.M., except Sun.; also 7 to 9 P.M. Sat. Great Plain Avenue.

NEW BEDFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Lowell.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Vesta Hall, 16 N. 6th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Saturday evening, 7.30 to 9. Cushing Building, 36 Pleasant Street.

NEWBURYPORT. — First Church of Christ, Scientist. — First Reader, Henry Francis Whittier. — Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Chase and Lunt Block, Pleasant Street.
Reading Room, 2 to 4 P.M.; same address.

NORTH ADAMS.—First Church of Christ, Scientist. — First Reader, Miss Josephine E. Fuller.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Christian Science Chapel, Chestnut Street.
Reading Room open 7.30 to 9 P.M. Mon.; 2.30 to 4.30 P.M. Wed. and Sat.; same address.

NORTHAMPTON. — First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Harris.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Center Street.
Reading Room, 3 to 5 P.M.; same address.

ORANGE.—Christian Science Society.—First Reader, Mrs. Henrietta M. Davis. — Services: 11 A.M.; Wednesday, 8 P.M.—Memorial Hall, High Street.

PITTSFIELD.—First Church of Christ, Scientist.—First Reader, Rev. Cornelius C. Cook. Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 131 South Street.
Reading Room, 3 to 5 P.M.; same address.

PLYMOUTH.—First Church of Christ, Scientist.—First Reader, George Wendell Adams. Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—5 Lothrop St.
Reading Room, 3 to 5 P.M.; same address.

READING.—First Church of Christ, Scientist.—First Reader, Ernest W. Reynolds.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, Woburn Street.
Reading Room, 185 Main Street; open daily, except Sunday, 2.30 to 4.30 P.M., also every week day evening, except Wed., from 7 to 9.

ROCKLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Evaleen E. Eldridge.—Services: 11 A.M.; Sunday School, 11 A.M.; Wed., 7.30 P.M.—Franklin Ave.
Reading Room open Wed., 2.30 to 4.30 P.M.

ROXBURY.—First Church of Christ, Scientist.—First Reader, George Silas Haddock.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Fauntleroy Hall, Wenonah Street, off Elm Hill Avenue.
Reading Room open daily, except Sundays, from 10 A.M. to 5 P.M., and Tuesday and Friday from 7 to 9 P.M. Room 3, Bradlee Building, 54 Warren Street, corner Dudley.

SALEM.—First Church of Christ, Scientist.—First Reader, Benjamin G. Ingalls.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M. — Church Edifice, 16 Lynde Street.
Reading Room daily, except Sunday and legal holidays, 3 to 5 P.M.; same address.

SHARON.—Christian Science Society.—First Reader, Ezra W. Reid. — Services: 10.45 A.M.; Wednesday, 7.45 P.M. — Unitarian Church.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Charles Henry Cram. Services: 11 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Chapel, State and Orleans Streets.
Reading Room open daily, except Sunday and legal holidays, from 10 A.M. to 6 P.M. and Saturday from 10 A.M. to 9 P.M. Rooms 503-504, 356 Main Street.

TAUNTON.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia M. Crossman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—38 Winthrop Street.
Reading Room, 3 to 5 P.M.; same address,

WELLESLEY. — Christian Science Society.—First Reader, Mrs. Clara Selfe. — Service: 10.45 A.M. — Wellesley Town Hall, Lower Hall; Sunday School, 10.45 A.M.; Wednesday, 7.45 P.M. — Odd Fellows Hall, Wellesley Square.

WINCHENDON.—Christian Science Society.—First Reader, Mrs. Frances A. M. Gay.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open daily, 3 to 5 P.M. Rooms 2 and 3, Merrill Block, Central St.

WINCHESTER.—First Church of Christ, Scientist.—First Reader, William E. Guilford. Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.45 P.M.—In Church Building, opposite Town Hall.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

WOBURN.—First Church of Christ, Scientist.—First Reader, Miss Alice F. Reed.—Services 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Savings Bank Bldg.
Reading Room open daily, except Sunday and holidays, 2.30 to 4.30 P.M.; same address.

WORCESTER. — First Church of Christ, Scientist.—First Reader, Burt Le Roy Knowles.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Worcester Woman's Club House, Salisbury Street.
Reading Room open daily, 2 to 5 and 7 to 9 P.M., except Sunday, Wednesday, and holidays; Wednesday, 2 to 5 P.M.—Room 718, Slater Building.

Michigan.

ADRIAN.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte A. Clute.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, South Main Street.
Reading Room, 2 to 4 P.M.; same address.

ALBION.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth Sturtevant.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Corner Erie and Clinton Streets.
Reading Room, 2 to 4 P.M.; same address.

ALLEGAN. — Christian Science Society.—First Reader, James C. Leggett.—Services: 10.45 A.M.; Wed., 7.45 P.M.—Doelker Block.

ALMA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice M. Brown.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—K. of P. Hall.
Reading Room, 2 to 4 P.M. Saturday.

ALPENA.—First Church of Christ, Scientist.—First Reader, Mrs. Laura W. Blake.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Beebe Block, up-stairs, South 2d Avenue.
Reading Room, 2 to 4 P.M. Wednesday and Friday; same address.

ANN ARBOR.—First Church of Christ, Scientist.—First Reader, Miss Margaret Evelyn Waples.—Services: 10.30 A.M.; Wed., 7.30 P.M.
Reading Room open week days, from 2 to 5 P.M. 409 South Division Street.

BATTLE CREEK.—First Church of Christ, Scientist.—First Reader, Alfred H. Hulscher.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Maple and Adams Streets.
Reading Room open daily, except Sundays and holidays, 2 to 5 P.M.; same address.

BAY CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Minerva S. Miller.—Services: 10.45 A.M.; Sunday School, 11.50 A.M.; Wed., 7.45 P.M.—Root Bldg., Center Ave.
Reading Room, 2 to 4 P.M.; same address.

BELLEVUE. — Christian Science Society.—First Reader, Miss Elizabeth Mason.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Citizens Bank Bldg.
Reading Room, 2.30 to 4.30 P.M. Saturday; same address.

BENTON HARBOR.—First Church of Christ, Scientist.—First Reader, John O Parker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—Auditorium, Carnegie Library.
Reading Room, 2 to 5 P.M., except Sun.; 7 to 9 P.M., except Sun. and Wed. 115 6th St.

BOYNE CITY.—Christian Science Society.—First Reader, Mrs. Elizabeth Bryant.—Services: 10.30 A.M.; Wed., 7.30 P.M.—306½ S. Lake St.

BUCHANAN. — Christian Science Society.—First Reader, Mrs. Ellen Montague.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.

CADILLAC.—First Church of Christ, Scientist. — First Reader, Mrs. Nancy L. Van Vranken. — Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Spruce and Shelby Streets.
Reading Room, 2 to 5 P.M. 132 Spruce St.

CARO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. E. Tipper.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2 to 5 P.M. Wed. Church.

CHARLEVOIX.—Christian Science Society.—First Reader, Mrs. Mabelle Denton Smith.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—K. of P. Hall.

CHARLOTTE.—First Church of Christ, Scientist.—First Reader, George H. Spencer.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice, corner Lovett and Washington Streets.
Reading Room, 2.30 to 5 P.M. Munger Blk.

COLDWATER.—First Church of Christ, Scientist.—First Reader, Mrs. Belle W. Stowe.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 4 P.M. 8 Grand St.

CONSTANTINE.—First Church of Christ, Scientist.—First Reader, Miss Ida S. Glaze.—Services: 10 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4.30 P.M. Wednesday.
Residence Miss Ida S. Glaze.

DECATUR.—Christian Science Society.—First Reader, Mrs. Mollie W. Moulton.—Services: 11 A.M.; Wed., 7.30 P.M.—I. O. O. F. Hall.

DETROIT.—First Church of Christ, Scientist.—First Reader, Frank C. Colby.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.45 P.M. — Church Edifice, West Alexandrine Avenue, near Woodward Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 6 P.M.; also 7 to 9 P.M., except Sunday and Wednesday. Room 310, The Palmer Building, 70 Washington Boulevard.

DETROIT.—Second Church of Christ, Scientist.—First Reader, Henry W. Hoyt.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—The Stoepel Building, 1045 Jefferson Avenue.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M.; also 7 to 9 P.M., except Sunday and Wednesday. 118 Broadway.

FENNVILLE. — Christian Science Society. — First Reader, Mrs. Wilhelmina C. Young.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

FLINT.—First Church of Christ, Scientist.—First Reader, Mrs. Susanna Frise.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—St. Cecilia Hall.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Tues. and Fri. evenings from 7.30 to 9.30. 129-130 Paterson Bldg.

FLUSHING. — Christian Science Society.—First Reader, Mrs. Addie Frise. — Service: 10.30 A.M.—Maccabee Hall.

GRAND HAVEN.—Christian Science Society.—First Reader, John Worsfold.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Avery Building, 128 Washington Street.

GRAND RAPIDS.—First Church of Christ, Scientist.—First Reader, Luman A. Field.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, Washington and Lafayette Streets.
Reading Room open daily, except Sunday and holidays, 10 A.M. to 6 P.M., also Tuesday, Thursday, and Saturday evenings, 7 to 9. Room 419, Houseman Building, Pearl St.

GREENVILLE.—First Church of Christ, Scientist. — First Reader, Mrs. Mary E. S. Church.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—828 S. Lafayette Street.
Reading Room, 2 to 4 P.M. Wed.; same pl.

HASTINGS.—Christian Science Society.—First Reader, Mrs. Genevieve Morrill.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—110 Jefferson Street.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

HILLSDALE. — Christian Science Society.—First Reader, Mrs. Charlott S. Osborn.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Room 5, Opera House Block.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

HOUGHTON. — Christian Science Society.—First Reader, Arthur L. Carnahan. — Services: 10.45 A.M.; Wednesday, 8 P.M.—92 Shelden Street.

HUDSON. — Christian Science Society.—First Reader, Mrs. Florence M. Maynard. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Eatons Block, Main Street.

IRONWOOD. — Christian Science Society. — First Reader, Mrs. Maude E. Cole. — Service: 10.45 A.M.—Christian Science Chapel, 815 East Aurora Street.

JACKSON.—First Church of Christ, Scientist.—First Reader, William J. Dowsett.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.
Reading Room adjoins the Church, west side City Park; open 2 to 5 and 7 to 9 P.M.

JONESVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Schell.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open week days, 3 to 5 P.M.

KALAMAZOO.—First Church of Christ, Scientist.—First Reader, Miss Catherine Severens.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Park and South Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M., Sunday, 2.30 to 5 P.M.; also Saturday evening, 7 to 9. 803 Kalamazoo National Bank Building.

LANSING.—First Church of Christ, Scientist.—First Reader, Arthur Davis Baker.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Allegan and Walnut Streets.
Reading Room open from 2.30 to 5 P.M., except Sunday; same address.

LUDINGTON.—First Church of Christ, Scientist. — First Reader, Charles W. Sifton.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Corner Delia and Filer Streets.
Reading Room open daily, except Sunday, 2 to 4.30 P.M. Forslind Block, S. James St.

MARQUETTE.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie L. Mathews.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Opera House Block.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MARSHALL.—First Church of Christ, Scientist. — First Reader, Mrs. Jennie Fisher.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Building, 109 Mansion Street.
Reading Room, 8 to 5 P.M.; same address.

MONROE.—Christian Science Society.—First Reader, Miss Katharine V. Ilgenfritz.—Services: 10.15 A.M.; Wednesday, 7.30 P.M.—Chamber of Commerce Building.

MT. CLEMENS.—Christian Science Society.—First Reader, Isaac H. Biggs. — Services: 10.30 A.M.; Wed., 7.45 P.M.—G. A. R. Hall.

MT. PLEASANT.—First Church of Christ, Scientist.—First Reader, Mrs. Vernie I. Hunter.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Corner Normal Avenue and Wisconsin Street.
Reading Room, 2 to 4 P.M.; side entrance.

MUSKEGON.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie E. Newell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Woman's Club Building.
Reading Room open daily, except Sunday, 2 to 5 P.M. 75 W. Western Avenue.

NILES. — Christian Science Society. — First Reader, Harry O. Parker. — Services: 10.45 A.M.; Wednesday, 7.30 P.M. — Auditorium, Carnegie Library.

OWOSSO.—First Church of Christ, Scientist. —First Reader, Mrs. Bertha M. Baker.—Services: 10.15 A.M.; Wednesday, 7.15 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Over 107 North Ball St.

OXFORD.—First Church of Christ, Scientist. —First Reader, Mrs. Kate Carmer. — Services: 10 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 5 P.M. Saturday. Washington Avenue.

PETOSKEY.—First Church of Christ, Scientist.—First Reader, Mrs. Ida J. Mesick.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. —Third floor, 309 East Lake Street.
Reading Room open 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

PLYMOUTH.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Pankow.—Services: 10 A.M.; Sunday School, 11.15 A.M.; Wednesday, 7 P.M.—Church Edifice.
Reading Room, 1 to 3 P.M.; same address.

PORT HURON.—First Church of Christ, Scientist.—First Reader, Miss Jessie Walsh.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Society Hall, White Building, Water St.
Reading Room, 2 to 4 P.M. Room 16, White Building.

PORT HURON.—Second Church of Christ, Scientist.—First Reader, Herbert Will Ernst.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Temple, Lapeer Avenue.
Reading Room, 10 A.M. to 5 P.M., except Sundays and holidays. 614-615 Meisel Block.

REED CITY. — Christian Science Society.—First Reader, Miss Isabel Lambert. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Residence Miss Ethel M. Beecher.

SAGINAW. — First Church of Christ, Scientist.—First Reader, Charles Porter Anderson.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner Warren Avenue and Hayden Street.
Reading Room, daily, 10 A.M. to 4 P.M.; also Mon. and Sat., 7 to 9 P.M. Weichmann Building, 110 S. Jefferson Avenue.

SALINE.—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence.—Services: 10 A.M.; Wed., 7 P.M.—Nissly Bldg.
Reading Room, 2 to 4 P.M.; same address.

SAULT STE. MARIE.—Christian Science Society.—First Reader, Elmo Kibby.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church, corner Division and Spruce Streets.
Reading Room, 2 to 4 P.M., except Sunday; also 7 to 9 P.M. Sunday; same address.

SOUTH HAVEN.—First Church of Christ, Scientist.—First Reader, William R. Evans.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Scott Club Building.
Reading Room open daily, except Sunday, 2 to 4 P.M. Hale Building, Center Street.

TRAVERSE CITY. — Christian Science Society.—First Reader, Mrs. Anna Harrison.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Masonic Block, Front and Union Streets.
Reading Room, 2 to 4 P.M. Room 9, Masonic Block.

TRAVERSE CITY. — Christian Science Society.—First Reader, Miss Nellie S. Adams. —Services: 10.30 A.M.; Wednesday, 7.30 P.M. —Assembly Room of City School of Music.
Reading Room open daily, except Sunday, 2 to 5 P.M.

YPSILANTI. — Christian Science Society.—First Reader, Mrs. Ida B. Lamkin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—125 Congress Street; 2d floor.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

Minnesota.

ALBERT LEA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Rue Rolfson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Syndicate Block, 244 S. Broadway.
Reading Room, 3 to 5 P.M.; same address.

AUSTIN.—First Church of Christ, Scientist.—First Reader, Mrs. Etta M. Ousley.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—Church Edifice, Maple Street, West.
Reading Room open from 2 to 5 P.M., except Sunday; East wing of Church Building.

BRAINERD.—Christian Science Society.—First Reader, Mrs. Grace A. Thayer.—Services: 11 A.M.; Wed., 8 P.M.—Cales Hall, Front St.

DULUTH.—First Church of Christ, Scientist. —First Reader, Robert Rankin. — Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 8 P.M.—In Church Bldg., 20 9th Ave., E.
Reading Room open daily, except Sunday, 10 A.M. to 4 P.M. Room 411, Alworth Building, 306 W. Superior Street.

DULUTH.—Second Church of Christ, Scientist.—First Reader, Mrs. Clara A. McNaughton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Burgess Hall, 310 and 312 West First Street.
Reading Room, 2 to 5 P.M.; same address.

EXCELSIOR.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie L. Wright. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—First and Center Sts.
Reading Room, Wednesday, 3 to 5 P.M.; same address.

FAIRMONT.—First Church of Christ, Scientist. — First Reader, Miss Julia Isabella Wade.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.30 P.M.
Reading Room, 10 A.M. to 12 M. and 2 to 4 P.M., except Sunday. Church.

HIBBING.—Christian Science Society.—First Reader, Mrs. Lulu R. Pellenz.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. — Model Hall, 211 Pine Street.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Ophelia Hayden.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open Wed., 2 to 5 P.M.

MANKATO.—First Church of Christ, Scientist. —First Reader, Mrs. Dora B. Salisbury.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Swedish M. E. Church, South 4th Street.
Reading Room open daily, except Sunday, 1 to 5 P.M. Richards Block.

MILACA. — Christian Science Society. — First Reader, Mrs. Josephine E. Wilkes. — Service: 11 A.M.—Residence A. C. Wilkes.

MINNEAPOLIS.—First Church of Christ, Scientist.—First Reader, John W. R. Winter.—Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—15th Street, near Portland Avenue.
Reading Room, 9 A.M. to 9 P.M., except Sundays, Wednesdays, and holidays; open Wednesday, 9 A.M. to 5 P.M. 736 Andrus Blg.

MINNEAPOLIS. — Second Church of Christ, Scientist.—First Reader, Henry Deutsch.—Services: 10.45 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 2d Avenue, South, and 11th Street.
Reading Room, 10 A.M. to 5 P.M.; also 7 to 9 P.M., except Wednesday. Church Edifice, entrance on 11th Street.

MINNEAPOLIS.—Third Church of Christ, Scientist.—First Reader, William Young Chute. —Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Lake Street and Holmes Avenue.
Reading Room, 2 to 4 P.M.; same address.

MINNEAPOLIS.—Fourth Church of Christ, Scientist.—First Reader, Charles Clark Rodolf.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Corner Second Avenue, South, and Fourteenth Street.
Reading Room, 3 to 6 P.M. Church Building, Fourteenth Street entrance.

MINNEAPOLIS.—Fifth Church of Christ, Scientist.—First Reader, Charles H. Dennison.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Vestry, corner University and 12th Avenues, S. E.
Reading Room, 10 A.M. to 5 P.M. daily, except Sunday; same address.

MINNEAPOLIS.—Sixth Church of Christ, Scientist.—First Reader, William E. Bogert.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Vestry of new Church Edifice, Summit and Bryant Avenues, South.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M. Church Edifice, entrance on Bryant Avenue.

MONTEVIDEO.—First Church of Christ, Scientist. — First Reader, Mrs. Henrietta A. Starbeck. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—2d Street entrance Chippewa County Bank Building.
Reading Room open 2 to 5 P.M. Tues., Thurs., and Sat. Chippewa Co. Bank Bldg.

PAYNESVILLE.—Christian Science Society.—First Reader, Mrs. Hattie Latterell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Building.

PIPESTONE. — Christian Science Society.—First Reader, Mrs. Hattie A. Fish. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Syndicate Block.

RED WING.—Christian Science Society.—First Reader, Miss Grace Thoburn.—Services: 10.45 A.M., Fraternal Hall: Wednesday, 8 P.M. —Room 8, Gladstone Building.
Reading Room, 2 to 5 P.M. Gladstone Bldg.

ST. CLOUD.—Christian Science Society.—First Reader, Walter Scott Day.—Services: 2.30 P.M.; Wednesday, 8 P.M.—Unitarian Church.
Reading Room, 3 to 5 P.M.; same address.

ST. PAUL.—First Church of Christ, Scientist. —First Reader, Eugene L. Grimm.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—New Masonic Temple, Smith Avenue and Sixth Street.
Reading Room open daily, except Sunday, 9 A.M. to 5.30 P.M. 605 Pittsburg Building.

UTICA. — Christian Science Society. — First Reader, Miss Hattie Gage. — Service: 10.45 A.M.—Church.

VIRGINIA.—Christian Science Society.—First Reader, Orlando Bigelow Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—North Pole Hall.

WELLS. — Christian Science Society. — First Reader, Justin E. Stiles.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Post Office Bldg.

WILLMAR. — First Church of Christ, Scientist.—First Reader, Odmund A. Sandven.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

WINONA.—First Church of Christ, Scientist. —First Reader, Mrs. Kate B. Kinney.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—213 Johnson Street.
Reading Room, 2 to 4 P.M.; same address.

Mississippi.

BILOXI. — Christian Science Society. — First Reader, Rensselaer B. Bentley.—Services: 11 A.M.; Wednesday, 8 P.M.—Chapel, Howard and Seal Avenues.

GREENVILLE. — Christian Science Society. — First Reader, Arnold O. Rutz.—Services: 11 A.M.; Wed., 8 P.M.—409 Washington Ave.
Reading Room, 2 to 4 P.M., except Sunday.

JACKSON.—First Church of Christ, Scientist. —First Reader, Philip Stevens Merrill.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—109½ S. State Street.
Reading Room open daily, except Sunday, 3.30 to 5.30 P.M.; same address.

LAUREL. — Christian Science Society.—First Reader, Mrs. Jessie Carter. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sunday and holidays, 2 to 4 P.M.; same address.

VICKSBURG. — Christian Science Society.—First Reader, Miss Josephine Howe.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, 4 to 5 P.M. First National Bank Building

Missouri.

BROOKFIELD.—Christian Science Society.—First Reader, Miss Carrie E. Reams.—Service: 11 A.M.—225 N. Main Street, up-stairs.

CAPE GIRARDEAU. — Christian Science Society.—First Reader, Mrs. Jennie Chandler Johnson. — Services: 11 A.M.; Wednesday, 7.30 P.M.—Sturdivant Bank Building.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

CARTHAGE.—First Church of Christ, Scientist. — First Reader, Scott A. Fones. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 6th and Maple Streets.
Reading Room, 2 to 5 P.M., except Sunday; same address.

EXCELSIOR SPRINGS. — Christian Science Society. — First Reader, Eben H. Wear.—Services: 11 A.M.; Wednesday, 8 P.M.—Polk Building, 109 East Excelsior Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

INDEPENDENCE. — First Church of Christ, Scientist.—First Reader, Adolphus W. Stevenson.—Services: 11 A.M.; Wednesday, 8 P.M.—Buchanan Hall.
Reading Room, 2 to 4 P.M.; same address.

JEFFERSON CITY.—First Church of Christ, Scientist. — First Reader, Mrs. Kate M. Henry. — Services: 11 A.M.; Wednesday, 8 P.M.—318 Monroe Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

JOPLIN.—First Church of Christ, Scientist.—First Reader, Ernest Campbell Price.—Services: 11 A.M., 8 P.M.; Wed., 8 P.M.—Church Edifice, corner 16th and Wall Streets.
Reading Room, 9 A.M. to 5 P.M. Suite 403-404 Bartlett Building, Main Street.

JOPLIN.—Second Church of Christ, Scientist. —First Reader, Mrs. Juanita W. Porter.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Moffet Ave. and 6th St.
Reading Room, daily, except Sunday and holidays, 1.30 to 5 P.M. 216 Miners Bank Blg.

KANSAS CITY.—First Church of Christ, Scientist. — First Reader, James Nelson Russell.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 9th Street and Forest Ave.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KANSAS CITY. — Second Church of Christ, Scientist. — First Reader, Elmore W. Murray. — Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 31st and Troost Avenue.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M. 1017-1019 Grand Ave.

KANSAS CITY.—Third Church of Christ, Scientist.—First Reader, Albert E Lombard.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Morton Hall, corner Westport Avenue and Main Street.
Reading Rooms open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 5 P.M.; Sunday, 1 to 6 P.M. 1017-1019 Grand Avenue.

KIRKSVILLE.—First Church of Christ, Scientist.—First Reader, Miss Minnie Gibson.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Sparling's Hall.
Reading Room, Wed. and Sat., 1 to 4 P.M.

KIRKWOOD.—First Church of Christ, Scientist.—First Reader, Richard H. Calkins.—Services: 10.45 A.M.; Wednesday, 8.15 P.M.—Church Edifice, northwest corner Washington and Clay Avenues.
Reading Room open daily, except Sunday and legal holidays, from 9 A.M. to 6 P.M. Suite 1312, Syndicate Trust Building, Tenth, Olive, and Locust Streets; also local Reading Room in Church Edifice, 2 to 5 P.M.

MAPLEWOOD.—Christian Science Society.—First Reader, ——— ——— Services: 10.45 A.M.; Wednesday, 8 P.M.—Maple Hall, 7314 Manchester Avenue.

MARSHALL.—First Church of Christ, Scientist.—First Reader, Mrs. Annie R. Herndon.—Services: 11 A.M.; Wednesday, 8 P.M.—Methodist Church, Marion Street.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

MARYVILLE. — First Church of Christ, Scientist. — First Reader, Mrs. Mary Wyatt Moore.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Maryville Conservatory of Music.
Reading Room, 2 to 5 P.M. Michau Bldg.

MEXICO.—First Church of Christ, Scientist.—First Reader. Mrs. Ella I. Morey.—Services: 10.45 A.M., 7.30 P.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—North side Public Sq.
Reading Room, 2 to 5 P.M.; same address.

MOBERLY.—Christian Science Society.—First Reader, Charles L. Leitch. — Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Goetze Auditorium.

OSBORN. — Christian Science Society. — First Reader, Thomas O'Neill. — Services: 10.30 A.M.; Wednesday, 8 P.M.—Masonic Hall.

RICH HILL.—First Church of Christ, Scientist.—First Reader, Wellington S. Montgomery.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 3 to 5 P.M. Wed.; same pl.

ST. JOSEPH.—First Church of Christ, Scientist. — First Reader, William Alan McCulloch.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and Felix Streets.
Reading Room open daily from 9 A.M. to 5 P.M., except Sunday. 42-44 Ballinger Building, 7th and Edmond Streets.

ST. JOSEPH.—Second Church of Christ, Scientist.—First Reader, Frederick E. Ernst.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—910 Edmond Street.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M. 710 Felix Street.

ST. LOUIS.—First Church of Christ, Scientist.—First Reader, John Randall Dunn.—Services: 10.45 A.M., 8 P.M.; Sunday School, 9.30 and 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Kingshighway and Westminster Place.
Reading Room open daily, except Sunday and legal holidays, from 9 A.M. to 6 P.M. Suite 406-7, Equitable Building, Sixth and Locust Streets. Local Reading Room, 4929 Delmar Avenue, 9.30 A.M. to 6.30 P.M.; also Tuesday, Thursday, and Saturday evenings, 7.30 to 10.

ST. LOUIS.—Second Church of Christ, Scientist.—First Reader, Joseph A. Garrett.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 4234 Washington Blvd.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 406-7, Equitable Building, Sixth and Locust Streets. Local Reading Room open daily, except Sunday and legal holidays, 10 A.M. to 4 P.M. Church Edifice.

ST. LOUIS.—Third Church of Christ, Scientist.—First Reader, Frank Evans Stevens.—Services: 11 A.M.; Wednesday, 8 P.M.—Temple of the B'nai El Congregation, Flad and Spring Avenues.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 406-7, Equitable Building, Sixth and Locust Streets. Local Reading Room open daily, except Sunday and legal holidays, 2 to 6 P.M. 3546-48 Shenandoah Avenue.

ST. LOUIS.—Fourth Church of Christ, Scientist.—First Reader, William E. McMahan.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Page Blvd., near Montclair Place.
Reading Room open daily, except Sunday and legal holidays, 9 A.M. to 6 P.M. Suite 407, Equitable Building, Sixth and Locust Streets. Local Reading Room open daily, except Sunday and legal holidays, 2 to 5 P.M. 5618 Page Boulevard.

SEDALIA.—First Church of Christ, Scientist.—First Reader, Miss Jessie A. Knowles.—Services: 11 A.M.; Wednesday, 8 P.M.—114 East 5th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 211-212 Odd Fellow Building.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, John M. Orr.—Services: 11 A.M.; Wednesday, 8 P.M.—Masonic Temple, East Walnut Street.
Reading Room, 12.30 to 4 P.M.; same place.

WARRENSBURG.—Christian Science Society.—First Reader, Mrs. Stella Johnston Belwood.—Services: 11 A.M.; Wednesday, 7.45 P.M.—2d floor Faulkner Building.

Montana.

ANACONDA.—First Church of Christ, Scientist.—First Reader, Mrs. Bessie Daigler.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—209 Main Street.
Reading Room, 2 to 4 P.M.; same address.

BILLINGS.—First Church of Christ, Scientist. —First Reader, John Howard Park.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor Masonic Temple, N. 27th Street.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

BOZEMAN.—First Church of Christ, Scientist. —First Reader, Clyde Corbly.—Services; 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Under Gallatin State Bank.
Reading Room, open daily, except Sunday, 2 to 4.30 P.M.; same address.

BUTTE.—Third Church of Christ, Scientist.—First Reader, Mrs. Alice C. Patterson.—Services; 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—S. W. corner Montana and Quartz Streets.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 86 Owsley Block, 4th floor.

GREAT FALLS.—First Church of Christ, Scientist.—First Reader, Albert E. Schwingel. —Services: 11 A.M., 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Carnegie Library Hall, corner 2d Avenue, N., and 3d Street; entrance on 2d Avenue.
Reading Room, 10 A.M. to 12 M., 2 to 5 P.M. Conrad Bank Building, Room 12.

HAMILTON. — Christian Science Society.—First Reader, Harve Ferbrache. — Service: 11 A.M.

HELENA.—First Church of Christ, Scientist. —First Reader, Mrs. L. Jane Ide.—Services: 8 P.M.; Sunday School, 1.50 P.M.; Wednesday, 8 P.M.—Unitarian Church.
Reading Room open daily, except Sunday, from 2 to 4 P.M.; same address, side door.

KALISPELL.—First Church of Christ, Scientist. — First Reader, John G. Gates. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—133 First Avenue, E.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

LIBBY. — Christian Science Society. — First Reader, Mrs. Christine Hutton. — Services: 8 P.M.; Wednesday, 8 P.M.—Main Street, South Libby.

MISSOULA. — First Church of Christ, Scientist.—First Reader, Mrs. Kate H. Elliott.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, from 2 to 4 P.M. Christian Science Church corner Pine and Pattee Streets.

WHITE SULPHUR SPRINGS.—Christian Science Society.—First Reader, Mrs. Hattie E. Jones.—Service: 11 A.M.

Nebraska.

BANCROFT. — Christian Science Society. — First Reader, Mrs. Abbie A. Ward.—Service: 11 A.M.—Christian Science Hall.

BEATRICE.—First Church of Christ, Scientist.—First Reader, Miss Edna Mae Bradshaw.—Services: 10.30 A.M.; Wednesday, 8 P.M.—800 Ella Street.
Reading Room, 2 to 4 P.M.; same address.

BLOOMFIELD.—Christian Science Society.—First Reader, William H. Harm.—Service: 10.30 A.M.—Odd Fellows Hall.

BROKEN BOW.—Christian Science Society.—First Reader, Mrs. Hattie E. Speake.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—4th Block, E. Broadway.
Reading Room, 2 to 4 P.M., Tuesday, Thursday, Saturday; same address.

CHADRON.—First Church of Christ, Scientist. —First Reader, Mrs. Nellie R. Scofield.—Services: 11 A.M.; Wednesday, 7.30 P.M.
Reading Room, 1 to 4 P.M. Saturdays.

CRAWFORD — Christian Science Society.—First Reader, Lewis N. Freeman.—Service: 11 A.M.—4 Adams Block.
Reading Room, 1 to 4 P.M. Saturday; same address.

EXETER.—First Church of Christ, Scientist. —First Reader, Mrs. Mary E. Craven.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room open 2 to 4 P.M., Wednesday and Saturday; same address.

FAIRBURY. — Christian Science Society.—First Reader, Mrs. Cora M. Jones.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—McClosky Hall.

FIRTH. — Christian Science Society. — First Reader, Mrs. Alice V. Losee.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, 2 to 4 P.M.; first Wednesday in each month; same address.

FREMONT.—Christian Science Society.—First Reader, Mrs. Olive A. Wright.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Public Library Auditorium.

GRAND ISLAND. — First Church of Christ, Scientist. — First Reader, Arnold Fehrenkamp.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Odd Fellows Hall, S. Pine Street.
Reading Room open daily, except Sunday, 2 to 5 P.M. 40-41 Hedde Building.

HASTINGS.—First Church of Christ, Scientist. — First Reader, Mrs. Awana H. K. Slaker.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Carnegie Library Auditorium.
Reading Room, 2.30 to 5 P.M.; same address.

KEARNEY.—First Church of Christ, Scientist. — First Reader, Mrs. Sophia Abrams. —Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 1st Ave. and 23d St.
Reading Room, 2 to 4 P.M.; same address.

LINCOLN.—First Church of Christ, Scientist. —First Reader, George S. Barnes.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th and L Streets.
Reading Room, 10 A.M. to 5 P.M. 210 Ganter Building.

McCOOK. — Christian Science Society.—First Reader, Charles H. Mecker.—Services: 11 A.M.; Wed., 8 P.M.—Basement of Court House.
Reading Room, 3 to 5 P.M.; same address.

MINDEN.—Christian Science Society.—First Reader, Joseph Sylvester Canaday.—Services: 11 A.M.; Wednesday, 8 P.M.—Church.

NEBRASKA CITY. — First Church of Christ, Scientist. — First Reader, Mrs. Theresa E. Ireland.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner 12th Street and 1st Avenue.
Reading Room, 2 to 4 P.M. Wed. and Sat.

NELIGH.—First Church of Christ, Scientist.—First Reader, Mrs. Effa May Lawson Nash.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, Tues., Sat., 3 to 4 P.M.

NORTH PLATTE.—Christian Science Society. First Reader, Mrs. Elizabeth Alden.—Service: 11 A.M.—K. of P. Hall.

OMAHA.—First Church of Christ, Scientist.—First Reader, John Forbes. — Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Auditorium Hall, Chambers Building, 25th and Farnam Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. Suite 888, Brandeis Bldg.

OMAHA.—Second Church of Christ, Scientist. First Reader, Arthur C. Wakeley.—Services: 11 A.M.; Wednesday, 8 P.M.—Lyric Theater, 19th and Farnam Streets.
Reading Room open daily, except Sunday, 10 A.M. to 5 P.M. 536 Paxton Block, 16th and Farnam Streets.

PLATTSMOUTH. — First Church of Christ, Scientist.—First Reader, John C. Petersen.—Services: 11 A.M.; Wednesday, 8 P.M.—9th and Main Streets.
Reading Room, open Wednesday and Saturday, 2 to 4 P.M.; same address.

WAVERLY.—First Church of Christ, Scientist. — First Reader, Charles H. Karnes.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.
Reading Room open Wednesday and Saturday, 2 to 4 P.M. Anderton Building.

WEEPING WATER.—First Church of Christ, Scientist.—First Reader, Dietrich Köster.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Christian Science Church.
Reading Room open Wednesday and Saturday, 2 to 5 P.M. Sheldon Building.

YORK. — Christian Science Society.—First Reader, Homer L. King.—Services: 11 A.M.; Wednesday, 7.30 P.M. — Swedish Church, Platte Avenue and 8th Street.

Nevada.

ELKO. — Christian Science Society. — First Reader, Mrs. Fannie M. Bangs.—Services: 11 A.M.; Sunday School, 1 P.M.; Wednesday, 7.30 P.M.—First Building south of Free Press Office.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

ELY. — Christian Science Society. — First Reader, Mrs. Grace Kridler Haff.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Christian Science Hall.
Reading Room, 2 to 5 P.M. Tues., Wed., Thurs., Fri. Murry St., near High St.

GOLDFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Georgina A. Yankee.—Services: 11 A.M., 7.30 P.M.; Wednesday, 7.30 P.M.—Northeast corner Euclid and Myers Avenues.
Reading Room, 2 to 4 P.M. Wednesday and Saturday; same address.

RENO.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret A. Corser.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—I. O. O. F. Hall, 4th floor.
Reading Room, daily, 1 to 5 and 7 to 9 P.M. Rooms 303-304 3d floor, same building.

New Hampshire.

BERLIN. — Christian Science Society. — First Reader, Edwin Leslie Jewell. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Steinfeld Block, Main Street.

CONCORD.—First Church of Christ, Scientist.—First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State and School Streets.
Reading Room, 2 to 5 P.M., except Sundays and holidays. School Street entrance.

DOVER.—First Church of Christ, Scientist.—First Reader, Albert E. J. Hurd.—Services: 10.45 A.M.; Sunday School, 11 A.M.; Wed., 7.45 P.M.—Union Block, Washington Street.
Reading Room, 2 to 5 P.M. Mon., Wed., Sat.

EXETER.—First Church of Christ, Scientist.—First Reader, Harry Thompson Burbank.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Center Street.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M.; same address.

KEENE. — Christian Science Society.—First Reader, Miss Sarah Elizabeth Bradley.—Services: 10.45 A.M.; Sunday School, 12 M.—Wildey Hall.

LACONIA.—First Church of Christ, Scientist.—First Reader, Miss Florence M. Elsam.—Services: 3 P.M.; Sunday School, 4 P.M.; Wednesday, 7.30 P.M.—Unitarian Church.
Reading Room, 10 A.M. to 12 M., 2 to 5 P.M.; also Sat. 7 to 9 P.M. 664 Main St.

LANCASTER. — Christian Science Society. — First Reader, Mrs. Bella S. Wark.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Bank Block.
Reading Room, 3 to 5 P.M.; same address.

LEBANON.—Christian Science Society.—First Reader, Daniel E. Bridgman.—Service: 11 A.M.—5 Bank Building.

LISBON. — Christian Science Society. — First Reader, Mrs. Martha C. Jackman.—Services: 10.45 A.M.; Wed., 7.45 P.M.—C. S. Hall.
Reading Room, 3 to 5 P.M. Tues. and Fri.

LITTLETON. — Christian Science Society.—First Reader, Miss Lydia A. Cobb.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Rounsevel Block, Jackson Street.

MANCHESTER.—First Church of Christ, Scientist. — First Reader, Harry Porter Reynolds.—Services: 11 A.M.; Wed., 8 P.M.—Church Edifice, Harrison Street, near Elm.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MILFORD.—First Church of Christ, Scientist. First Reader, Mrs. Amanda J. Beach.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, South Street.
Reading Room open Wednesday and Friday, 3 to 5 P.M.; same address.

NASHUA.—First Church of Christ, Scientist.—First Reader, Daniel A. Davis.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Whiting Building.
Reading Room, 3 to 5 P.M.; same address.

PORTSMOUTH.—Christian Science Society.—First Reader, Mrs. Effie R. Parker. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.
Reading Room, 2 to 4 P.M. 2 Market St.

TAMWORTH. — Christian Science Society.—First Reader, Mrs. Maud Griffith Potter.—Service: 11 A.M.—Tamworth Village.

WOLFEBORO. — Christian Science Society.—First Reader, Mrs. Hannah M. Evans.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Brewster Memorial Building.
Reading Room, 3 to 5 P.M. Monday, Wednesday, and Friday; same address.

New Jersey.

ASBURY PARK.—Christian Science Society.—First Reader, Mrs. Elizabeth Hooper.—Services: 11 A.M.; Wednesday, 8 P.M.—Park Hall, Summerfield Avenue, Park Hall Place.
Reading Room open daily, 2 to 4 P.M. Appleby Building.

ATLANTIC CITY.—First Church of Christ, Scientist.—First Reader, Edward R. Donnelly.—Services: 11 A.M.; Wednesday, 8 P.M. —Church Edifice, Brighton Avenue, between Atlantic and Pacific Avenues, Chelsea.
Reading Room, where Christian Science literature may be obtained, open daily, except Sunday, from 10 A.M. to 12 M., 2 to 4 P.M.; same address.

CAMDEN.—First Church of Christ, Scientist. —First Reader, Mrs. Lucy C. McLeod.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M. — Northwest corner Cooper Street and Friends Avenue.
Reading Room, 12.30 to 5 P.M.; same place.

CRANFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Etta D. Smith.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Springfield Avenue and Miln Street.
Reading Room, 10 A.M. to 12 M., except Sun.; also 7.45 to 9.30 P.M. Fri.; same address. All Christian Science literature on sale.

DOVER. — Christian Science Society. — First Reader, Mrs. Georgetta Wilson Fritz.—Services: 11 A.M.; Wed., 8 P.M.—24 Blackwell St.
Reading Room, 2 to 5 P.M. Monday, Wednesday, and Friday; same address.

EAST ORANGE.—Christian Science Society. —First Reader, Frederick Germann. — Services: 11 A.M.; Wednesday, 8 P.M.—283 South Clinton Street.
Reading Room, 2 to 4 P.M. daily.

ENGLEWOOD.—First Church of Christ, Scientist.—First Reader, De Forest A. Drake.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Engle St. and Spring Lane.
Reading Room open daily, except Sunday and legal holidays, 10 A.M. to 4 P.M.; same address.

HACKENSACK.—First Church of Christ, Scientist. — First Reader, Mrs. Lottie M. Scotcher.—Services: 11 A.M., 7.45 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner Main and Warren Streets.
Reading Room open daily, 8 to 4.30 P.M.

HOBOKEN.—Christian Science Society.—First Reader, John G. Axtman.—Services: 11 A.M.; Wednesday, 8 P.M.—105 Eighth Street.
Reading Room, 2 to 5 P.M. daily, except Sunday; same address.

JERSEY CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine Lüders. — Services; 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Hasbrouck Institute, Harrison and Crescent Avenues.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

MADISON.—First Church of Christ, Scientist. —First Reader, Mrs. Margaret C. Buttenheim. —Services: 11 A.M.; Wed., 8 P.M.—James Big.
Reading Room open daily, 2 to 5 P.M., also Tuesday and Friday evenings, 8 to 9; same address.

MONTCLAIR.—First Church of Christ, Scientist.—First Reader, Mrs. Amelia F. Benjamin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Unity Hall.
Reading Room open daily, 10 A.M. to 12 M., 2 to 5 P.M. 12 South Fullerton Avenue.

MORRISTOWN.—Christian Science Society.— First Reader, William Henry P. Day.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—85 South Street.
Reading Room, 2 to 5 P.M.; same address.

NEWARK.—First Church of Christ, Scientist. —First Reader, Herbert L. Fritz. — Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Hill Street, near Broad Street.
Reading Room daily, except Sunday, 10.30 A.M. to 5 P.M.; same address.

ORANGE.—First Church of Christ, Scientist. —First Reader, Carrington Hening. — Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Cleveland Street, near Main Street.
Reading Room, 10 A.M. to 5 and 7.30 to 9.30 P.M., except Sunday and Wednesday; open Wednesday, 10 A.M. to 5 P.M. Decker Building, 222 Main Street. Tel. Orange 451.

PASSAIC.—First Church of Christ, Scientist. —First Reader, Mrs. Lillian C. Lord.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—58 Prospect Street.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

PATERSON.—First Church of Christ, Scientist. — First Reader, Miss Daisy S. Modemann.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday. 8 P.M.—Orpheus Hall, Broadway and Carroll Streets.
Reading Room, 2 to 5 P.M. Colt Building, corner Colt and Ellison Streets.

PLAINFIELD.—First Church of Christ, Scientist. — First Reader, Miss Susan Corey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Babcock Building.
Reading Room open daily, except Sunday and holidays, 2 to 5 P.M.; same address.

RIDGEWOOD.—First Church of Christ, Scientist.—First Reader, Harold D. Hartley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — First National Bank Building.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

RUTHERFORD.—First Church of Christ, Scientist. — First Reader, Mrs. Ida Kate L. Schultze.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Franklin Building, 37 Park Avenue.
Reading Room, 2 to 4.30 P.M.; same address.

SEWAREN.—Christian Science Society.—First Reader, Mrs. Helen B. Ames.—Services: 10.50 A.M.; Wednesday, 7.50 P.M.—Residence Gorham L. Boynton.

SUMMIT.—First Church of Christ, Scientist. —First Reader, William Death.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Room 2, National Bank Building.
Reading. Room open daily, except Sunday, 2 to 5 P.M.; same address.

TRENTON.—First Church of Christ, Scientist. —First Reader, Miss Saidee Vere Milne.—Services: 11 A.M.; Wednesday, 8 P.M.—578-580 E. State Street.
Reading Room, 11 A.M. to 5 P.M., except Sundays and holidays. Commonwealth Bldg.

VINELAND.—Christian Science Society.—First Reader, Lewis B. Mason.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Errickson Building, southeast corner 6th and Landis Streets.
Reading Room open Wednesday and Saturday, 2 to 4 P.M.; same address.

New Mexico.

ALBUQUERQUE.—Christian Science Society. —First Reader, Mrs. Cora A. Kellam.—Services: 11 A.M.; Wed., 8 P.M.—Woman's Club Bldg., W. Gold Ave. and S. 7th St.
Reading Room open daily, except Sunday, 2 to 4 P.M. 17 Stern Building, W. Central Avenue and S. 4th Street.

AZTEC.—Christian Science Society.—First Reader, Mrs. Jennie H. Walker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Green Bldg

LAS VEGAS (EAST).—Christian Science Society.—First Reader, James M. Ireland.—Services: 11 A.M.; Wednesday, 8 P.M.—O. R. C. Hall, Pioneer Bldg., Douglas Ave.
Reading Room open daily, 2 to 4 P.M. Room 912, Douglas Avenue.

ROSWELL.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet W. Hawley.—Services: 11 A.M.; Wednesday 7.30 P.M.—Stockard Hall, Richardson and 2d Streets.
Reading Room, 10 A.M. to 5 P.M.; same address.

New York.

ALBANY.—First Church of Christ, Scientist.—First Reader, Emory Irving Wendell.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Chapel, Madison Avenue and Quail Street.
Reading Room, 2 to 5 P.M., except Sunday; also Fri. evening, 8 to 10; same address.

ALBANY.—Second Church of Christ, Scientist.—First Reader, B. Franklin Raze.—Services: 10.45 A.M.; Wednesday, 8 P.M.—St. Andrews Hall, Howard St., near Eagle.
Reading Room, daily, except Sun., 2 to 5 P.M.; also 7 to 9 P.M. Sun. Rm. 4, 73 State St.

AMSTERDAM.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Vought.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—9 Mohawk Place.
Reading Room, 3 to 5 P.M.; same address.

AUBURN.—First Church of Christ, Scientist.—First Reader, Mrs. Eugenia L. Mason.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—103-105 Genesee St.
Reading Room, 3 to 5 P.M.; same address.

BALLSTON SPA.—Christian Science Society.—First Reader, William T. Gray.—Service: 10.45 A.M.—Res. W. T. Gray, 20 Blood St.

BATAVIA.—First Church of Christ, Scientist.—First Reader, Miss May L. McKenzie.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room, 3 to 5 P.M. 217 E. Main St.

BATH.—First Church of Christ, Scientist.—First Reader, Charles B. Madden. — Services: 10.30 A.M.; Wednesday, 8 P.M.—Room 3, Shannon Building, Liberty Street.
Reading Room, 2 to 4 P.M. Monday, Tuesday, and Thursday; same address.

BELMONT.—Christian Science Society.—First Reader, Mrs. Gladys Hosley,—Service: 10.45 A.M.—Ward Hall parlors.

BINGHAMTON.—First Church of Christ, Scientist.—First Reader, Mrs. Louise C. Benedict.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 7.45 P.M.—62 Exchange St.
Reading Room open daily, except Sunday, 10 A.M. to 12 M. and 2.30 to 4.30 P.M.; same address.

BUFFALO.—First Church of Christ, Scientist.—First Reader, James F. Foster.—Services: 9.30 A.M., 11 A.M., and 7.45 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, Jersey St., near Prospect Ave.
Reading Room, 9 A.M. to 5 P.M., except Sun.; also 7 to 9.30 P.M. Tues., Fri. 9-10 German Insurance Bldg., Main St. and Broadway. Tels. Bell Seneca 3073; Frontier 20972.

CANAJOHARIE.—Christian Science Society.—First Reader, Albert M. Klock.—Services: 10.45 A.M.: Sunday School, 12 M.; Wednesday, 8 P.M.—Church Street.
Reading Room, 3 to 5 P.M. Wednesday and Saturday; same address.

ELMIRA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Bally.—Services: 10.45 A.M.: Sunday School, 12 M.; Wednesday, 7.45 P.M.—214 West Gray Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

FT. EDWARD.—Christian Science Society.—First Reader, Mrs. Sarah B. Clark.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—120 Broadway.
Reading Room, 3 to 5 P.M. Tuesday and Thursday; 7 to 9 P.M. Friday; same address.

FREDONIA.—Christian Science Society.—First Reader, Miss Jennie Sweet.—Services: 11 A.M. Wednesday, 7.30 P.M.—16 Barker St.

GENEVA.—Christian Science Society.—First Reader, Harry G. Fairfield.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Prouty Block, Seneca St.
Reading Room, Tues., Thurs., 2.30 to 4 P.M.

GLENS FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Eleanor W. Higley.—Services: 10.45 A.M.; Wed., 8 P.M.
Reading Room, open daily, except Sunday and holidays, 2 to 5 P.M. Warren and Jay Sts.

GLOVERSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Newell Van Brocklin.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—8 and 10 East Fulton St., 2d floor.
Reading Room, 3 to 5 P.M. daily; Thursday evening, 7 to 9; same address.

HAMBURGH.—First Church of Christ, Scientist.—First Reader, William R. McConnell.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Hawkins Avenue.
Reading Room, open Wednesday, 2 to 4 P.M.; same address.

HERKIMER.—First Church of Christ, Scientist.—First Reader, Mrs. Eda L. Wheeler.—Services: 11 A.M.; Wednesday, 8 P.M.—312 N. Main Street.
Reading Room open daily, 2.30 to 5 P.M.

HORNELL.—First Church of Christ, Scientist.—First Reader, Alson A. Covill. — Services: 10.45 A.M. Wednesday, 8 P.M.—26 Center St.
Reading Room, 2.30 to 4.30 P.M., Monday, Wednesday, and Friday; also Sunday evening, 7.30 to 9; same address.

HORNELL.—Second Church of Christ, Scientist.—First Reader, Miss Helen M. Taylor.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Christian Science Chapel, 48 West Genesee Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

HUDSON FALLS.—First Church of Christ, Scientist.—First Reader, William Baker Minton.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—4th floor, Masonic Temple.
Reading Room, 2.30 to 5 P.M. 198 Main St.

ITHACA.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe A. Gowling.—Services: 11 A.M.; Wednesday, 7.45 P.M.—County Court House, De Witt Park.
Reading Room open daily, except Sunday, 2.30 to 4.30 P.M. Wilgus Building, State St.

JAMESTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Grace Gibson Lay.—Services: 10.45 A.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Prendergast Ave. and East 4th St.
Reading Room open daily, except Sunday, 2 to 4 and 7 to 8 P.M. Church parlor. During July and August, 10 A.M. to 12 M., 2 to 4 and 7 to 8 P.M.

JOHNSTOWN. — Christian Science Society.—First Reader, Mrs. Dorothy N. Camm.—Service: 10.45 A.M.—38 West Main Street.

KINGSTON.—First Church of Christ, Scientist. — First Reader, Carl A. Reinward. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Chapel, Sterling St.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

LIVONIA.—Christian Science Society. — First Reader, Mrs. Della A. Hughson.—Service: 3 P.M.—Residence J. Edgar Hughson.

LOCKPORT.—Second Church of Christ, Scientist. — First Reader, Miss Julia Warner Michael.—Services: 10.45 A.M.; Wed., 8 P.M. —Christian Science Chapel, 36 East Avenue.
Reading Room, 3 to 5 P.M.; same address.

LOWVILLE. — Christian Science Society. — First Reader, Mrs. Mary Gray Barrett.—Service: 11 A.M.—350 State Street.

LYONS. — Christian Science Society. — First Reader, Miss Magdalena Pfeiffer.—Service: 10.45 A.M.—Sturges Block.

MALONE.—Christian Science Society.—First Reader, Mrs. Olive F. Humphreys. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, 3 to 5 P.M. 159 E. Main St.

MAMARONECK.—Christian Science Society.—First Reader, Luther W. Eaton.—Services: 11 A.M.; Wednesday, 8 P.M.—145 Mamaroneck Avenue.
Reading Room, open Tuesday and Friday, 3 to 5 P.M.; same address.

MIDDLETOWN.—Christian Science Society.—First Reader, Mrs. Ida M. Hill.—Services: 11 A.M.; Wed., 7.45 P.M.—150 North St.

MT. VERNON.—First Church of Christ, Scientist.—First Reader, Mrs. Marie Twidy.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Valentine Street and North 9th Avenue.
Reading Room, 2 to 5 P.M.; same address.

NEWARK.—Christian Science Society.—First Reader, Mrs. Clementine Helfer Cowles.—Service: 10.30 A.M.—Dubois Block.

NEWBURGH.—First Church of Christ, Scientist.—First Reader, Miss Melvina Wood.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—76 Broadway.
Reading Room, 2 to 5 P.M.; same address.

NEW ROCHELLE.—First Church of Christ, Scientist.—First Reader, ——— ——— Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—19 Locust Avenue.
Reading Room, 10 A.M. to 12 M., 2 to 4 P.M.; same address.

NEW YORK.—Twelve Churches and Societies hold services and maintain separate Reading Rooms in Greater New York, as stated in the following notices. They also unite in General Reading Rooms at the Marbridge Building, Broadway, corner 34th Street, Borough of Manhattan, open daily, except Sunday and Wednesday from 9 A.M. to 9 P.M.; open Sunday from 2 to 5.30 P.M.; open Wednesday, 9 A.M. to 5 P.M.; and at 585 Fulton Street, Borough of Brooklyn, open daily, except Sunday, from 9 A.M. to 5 P.M.

BOROUGH OF BRONX.

CHRISTIAN SCIENCE SOCIETY.—First Reader, Mrs. Marie A. Roberts.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Masonic Temple, 1931 Washington Avenue.

BOROUGH OF BROOKLYN.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader. Harvey M. Ferris.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, S. W. corner Dean Street and New York Ave.
Reading Room, open daily, except Sunday and Wednesday, 1 to 10 P.M.; open Wednesday, 1 to 5 P.M. 26 Arlington Place.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, Llewellyn C. Morley.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8.15 P.M.—Church Edifice, 86th Street and Fort Hamilton Avenue.
Reading Room open daily, except Sunday, from 1 to 5 P.M.; same address.

BOROUGH OF MANHATTAN.

FIRST CHURCH OF CHRIST, SCIENTIST.—First Reader, Virgil O. Strickler.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, West at 96th Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. and Tuesday and Friday evenings from 7.30 to 9.30. 1 W. 96th Street.

SECOND CHURCH OF CHRIST, SCIENTIST.—First Reader, William W. Porter.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Central Park, West at 68th Street.
Reading Room open daily, except Sunday, from 9.30 A.M. to 5 P.M. 206 Broadway, corner Fulton Street.

THIRD CHURCH OF CHRIST, SCIENTIST.—First Reader, J. Allen Barris.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 125th Street, near Madison Avenue.
Reading Room open daily, except Sunday, 9 A.M. to 5 P.M.; also Tuesday and Friday evenings, 7.30 to 10. 35 E. 125th Street.

FOURTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Mrs. J. Laura J. Starke.—Services: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Church Edifice, 82d Street, between Broadway and West End Avenue.
Reading Room open daily, except Sunday, from 9 A.M. to 5 P.M.; same address.

FIFTH CHURCH OF CHRIST, SCIENTIST.—First Reader, William Nelson Burritt.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 228 W. 45th Street.
Reading Room open daily, except Sunday, from 10 A.M. to 4 P.M.; same address.

SIXTH CHURCH OF CHRIST, SCIENTIST.—First Reader, Mrs. Laura M. Schneider.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Southeast corner Park Avenue at 61st Street.
Reading Room open daily, except Sunday, 12 M. to 4 P.M.; also evenings, except Wed. and Sat., 7 to 9; same address.

BOROUGH OF QUEENS.

CHRISTIAN SCIENCE SOCIETY, FLUSHING, L. I.—First Reader, Edgar J. Wright.—Services: 11.20 A.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Post Office Building, Amity Street, near Main.
Reading Room open daily, except Sunday, from 1 to 5 P.M.; same address.

CHRISTIAN SCIENCE SOCIETY, RICHMOND HILL, L. I.—First Reader, Mrs. Mary W. Haring.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8.15 P.M.—Arcanum Hall, Jamaica and Jefferson Avenues.
Reading Room open daily, except Sunday, 3 to 5 P.M.; same address.

BOROUGH OF RICHMOND (S. I.)

FIRST CHURCH OF CHRIST, SCIENTIST.—STATEN ISLAND.—First Reader, Mrs. Lorina Josephine Nilson.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 67 Stuyvesant Place, St. George.
Reading Room open daily, except Sunday, from 2 to 5 P.M.; same address.

NIAGARA FALLS.—First Church of Christ, Scientist.—First Reader, Edgar A. Barber. —Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Room 100A Gluck Building.
Reading Room open Tuesday, Thursday, Friday, and Saturday, 2.30 to 4.30 P.M.; same address.

NYACK.—First Church of Christ, Scientist.—First Reader, Miss Anna C. Van Hoesen.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room open daily, except Sat. and Sun., 2 to 4.30 P.M.; same address.

OLEAN.—First Church of Christ, Scientist.—First Reader, Fred Willet Burdick.—Services: 10.30 A.M.; Sunday School, 11.40 A.M.; Wednesday, 7.45 P.M.—Church Edifice, corner E. State and Barry Streets.
Reading Room daily, except Sunday, 2.30 to 4.30 P.M.; same address.

ONEIDA.—First Church of Christ, Scientist. —First Reader, Edwin Park.—Services: 10.45 A.M.; Wed., 7.45 P.M.—25 Spring Street.
Reading Room, 3 to 5 P.M. daily; also Friday evening, 7.30 to 9; same address.

ONTONTA.—First Church of Christ, Scientist.—First Reader, Thomas Waldo Stevens. —Services: 10.30 A.M.; Wednesday, 8 P.M.—25 Chestnut Street.
Reading Room open from 2 to 5 P.M.

OSSINING.—Christian Science Society.—First Reader, Remsen W. Nourse.—Services: 11 A.M.; Wednesday, 8 P.M.—G. A. R. Rooms, 168 Main Street.

OSWEGO.—First Church of Christ, Scientist. —First Reader, Mrs. Belle McCall. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—172 West Second St.
Reading Room open daily, except Sunday and holidays, 3 to 5 P.M.; same address.

PALMYRA.—Christian Science Society.—First Reader, Miss Alice E. Gifford. — Service: 10.45 A.M.—I. O. O. F. Room, Main Street.

PEEKSKILL. — Christian Science Society.— First Reader, James M. Reynolds.—Services: 11 A.M.; Wednesday, 8 P.M.—Flatiron Bldg.
Reading Room, 3 to 5 P.M. Mon., Wed., Fri.; also Sat. evening, 7.30 to 9; same place.

POTSDAM.—Christian Science Society.—First Reader, Mrs. Helen B. Mann.—Services: 11 A.M.; Wednesday, 8 P.M.—56½ Market St.
Reading Room, 3 to 5 P.M.; same address.

PORT JERVIS.—Christian Science Society.— First Reader, Miss Marie Louise Gumaer.— Services: 11 A.M.; Wednesday, 7.45 P.M.— Room 8, Hubbard Building.
Reading Room, 1 to 5 P.M. daily; also 7.30 to 9.30 P.M. Friday; same address.

POUGHKEEPSIE. — First Church of Christ, Scientist.—First Reader, Wellington C. Lansing.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M. —Church Edifice, Market St. opposite Pine.
Reading Room open daily, except Sunday, from 10 A.M. to 12 M. and 2 to 5 P.M.

ROCHESTER. — First Church of Christ, Scientist.—First Reader, Herbert C. Jeffers.— Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 10.45 A.M.; Wednesday, 8 P.M.— Church Edifice, Alexander and Cobb Sts.
Reading Room daily, except Sunday and Wednesday, 10 A.M. to 9 P.M.; also Wednesday, 10 A.M. to 7 P.M. 734-736 Granite Building, corner Main and St. Paul Streets.

ROCKVILLE CENTRE, L. I.—Christian Science Society.—First Reader, Miss Elizabeth Ellen Martin. — Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Bennett Building, Park Avenue.

ROME.—First Church of Christ, Scientist.— First Reader, Miss Mabel A. Gorton.—Services: 11 A.M.; Sunday School, 12.10 P.M.; Wednesday, 7.30 P.M.—Chapel, 409 North Washington Street.
Reading Room, 2 to 4 P.M.; same address.

SALAMANCA.—First Church of Christ, Scientist. — First Reader, Mrs. Josephine M. Rooks. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, 5 S. Main Street.
Reading Room, 2 to 4 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society.—First Reader, Mrs. Katherine Blanchard Bailey.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 2, Citizens Bank Building.
Reading Room, 3 to 5 P.M.; same address.

SARATOGA SPRINGS.—Christian Science Society. — First Reader, Edwin C. Barker.— Services: 11 A.M.; Wednesday, 8 P.M.—The Athenaeum, 344 Broadway.
Reading Room, daily, except Sun., 10 A.M. to 12 M.; 2.30 to 4.30 P.M.; same address.

SCHENECTADY.—First Church of Christ, Scientist.—First Reader, Mrs. Lucille Preston Diller.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Rugby Road and Parkwood Boulevard.
Reading Room, 3 to 5 P.M.; same address;

SEA CLIFF, L. I.—Christian Science Society. —First Reader, George M. Lloyd.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Sea Cliff Bank Building.

SENECA FALLS.—Christian Science Society. —First Reader, Miss Jane K. Weatherlow. — Services: 10.45 A.M.; Wednesday, 8 P.M. — 69½ Falls Street.

SILVER CREEK. — First Church of Christ, Scientist.—First Reader, Mrs. Cora Newton Kaiser.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Christian Science Room, Porter Block.
Reading Room open Saturday, 2 to 5 P.M.

SPRINGVILLE.—Christian Science Society.— First Reader, Mrs. Ella A. Dinsmore.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—27 Central Avenue.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Friday; same address.

SYRACUSE.—First Church of Christ, Scientist.—First Reader, Edward S. Gaylord.— Services: 10.45 A.M., 7.30 P.M.; Sunday School, 12.10 P.M.; Wednesday, 8 P.M.— Church Edifice, 704 East Fayette Street.
Reading Room open 10 A.M. to 5 P.M., except Sunday. 118 East Jefferson Street.

TONAWANDA. — Christian Science Society.— First Reader, Mrs. Elizabeth Wundes.—Services: 10.30 A.M.; Wednesday, 8 P.M.— Chapel, 26 Delaware Avenue.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

TROY.—First Church of Christ, Scientist. — First Reader, Mrs. Marie H. Crockett.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue and First Street, north.
Reading Room, 10 A.M. to 5 P.M., except Sundays and holidays. 15 Second Street.

UTICA.—First Church of Christ, Scientist.— First Reader, Mrs. Ella S. Peck.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—New Century Auditorium, Hopper Street.
Reading Room open from 9 A.M. to 5 P.M.

WATERTOWN.—First Church of Christ, Scientist.—First Reader, John A. Reese.—Services: 11 A.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—120 Park Street.
Reading Room, 2 to 5 P.M.; same address.

WELLSVILLE.—Christian Science Society.—First Reader, Aberdeen R. King.—Services: 10.30 A.M.; Wednesday, 8 P.M. — Church Building, Jefferson Street.

WHITE PLAINS.—First Church of Christ, Scientist.—First Reader, Wesley T. Selleck.—Services: 11 A.M.; Wednesday, 8 P.M.—First National Bank Bldg., 112 Railroad Ave.
Reading Room open daily, 10 A.M. to 5 P.M.; same address.

YONKERS.—First Church of Christ, Scientist.—First Reader, Seymour Conover.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, Greenvale Avenue.
Reading Room daily, except Sun. and legal holidays, 10 A.M. to 5 P.M. 1 Palisade Ave.

North Carolina.

ASHEVILLE.—First Church of Christ, Scientist. — First Reader, Irving Phelps Keeler.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8.15 P.M.—French Broad Avenue, near Patton Avenue.
Reading Room, 11 A.M. to 1 P.M. and 3 to 5 P.M. 62 Patton Avenue, Room 29.

CHARLOTTE. — Christian Science Society.—First Reader, Mrs. Mary Low Templeton.—Services: 11 A.M., 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—22½ West 5th St.
Reading Room, 3 to 5 P.M.; same address.

FAYETTEVILLE.—Christian Science Society.—First Reader, James Benson Rozier.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—McCaskill Bldg., Hay St.
Reading Room, 3.30 to 5.30 P.M.; same address.

GOLDSBORO. — Christian Science Society.—First Reader, Mrs. Ella B. Borden.—Services: 10 A.M.; Wed., 7.15 P.M.—W. Center St.

KINSTON.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Redd Wade.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Whitaker Building.
Reading Room, 3 to 5 P.M.; same address.

NEW BERN.—First Church of Christ, Scientist.—First Reader, Mrs. Amy Everette King.—Services: 11 A.M., 7.30 P.M.; Sunday School, 12 M.; Wed., 7.30 P.M.—Church.
Reading Room open daily, except Sunday, 3 to 5 P.M. Church Edifice, 147 Middle St.

STATESVILLE.—Christian Science Society.—First Reader, Mrs. Lula P. Connelly.—Service: 11 A.M.—Room 3, Mills Building, West Broad Street.

North Dakota.

DEVILS LAKE.—First Church of Christ, Scientist.—First Reader, Edgar La Rue.—Services: 11 A.M.; Wed., 7.30 P.M.—Church.
Reading Room, 2 to 4 P.M. Tues., Thurs., Sat. Kelly Ave., between 6th and 7th Sts.

DICKINSON. — Christian Science Society. — First Reader, Mrs. S. Jennie June.—Service: 11 A.M.—Thompson Building.

FARGO.—First Church of Christ, Scientist.—First Reader, Mrs. Mimie Neal.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Unitarian Church, corner 2d Avenue and 9th Street, S.
Reading Room, 1.30 to 4.30 P.M. Edwards Building.

GRAND FORKS.—First Church of Christ, Scientist.—First Reader, S. Arthur Saunderson.—Services: 10.45 A.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M.—Church Edifice, Belmont and 4th Avenues, S.
Reading Room, 2 to 4 P.M. Rooms 7 and 8, Clifford Annex, De Mers Avenue.

Ohio.

AKRON.—First Church of Christ, Scientist.—First Reader, Mrs. Metta E. Wolcott.—Services: 10.45 A.M.; Sunday School, 9.15 A.M.; Wed., 7.45 P.M.—Walsh Block, Main St.
Reading Room, 1.30 to 4.30 P.M. daily, except Sun.; also Sat., 7 to 8.30 P.M.; same pl.

ALLIANCE.—Christian Science Society.—First Reader, Hubert K. Smith.—Services: 10.30 A.M.; Wed., 7.30 P.M.—223 E. Main St.
Reading Room, 2 to 4 P.M.; same address.

ASHLAND.—Christian Science Society—First Reader, Mrs. Emma Myers.—Services: 10 A.M.; Wednesday, 7.30 P.M.—Freer Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

ASHTABULA.—First Church of Christ, Scientist.—First Reader, Wyatt E. Seymour.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—18 Elm Street.
Reading Room, 11 A.M. to 12 M. and 2 to 4 P.M.; same address.

BELLEVUE.—Christian Science Society.—First Reader, Mrs. Anna Eliza Mowry.—Services: 10.30 A.M.; Wed., 7.30 P.M.—222 W. Main St.

BUCYRUS.—First Church of Christ, Scientist.—First Reader, Mrs. Stella D. Cary.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wed., 7.30 P.M.—First Nat. Bank Bldg.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

CANTON.—First Church of Christ, Scientist.—First Reader, Edward Schilling. — Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Ervin Block, Cleveland Avenue and 7th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

CHILLICOTHE.—Christian Science Society.—First Reader, Jacob Brehmer. — Services: 10.30 A.M.; Wed., 7.30 P.M.—59 Foulke Blk.
Reading Room, 2 to 5 P.M. Monday, Wednesday, and Friday; same address.

CINCINNATI.—First Church of Christ, Scientist.—First Reader, Albert J. Thorne.—Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, Rockdale Avenue, Avondale.
Reading Room, daily, except Sun., Wed., and holidays, 9 A.M. to 9 P.M.; Wed., 9 A.M. to 5 P.M. 1608 First National Bank Bldg.

CINCINNATI.—Second Church of Christ, Scientist.—First Reader, Walter Farr McGarvey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—25 East 8th St.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. Room 414 Provident Bank Building, 7th and Vine Streets.

CLEVELAND.—First Church of Christ, Scientist. — First Reader, Wayne C. Jones. — Services: 11 A.M., 4 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, East 46th Street and Cedar Avenue.
Reading Room open daily, except Sunday. 9 A.M. to 5 P.M. 29 Taylor Arcade. All Christian Science literature on sale.

CLEVELAND.—Second Church of Christ, Scientist.—First Reader, Louis A. Heller.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Euclid Avenue, near East 77th Street.
Reading Room, 9 A.M. to 4 P.M. 206 Euclid Point Bldg., Euclid Av. and Huron Rd.

CLEVELAND.—Third Church of Christ, Scientist.—First Reader, Mrs. Rose Raeder.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 8 P.M.—West 25th Street, corner Mapledale Avenue.
Reading Room, 9 A.M. to 4.30 P.M. Ohio Bank Bldg., Bridge Ave., corner W. 25th St.

COLUMBUS.—First Church of Christ, Scientist.—First Reader, Charles H. Fearn.—Services. 11 A.M., 8 P.M.; Wednesday, 8 P.M.—Church Edifice, Broad, corner Grant Avenue.
Reading Room, 9 A.M. to 5 P.M., except Sunday. 1032-1035 Columbus Savings and Trust Building, High and Long Streets.

COLUMBUS. — Christian Science Society. — First Reader, Andrew S. Cummings.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—The Parsons, 140 Parsons Ave.

CONNEAUT.—First Church of Christ, Scientist. — First Reader, William H. Dewey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice, State Street.
Reading Room, 2 to 4 P.M. daily, except Sunday; same address.

COSHOCTON. — Christian Science Society. — First Reader, Mrs. Nellie Thompson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Gray Building.
Reading Room open Thursday, 2 to 5 and 7 to 9 P.M.

DAYTON.—First Church of Christ, Scientist.—First Reader, Albert E. Fischman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Boulevard, near Third.
Reading Room, 9 A.M. to 1 P.M., 2 to 5 P.M., except Sunday and legal holidays. 601 Commercial Building.

DAYTON.—Second Church of Christ, Scientist.—First Reader, Mrs. Ella Richardson.—Services: 10 45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M. — Church, 1st St., between Jefferson and St. Clair Sts.
Reading Room, daily, except Sunday and holidays, 10 A.M. to 5 P.M. 117 E. 1st St.

EATON.—First Church of Christ, Scientist.—First Reader, Miss Maggie M. Haper.—Services: 2.30 P.M.; Wed., 7.30 P.M.—Main St.
Reading Room, 1 to 4 P.M.; same address.

ELYRIA.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie C. Andrus.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—309 East Avenue.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday; same address.

FINDLAY.—Christian Science Society.—First Reader, J. Frank Axline.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Adams Bldg.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

FINDLAY.—Christian Science Society.—First Reader, Mrs. Louise Maude Tewksbury.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—326½ S. Main Street.
Reading Room open Monday and Thursday; 2 to 4 P.M.; also Tuesday and Saturday evenings, 7 to 9; same address.

FOSTORIA.—Christian Science Society.—First Reader, Arthur W. Geere.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—175 Sandusky Street.
Reading Room open Thurs., 2.30 to 4.30 P.M. and 7.30 to 9 P.M.; same address.

FREMONT.—First Church of Christ, Scientist.—First Reader, Mrs. Daisy Lutz. — Services: 10.30 A.M.; S. S., 11.30 A.M.; Wed., 7.30 P.M.—Schwartz Bldg., 513 State St.
Reading Room, 1.30 to 4.30 P.M. Tuesday; same address.

GALION. — Christian Science Society. — First Reader, Mrs. Susan Everett.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—First National Bank Building, Public Square.

GENEVA. — Christian Science Society. — First Reader, Mrs. Carrie M. Bartholomew.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Ford and Tibbitts Block.
Reading Room, 1.30 to 4 P.M., except Sunday; same address.

GREENVILLE.—Christian Science Society.—First Reader, Miss Sophie E. Rehling.—Service: 2.30 P.M.—Universalist Church.

HAMILTON.—First Church of Christ, Scientist.—First Reader, Edgar H. Baker.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Church, 2d Street, between Dayton and High Streets.
Reading Room open daily, 10 A.M. to 4 P.M. Rentschler Bldg., 2d and High Sts., 5th floor.

KENTON.—Christian Science Society.—First Reader, Miss Emma L. Brechelsen.—Services: 10.30 A.M.; Wed., 7.30 P.M.—Republican Blg.

LAKEWOOD.—First Church of Christ, Scientist.—First Reader, Frank L. Thurber.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Corner Belle and Detroit Aves.
Reading Room, 11 A.M. to 4 P.M.

LANCASTER.—First Church of Christ, Scientist. — First Reader, Mrs. Clara Ellen Lee.—Services: 10 A.M.; Sunday School, 11 A.M.; Wednesday, 7.30 P.M.—329 N. Broad Street.
Reading Room, 1 to 4 P.M.; same address.

LEETONIA.—Christian Science Society.—First Reader, John R. Williams.—Services: 10.15 A.M.; Wednesday, 7 P.M.

LIMA.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie A. Meek.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Christian Science Hall, Masonic Temple.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address. Take elevator.

LORAIN. — First Church of Christ, Scientist.—First Reader, Mrs. Gertrude Haight.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—224 9th Street, corner Reid Avenue.
Reading Room daily, except Sunday, 1 to 4 P.M.; same address.

MANSFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Mina F. Hamlin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—46 W. 3d St., opposite Carnegie Library.
Reading Room, 2 to 4 P.M.; same address.

MARIETTA. — Christian Science Society. — First Reader, Mrs. Ethel Albee Wilson.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Weber Block, 3d St.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

MARION.—First Church of Christ, Scientist.—First Reader, Miss Ida Annetta Shoots.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—East Church Street, corner of Baker Street.
Reading Room open daily, except Sunday, 1 to 4 P.M.; same address.

MASSILLON.—First Church of Christ, Scientist.—First Reader, Theodore H. Focke.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Main and East Sts.
Reading Room, 2 to 4.30 P.M.; also Saturday evening, 7 to 8.30. Main St. & Lincoln Av.

MECHANICSBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Jennie S. Hunt.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room open Wednesday afternoon.

MT. GILEAD. — Christian Science Society. — First Reader, Mrs. Sarah T. Albach.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.
Reading Room, 2 to 4 P.M. Wed. and Sat.

NAPOLEON. — Christian Science Society. — First Reader, Miss Ivah Blanche Lemert.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Grand Army Hall.

NEWARK.—First Church of Christ, Scientist. —First Reader, David W. Winter. — Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Hudson Ave. & Wyoming St.
Reading Room open daily, except Sunday, 2 to 4.30 P.M.; same address.

NEW PHILADELPHIA. — Christian Science Society.—First Reader, Miss Susie Wiley Alberson.—Services: 3 P.M.; Wednesday, 7.30 P.M.—Miller-Browne Block.

NORWALK.—Christian Science Society.—First Reader, Miss Rae M. Somers.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—4 South Hester Street.
Reading Room, 2.30 to 4.30 P.M.; same pl.

OBERLIN.—Christian Science Society.—First Reader, Mrs. Eva Sarepta Bartlett.—Service: 10.30 A.M.—Squire Block.

PAINESVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Muzzy MacCaslin.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 311 Main Street.

PATASKALA. — Christian Science Society.—First Reader, Frank B. Headley.—Service: 10.30 A.M.—Residence George Albright.

PIQUA.—First Church of Christ, Scientist.—First Reader, William M. Knox.—Services: 10.45 A.M.; Wed., 7.30 P.M.—431 W. High St.
Reading Room, 2 to 4 P.M. Wed.; same pl.

PORTSMOUTH.—First Church of Christ, Scientist.—First Reader, Frank Baker Moore.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. —20 E. 2d Street.
Reading Room open daily, 2 to 4 P.M.; same address.

RAVENNA.—Christian Science Society.—First Reader, Miss Cora B. Collins.—Services: 10.30 A.M.; Wed., 7.30 P.M.—610 W. Main St.

SANDUSKY.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. G. Lockwood. — Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Carnegie Library Building.
Reading Room, 2 to 5 P.M. Stone Block.

SPRINGFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet S. Cowan. —Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M.—Union Hall, 2d floor, 15 South Fountain Avenue.
Reading Room, daily, except Sunday, 9 A.M. to 12 M., 2 to 5 P.M.; same address.

TIFFIN.—First Church of Christ, Scientist.—First Reader, Miss Gertrude E. Opt.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M.—31½ Court Street.
Reading Room open Monday, 6.30 to 8.30 P.M.; Tuesday and Friday, 1.30 to 4 P.M ; same address.

TOLEDO.—First Church of Christ, Scientist. —First Reader, Clarence B. Hadden.—Services: 10.45 A.M., 7.45 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Monroe Street and Lawrence Avenue.
Reading Room, 9.30 A.M. to 4.30 P.M., except Sun. and holidays. 625-6 The Ohio Blg.

TOLEDO.—Second Church of Christ, Scientist. —First Reader, William L. Rowland.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Fulton and Prescott Streets.
Reading Room, 9.30 A.M. to 4.30 P.M.; also Sat. evening, 7 to 9. 101 Nicholas Bldg.

VAN WERT. — Christian Science Society.—First Reader, Mrs. Elizabeth S. Johnston.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—229 N. Washington Street.
Reading Room, 2 to 5 P.M., Monday, Wednesday, and Saturday; same address.

WARREN.—Christian Science Society.—First Reader, Mrs. Anna M. Sommers.—Services: 10.30 A.M.; Wed., 7 P.M.—Opera House.

XENIA. — Christian Science Society. — First Reader, Miss Lucy E. Richardson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Northwest corner Detroit and Market Streets.
Reading Room, 1.30 to 4.30 P.M., except Sunday; same address.

YOUNGSTOWN.—First Church of Christ, Scientist. — First Reader, Harry K. Filler. — Services: 10.30 A.M.; Sunday School, 9.15 A.M.; Wednesday, 7.30 P.M. — Church Edifice, corner Spring and Bryson Streets.
Reading Room daily, 12 M. to 4 P.M., standard time; same address.

ZANESVILLE. — Christian Science Society.—First Reader, Miss Henrietta Adrian.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. — Room 2, Schultz Opera Block, N. Fifth Street.
Reading Room, 1 to 4 P.M. Tuesday, Thursday, and Saturday; same address.

Oklahoma.

ALTUS. — Christian Science Society. — First Reader, Mrs. Bertha Viala Eddleman.—Services: 11 A.M.; Wednesday, 8 P.M.

ARDMORE.—Christian Science Society.—First Reader, Mrs. Jeannette M. Moore.—Services: 11 A.M.; Wed., 8 P.M.—W. Broadway.

BARTLESVILLE.—Christian Science Society. —First Reader, Mrs. Olga A. Foster.—Service: 11 A.M.—Court Room.

CHANDLER. — Christian Science Society.—First Reader, Miss Edith Wise Holland.—Service: 11 A.M.—Feuqua Building.

CHICKASHA. — Christian Science Society.—First Reader, Mrs. Annie Dinsmore McClure. —Services: 11 A.M.; Wednesday, 8.30 P.M.—Carnegie Library.
Reading Room, 2 to 5 P.M., except Sunday. 209½ Chickasha Avenue.

EL RENO. — First Church of Christ, Scientist.—First Reader, Ernest J. Simpson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Hoff Avenue and London Street.
Reading Room, 2 to 4.30 P.M., except Sunday. 103½ S. Rock Island Avenue.

ENID.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie L. Strickler.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner West Maine and Van Buren Streets.
Reading Room, 1.30 to 5 P.M.; same address.

GUTHRIE.—First Church of Christ, Scientist. —First Reader, David Hetsch. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—116 North Broad Street.
Reading Room open daily from 2 to 5 P.M. In rear of Church.

HOBART.—Christian Science Society.—First Reader, Mrs. Ursula Eveline Haydon.—Services: 11 A.M.; Wednesday, 8 P.M.—201 Main Street.

LAWTON.—First Church of Christ, Scientist. —First Reader, Mrs. Eva B. Parmenter.—Services: 11 A.M.; Wed., 7.45 P.M.—622 B Av.
Reading Room, 2 to 5 P.M., except Sunday, over City Drug Store, 4th St. and D Ave.

McALESTER.—First Church of Christ, Scientist.—First Reader, Harry T. Kyle.—Services: 11 A.M.; Wednesday, 8 P.M.—221 East Choctaw Avenue, up-stairs.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

MIAMI. — Christian Science Society. — First Reader, Arthur Lewis Worthen. — Services: 3 P.M.; Wednesday, 7.30 P.M.—Church Edifice, Oak Street, between 4th and 5th Streets.

MUSKOGEE.—First Church of Christ, Scientist. — First Reader, William T. Martin.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Corner 7th and Court Sts.
Reading Room, daily, except Sun., 10 A.M. to 12 M., 2.30 to 5 P.M. 615 Flyn-Ames Bldg.

NORMAN.—Christian Science Society.—First Reader, Mrs. Delphine Hodgson Link.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—First National Bank Bldg.

OKLAHOMA CITY.—First Church of Christ, Scientist.—First Reader. Mrs. Mina Rushmore.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Robinson Ave. and 11th St.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 5.30 P.M. and 7 to 9 P.M.; open Wednesday, 9.30 A.M. to 5.30 P.M. 502-503 Colcord Building, Grand and Robinson Avenues.

OKMULGEE. — Christian Science Society.—First Reader, ——— ——— Services: 11 A.M.; Wednesday, 8 P.M.—927 Porter Ave.

PERRY.—Christian Science Society. — First Reader, William S. Missemer.—Services: 11 A.M.; Wednesday, 8 P.M.—Episcopal Church.

PONCA. — Christian Science Society. — First Reader, Mrs. Lola White Seybold.—Services: 11 A.M.; Wednesday, 7.30 P.M.—College of Music, Kyger Building.

SAPULPA.—Christian Science Society.—First Reader, Mrs. Marie H. Brimacombe.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Beesons Commercial College.

SHAWNEE.—First Church of Christ, Scientist.—First Reader, Mrs. Eugenia L. Reasor.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. — Carnegie Library Building, North Broadway.
Reading Room, 2 to 5 P.M.; same address.

STILLWATER.—First Church of Christ, Scientist.—First Reader, Arlington P. Little.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church.
Reading Room, 9 A.M. to 5 P.M., except Sunday and holidays. 107 E. 9th Avenue.

STROUD. — Christian Science Society. — First Reader. Mrs. Anna H. Newton.—Service: 11 A.M.—Opera House.

TULSA.—First Church of Christ, Scientist.—First Reader, Miss Mabel Hollis.—Services: 11 A.M.; Wednesday, 8 P.M.—Boswell Building, 123 S. Main Street.
Reading Room open daily, except Sunday, 2 to 4.30 P.M. 123 Boswell Building.

WAGONER.—First Church of Christ, Scientist.—First Reader, Mrs. Florence Palmer Dodge.—Services: 11 A.M.; Wednesday, 8 P.M.—Development Building, Room H.
Reading Room, 2 to 5 P.M. Wednesday and Saturday; same address.

Oregon.

ASHLAND. — First Church of Christ, Scientist. — First Reader, August J. Biegel. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—G. A. R. Hall.
Reading Room, 2 to 4 P.M.; same address.

ASTORIA.—Christian Science Society.—First Reader, Percy Willis.—Services: 11 A.M.; Sunday School, 10 A.M.—Rooms 5 and 6 Odd Fellows Building.
Reading Room, 2 to 5 P.M.; same address.

BAKER CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Susie S. Smith.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—City Hall, second floor.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

CENTRAL POINT. — Christian Science Society.—First Reader, Mrs. Lena L. Davis.—Service: 11 A.M.—G. A. R. Hall.

COBURG.—First Church of Christ, Scientist.—First Reader, Mrs. Arabell Leonard.—Services: 11 A.M.; Wed., 8 P.M.—Church Bldg.
Reading Room, 2 to 4 P.M. Thursday.

CORVALLIS. — Christian Science Society. — First Reader, Mrs. Mary Osburn Houck.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Room 11, First National Bank Building.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

COTTAGE GROVE.—Christian Science Society.—First Reader, Mrs. Sarah R. Woods.—Service: 11 A.M.—Christian Science Hall.

EUGENE.—First Church of Christ, Scientist.—First Reader, Josiah W. Maltman. — Services: 11 A.M.; Wednesday, 7.30 P.M.—W. O. W. Hall, 8th and Lincoln Streets.
Reading Room, 2 to 4 P.M., except Sunday; also 7.30 to 9 P.M., except Wed. Cherry Bldg., 6th and Willamette Sts., upstairs.

FOREST GROVE.—Christian Science Society.—First Reader, Miss Sylva L. Baker.—Services: 11 A.M.; Wednesday, 7.30 P.M.

GRANTS PASS.—Christian Science Society.—First Reader, Peter Allen de Geneault.—Services: 11 A.M.; Wed., 8 P.M.—W. O. W. Hall.
Reading Room, 2 to 4 P.M. Room 5, same building.

HOOD RIVER.—Christian Science Society.—First Reader, Mrs. Inez H. Dabney.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Room 6, Davidson Building.
Reading Room, 9 A.M. to 9 P.M.; same pl.

MARSHFIELD.—Christian Science Society.—First Reader, Miss Nellie A. Montgomery.—Service: 11 A.M.—Christian Science Hall.

McMINNVILLE.—Christian Science Society.—First Reader, Miss Mary E. Smith.—Services: 11 A.M.; Wed., 7.30 P.M.—Union Blk.
Reading Room, 2.30 to 4 P.M. Tuesday and Saturday; same address.

MEDFORD.—Christian Science Society.—First Reader, Mrs. Mary J. Alsdorf.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice, N. Oakdale Ave.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

OREGON CITY.—First Church of Christ, Scientist.—First Reader, Mrs. Alma E. Freel.—Services: 11 A.M. Sunday School, 12 M.; Wednesday, 8 P.M.—Williamette Building.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

PENDLETON. — Christian Science Society.—First Reader, Mrs. Lora Daye Idleman.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Webb and Johnson Streets.
Reading Room, 2 to 4 P.M.; same address.

PORTLAND.—First Church of Christ, Scientist.—First Reader, Mrs. Percie Proctor.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. — Scottish Rite Cathedral, Morrison and Lownsdale (15th) Streets.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. (Wed. until 7.30 P.M.); evenings, except Sun. and Wed., from 7.30 to 9. 404 Fenton Bldg., 84 6th Street.

PORTLAND.—Second Church of Christ, Scientist.—First Reader, Miss Mary Elizabeth Corbin.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Woodmen Hall, E. 6th and E. Alder Streets.
Reading Room, 10 A.M. to 5 P.M.; same pl.

ROSEBURG. — Christian Science Society.—First Reader, Mrs. Mora N. Frear. — Services: 11 A.M.; Wednesday, 8 P.M.—Corner Maine and Lane Streets.
Reading Room open daily, except Sunday, 2 to 4 P.M.; same address.

ST. JOHNS.—Christian Science Society.—First Reader, Mrs. Susan Boyle. — Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Hall, Holbrook Block.

SALEM.—First Church of Christ, Scientist.—First Reader, Robert W. Cram.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—440 Chemeketa Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

Pennsylvania.

ALTOONA.—First Church of Christ, Scientist.—First Reader, George A. Hayes.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—1017½ Chestnut Avenue.
Reading Room, 2 to 4 P.M.; same address.

ATHENS.—Christian Science Society.—First Reader, Mrs. Mary I. Harden. — Service: 10.30 A.M.—106 Elm Street.

BEAVER FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Powell.—Services: 11 A.M.; Wednesday, 7.45 P.M.—1117 7th Avenue.
Reading Room open daily, except Saturday and holidays, 2 to 4 P.M.; same address.

BELLEFONTE.—Christian Science Society.—First Reader, Miss E. Jayne Aikens.—Services: 10.45 A.M.; Wed., 8 P.M.—9½E. High St.

BETHLEHEM.—First Church of Christ, Scientist. — First Reader, Mrs. Elizabeth W. Darrach.—Services: 11 A.M.; Wednesday, 8 P.M.—133 East Broad Street.
Reading Room open daily, except Sunday and holidays, 2.30 to 4.30 P.M.; same address.

BLOOMSBURG.—Christian Science Society.—First Reader, Mrs. Mary Scott Worthington.—Service: 11 A.M.—155 W. Fifth Street.

BRADFORD.—First Church of Christ, Scientist.—First Reader, Charles M. Brink.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—18 Kennedy Street.
Reading Room open 3 to 5 P.M., except Sunday; same address.

CAMBRIDGE SPRINGS. — Christian Science Society.—First Reader, Mrs. Mary M. Townsend.—Service: 2 P.M.—115 Spring Street.

CHAMBERSBURG.—Christian Science Society.—First Reader, Miss Harriet S. Hoke.—Services: 11 A.M.; Wed., 8 P.M.—302 Trust Bldg.
Reading Room, 2 to 4 P.M. Wed. and Sat.

CHESTER.—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Way. — Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—619 Edgmont Avenue.
Reading Room open Tuesday and Thursday, 3 to 5 P.M.; Monday and Friday evenings from 8 to 9; same address.

CORRY. — Christian Science Society. — First Reader, Mrs. A. Ella King. — Services: 11 A.M.; Wednesday, 8 P.M.—Johnson Block.
Reading Room, 2 to 5 P.M., except Sunday; also 7.30 to 9 P.M. Tuesday, Thursday, and Saturday; same address.

DU BOIS.—Christian Science Society.—First Reader, Miss Florence Wood.—Services: 11 A.M.; Wednesday, 8 P.M.—Moore Bldg.

EASTON.—First Church of Christ, Scientist.—First Reader, Mrs. Isabella F. Baker.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Pomfret Building.
Reading Room, 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

ELLWOOD CITY.—Christian Science Society.—First Reader, Harry H. Wood.—Service: 11 A.M.—Odd Fellow Hall, Dambach Block.

ERIE.—First Church of Christ, Scientist.—First Reader, James Russell. — Services: 3 P.M.; Sunday School, 2 P.M.; Wednesday, 8 P.M.—Unitarian Church, West 9th Street, between Peach and Sassafras.
Reading Room, 10 A.M. to 1 P.M., 2 to 5 P.M.; also Thursday, 7 to 9 P.M. 208 Masonic Temple.

FRANKLIN.—First Church of Christ, Scientist. — First Reader, Frederick W. Mann.—Services: 10.45 A.M., 7.45 P.M.; Sunday School following morning service; Wednesday, 7.45 P.M.—1128 Elk Street.
Reading Room open daily, 2 to 4.30 P.M., also Friday, 7.30 to 9.30 P.M.; same address.

FRANKLIN. — Christian Science Society. — First Reader, Mrs. Anna W. Lay.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Franklin Trust Company Bldg.
Reading Room, daily, except Sunday and holidays, 2.30 to 4.30 P.M.; same address.

FREDONIA. — Christian Science Society. — First Reader, Mrs. Martha C. Lee.—Service: 10.30 A.M.

GREENSBURG.—First Church of Christ, Scientist. — First Reader, Mrs. Grace L. G. Shiveley.—Services: 11 A.M.; Wednesday, 8 P.M.—16 East Otterman Street.
Reading Room, 2 to 4 P.M.; same address.

HARRISBURG.—First Church of Christ, Scientist.—First Reader, Aaron E. Brandt.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Board of Trade Hall.
Reading Room, 2 to 4.30 P.M. Cameron Building, Second and Walnut Streets.

JOHNSTOWN.—First Church of Christ, Scientist.—First Reader, W. De Witt Manning.—Services: 11 A.M; Sunday School, 11 A.M.; Wednesday, 8 P.M.—607 Main Street.
Reading Room, 1 to 4 P.M.; same address.

LANCASTER. — Christian Science Society.—First Reader, Richard Smith.—Services: 10.45 A.M.; Wed., 7.45 P.M.—110 N. Prince St.
Reading Room, 1 to 4 P.M.; same address.

LOCK HAVEN.—Christian Science Society.—First Reader, Mrs. Helena Wilson. — Services: 11 A.M.; Wednesday, 7.45 P.M.—I. O. O. F. Block.
Reading Room, Monday, Wednesday, and Friday, 2 to 4 P.M.; same address.

McKEESPORT. — Christian Science Society.—First Reader, Dan E. Carpenter.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wed., 8 P.M.—Masonic Temple, Room 308.
Reading Room open Tuesday, Wednesday, and Thursday, 2 to 4 P.M.; same address.

MEADVILLE.—First Church of Christ, Scientist.—First Reader, Edward H. Callahan.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—361 Sherman Street.
Reading Room open daily, except Sunday, 12 M. to 2 P.M.; same address.

MEADVILLE. — Christian Science Society.—First Reader, Mrs. Elizabeth C. Whiting.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Mrs. Porter's Organ Studio, Water Street.
Reading Room, 2 to 5 P.M. 942½ Water St.

MONONGAHELA.—Christian Science Society. —First Reader, James D. Holzinger.—Service: 11.15 A.M.—Ideal Theater.

NEW CASTLE.—Christian Science Society.—First Reader, Miss Leslie M. Crawford.—Services: 11 A.M.; Wednesday, 8 P.M.—Second floor, Patterson Building, E. Washington St.
Reading Room, 2 to 4 P.M.; same address.

NORRISTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Jessie F. Kimmens. — Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.30 P.M.—Franklin Avenue and Lafayette Street.
Reading Room, daily, except Sundays and holidays, 3 to 5 P.M.; same address.

OIL CITY.—Christian Science Society.—First Reader, Joshua V. Guthrie.—Services: 11 A.M.; Wednesday, 8 P.M.—Levi Block.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, Friday; same address.

PHILADELPHIA. — First Church of Christ, Scientist.—First Reader, Ethelbert Nimelton. —Services: 11 A.M., 3.30 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 40th and Walnut Streets.
Reading Room open daily, 10 A.M. to 5 P.M., except Sunday; also 7 to 9 P.M., except Wednesday. Perry Building, southeast corner 16th and Chestnut Streets.

PITTSBURG.—First Church of Christ, Scientist.—First Reader, Roy A. Mather.—Services: 11 A.M. and 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Clyde Street, near 5th Avenue.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1514-1515 Keenan Bldg., Liberty Ave. and 7th St.

PITTSBURG.—Second Church of Christ, Scientist.—First Reader, H. Percival Allcott.—Services: 10.50 A.M. and 8 P.M.; Sunday School, 10.50 A.M.; Wednesday, 8 P.M.—Church Edifice, North and Grant Avenues, North Side.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday, 9.30 A.M. to 5 P.M. 1514-1515 Keenan Bldg., Liberty Ave. and 7th St.

PITTSTON (WEST). — Christian Science Society.—First Reader, Mrs. Sarah D. Brune.—Services: 11 A.M.; Wednesday, 8 P.M.—Carr Building, Wyoming and Luzerne Aves.

POTTSVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Ida L. Gardner.—Services: 10.45 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Merchants Nat. Bank Bldg.
Reading Room, 2 to 4 P.M.; same address.

PUNXSUTAWNEY.—First Church of Christ, Scientist.—First Reader, Mrs. Blanche S. Mitchell.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wed., 8 P.M.—Christian Science Hall, Fackiner Bldg., 107 S. Findley St.
Reading Room open daily, except Sunday, 3 to 5 P.M.; also 7.30 to 9 P.M. Saturday; same address.

READING.—First Church of Christ, Scientist. —First Reader, Wiliam H. Ibach. — Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Church Edifice, North 5th Street, near Buttonwood.
Reading Room, 10 A.M. to 12 M., 2.30 to 5 and 8 to 9 P.M. Colonial Trust Building.

SCRANTON.—First Church of Christ, Scientist.—First Reader, Laurence H. Watres.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—520 Vine Street.
Reading Room open daily from 10 A.M. to 12 M.; 2 to 4 and 7 to 9 P.M.; same address.

SHARON.—First Church of Christ, Scientist. —First Reader, Miss Ethel V. Carley.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 8 P.M.—Cor. Irvine Ave. and A St.
Reading Room open daily, except Sunday, 2 to 5 P.M.; also Monday and Friday evenings from 7.30 to 9. 6 S. Water Street.

STROUDSBURG.—Christian Science Society.—First Reader, Mrs. Belle Snover Weaver.—Service: 11 A.M.—Malta Temple, Main St.
Reading Room, 3 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

TOWANDA.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte D. Holcombe.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Ontario Building.
Reading Room, 2.30 to 4.30 P.M. Tuesday, Thursday, and Saturday; same address.

WARREN.—Christian Science Society. — First Reader, Fred J. Shepard. — Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—137 Conewango Avenue.
Reading Room, Tuesday and Thursday, 2 to 5 P.M.; same address.

WASHINGTON.—Christian Science Society.—First Reader, Mrs. Alice B. Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—Assembly Room, Court House.
Reading Room open daily, except Sunday, 2 to 4 P.M. Washington Trust Building.

WELLSBORO. — Christian Science Society.—First Reader, Miss Eva Fischler.—Service: 10.30 A.M.—Harden Block.

WEST CHESTER.—First Church of Christ, Scientist.—First Reader, Miss Edith S. Darlington.—Services: 10.30 A.M.; Sunday School, 10.30 A.M.; Wed., 8 P.M.—Church, N. High St.
Reading Room, Tues., Thurs., Sat., 3 to 5 P.M.; Mon., Fri., 7 to 9 P.M.; same address.

WILKES BARRE.—Christian Science Society. —First Reader, Eugene T. Smith. — Services: 10.45 A.M.; Wednesday, 8 P.M.—Universalist Church, 453 S. Main Street.

WILLIAMSPORT. — First Church of Christ Scientist. — First Reader, Miss Lucy C. Evans.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Maynard and Third Sts.
Reading Room open daily, 10 A.M. to 12 M. and 2 to 4 P.M.; same address.

YORK. — Christian Science Society. — First Reader, Mrs. Alice Baker Le Fevre.—Services: 11 A.M.; Wed., 8 P.M.—125 W. Market St.
Reading Room, 2 to 4 P.M.; same address.

Rhode Island.

NEWPORT.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret Foster.—Services: 10.45 A.M.; Wednesday, 8 P.M.—18 Bellevue Avenue.
Reading Room open daily, 2 to 4.30 P.M.; same address.

PROVIDENCE.—First Church of Christ, Scientist.—First Reader, Warren O. Evans.—Services: 10.45 A.M. and 4 P.M.; Wednesday, 7.45 P.M.—250 Bowen Street.
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

PROVIDENCE.—Second Church of Christ, Scientist.—First Reader, Frederick A. Manley. —Services: 10.45 A.M.; Wednesday, 8 P.M.—49 Bridgham Street.
Reading Room, 9 to 11 A.M. and 3 to 5 P.M.; same address.

South Carolina.

CHARLESTON.—First Church of Christ, Scientist.—First Reader, Miss Virginia L. Williams.—Services: 11.30 A.M.; Sunday School, 10.45 A.M.; Wed., 8.15 P.M.—145 Meeting St.
Reading Room, 4 to 5.30 P.M., except Sundays and holidays; same address.

South Dakota.

ABERDEEN.—First Church of Christ, Scientist.—First Reader, Mrs. Cornelia A. Bennett.—Services: 11 A.M.; Wed., 7.30 P.M.
Reading Room, 3 to 5 P.M., Wednesday and Saturday. 109 4th Avenue, S. E.

BROOKINGS.—First Church of Christ, Scientist.—First Reader, Mrs. Rila L. Ziegler.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—First Nat. Bank Bldg.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.; same address.

DEADWOOD. — Christian Science Society.—First Reader, Miss Pearl H. Cook.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Martin and Mason Block.
Reading Room, 2 to 4 P.M. Wed. and Sat.

FLANDREAU. — Christian Science Society.—First Reader, Mrs. Cora R. Bennett.—Services: 11 A.M.; Wednesday, 8 P.M. — National Bank Building, 1st floor.

HURLEY.—First Church of Christ, Scientist.—First Reader, Mrs. Almeda Welch.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.
Reading Room open daily, 2 to 5 P.M.

LEAD. — Christian Science Society. — First Reader, Mrs. Helen Bard Clark.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Corner Main and Selver Streets.

MITCHELL.—Christian Science Society.—First Reader, Hercules McCormick.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—310 Main St.
Reading Room, except Sunday, 2 to 4.30 P.M. 406 Western National Bank Building.

RAPID CITY.—First Church of Christ, Scientist.—First Reader, Mark Ehle, Jr.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—Church Edifice, 6th St.
Reading Room open Saturday from 1.30 to 5 P.M.; same address.

REDFIELD.—First Church of Christ, Scientist.—First Reader, Mrs. Grace Alexander.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Damuth Building.
Reading Room open Wednesday and Saturday from 2 to 4 P.M.; same address.

SIOUX FALLS.—First Church of Christ, Scientist.—First Reader, Mrs. Lydia Shepard Carr.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Dakota Avenue and 8th Street.
Reading Room, 2 to 5 P.M. Boyce Greeley Building.

WATERTOWN.—First Church of Christ, Scientist.—First Reader, Mrs. Kathryn B. Way.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner of Maple Street and 1st Avenue.
Reading Room open daily, 2 to 4 P.M. Church Edifice, Maple Street entrance.

WATERTOWN. — Second Church of Christ, Scientist.—First Reader, Irvin H. Myers.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, North Oak Street and 3d Avenue, N. W.
Reading Room open Wednesdays and Saturdays from 2 to 4 P.M.; same address.

YANKTON.—First Church of Christ, Scientist.—First Reader, Ephraim A. Snider.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Sixth and Douglas Avenue.
Reading Room, 2 to 5 P.M. Saturday; same address.

Tennessee.

CHATTANOOGA. — First Church of Christ, Scientist.—First Reader, Silas A. Payne.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Temple of Music, 421 Walnut Street.
Reading Room open daily, except Sunday from 9 A.M. to 5 P.M.; also 7 to 9 P.M., except Wednesday. 1206 James Building.

KNOXVILLE.—First Church of Christ, Scientist.—First Reader, Mrs. Mildred Seckner Smith.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Walnut and Cumberland Sts.
Reading Room, 2 to 5 P.M. daily, except Sunday. The Vanderventer Building.

McKENZIE.—First Church of Christ, Scientist.—First Reader, Miss Myrtle Pierce.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.
Reading Room open Thursday, 2 to 4 P.M.

MEMPHIS.—First Church of Christ, Scientist.—First Reader, John M. Dean.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, Dunlap Street and Monroe Avenue. (Opposite Forrest Park.)
Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 1408-9 Exchange Bldg., corner Madison and N. 2d Streets.

MILAN. — Christian Science Society. — First Reader, Mrs. Lizzie Stone.—Service: 11 A.M.

NASHVILLE.—First Church of Christ, Scientist.—First Reader, Earl Edwin Roach.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Seventh Avenue and Commerce Street.
Reading Room, 9 A.M. to 5 P.M. 1013-1013½ First National Bank Building.

Texas.

ABILENE.—Christian Science Society.—First Reader, Miss Emma H. Sayles. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—K. of P. Hall, Pine Street.

AMARILLO.—First Church of Christ, Scientist.—First Reader, Judge Joe L. Penry.—Services: 11 A.M., 8 P.M.; Wednesday, 8 P.M.—315 Polk Street, upstairs.
Reading Room, 2 to 5 P.M. Tuesday and Friday; same address.

AUSTIN.—First Church of Christ, Scientist.—First Reader, Mrs. Mary Maverick Sammons. Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—112 East 9th St.
Reading Room, 10 A.M. to 12 M. and 2 to 5 P.M. Austin National Bank Building, 509 Congress Avenue.

BEAUMONT.—First Church of Christ, Scientist.—First Reader, William Durr Gordon.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Pipkin Building, corner of Pearl and College Streets.
Reading Room, 2 to 4 P.M.; same address.

BOWIE. — Christian Science Society. — First Reader, Mrs. Jennie Hinton.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CANYON. — Christian Science Society. — First Reader, Mrs. E. Kate Howell.—Services: 11 A.M.; Wednesday, 7.30 P.M.

CLEBURNE. — Christian Science Society.—First Reader, Mrs. Lulu N. West.—Services: 11 A.M.; Wed., 8 P.M.—812 N. Main Street.
Reading Room, 9 A.M. to 5 P.M.; same pl.

CORSICANA. — Christian Science Society. — First Reader, Mrs. Abigail Hook.—Services: 11 A.M.; Wednesday, 4.30 P.M.—15th Street, between 5th and 6th Avenues.

DALLAS.—First Church of Christ, Scientist.—First Reader, Brigman C. Odom.—Services: 11 A.M., 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Church, Temple Emanu-El, corner Ervay and St. Louis Streets.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 502 Wilson Building, Main Street.

DEL RIO. — Christian Science Society. — First Reader, Mrs. Matilda C. Gibbons.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Perry Street.

EAGLE PASS.—Christian Science Society.—First Reader, Mrs. Iraetta C. Gibbs.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wed., 7.30 P.M.—Cooper Bldg., Jackson St.
Reading Room, 4 to 6 P.M., except Sunday; same address.

EASTLAND.—Christian Science Society.—First Reader, Mrs. Sinie J. Schmick.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Yoeman Hall.

EL PASO.—First Church of Christ, Scientist.—First Reader, Mrs. Mary B. Gleason.—Services: 11 A.M., 8 P.M.; Sunday School, 9.30 A.M. Wednesday, 8 P.M.—Church Edifice, Montana and Stanton Streets.
Reading Room open daily, except Sunday, 10 A.M. to 12 M. and 1 to 4 P.M. 308-309 Herald Bldg., El Paso and San Francisco Sts.

FORT WORTH.—First Church of Christ, Scientist.—First Reader, William L. Hagman.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 502 Lamar Street, corner Fourth.
Reading Room open daily, except Sunday, 9 A.M. to 12 M., 2 to 5 P.M.; same address.

GAINESVILLE.—Christian Science Society.—First Reader, Mrs. Ella Lanius.—Services: 11 A.M.; Wednesday, 7.30 P.M.—S. Dixon St.
Reading Room, 2 to 5 P.M., except Sunday; same address.

GALVESTON.—First Church of Christ, Scientist.—First Reader, Miss Anna Wilkens.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—S. E. corner Avenue H and 22d Street.
Reading Room, 3 to 5 P.M.; same address.

HOUSTON.—First Church of Christ, Scientist.—First Reader, Nathaniel Colyer.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Corner Travis and McKinney Avenue.
Reading Room open daily from 3 to 5 P.M.

HOUSTON.—Second Church of Christ, Scientist.—First Reader, Stonewall Bond.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M.—Church Edifice, 1007 Main Street, between McKinney and Lamar Avenues.
Reading Room open daily, 10 A.M. to 12 M.

LAMPASAS.—First Church of Christ, Scientist.—First Reader, Miss May Alexander.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice.
Reading Room open Tues., Thurs., and Sat. from 3 to 6 P.M. 601 3d Street.

MARSHALL. — First Church of Christ, Scientist.—First Reader, Mrs. Clara Clapp Starr.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Bldg., N. W. corner Houston Ave. and Lafayette St.
Reading Room open Tuesday, Thursday, and Friday, 2 to 4 P.M.; same address.

NEW BRAUNFELS. — Christian Science Society.—First Reader, Mrs. Lottie Faust.—Services: 11 A.M.; Wednesday, 8 P.M.—Simon Building.

PALESTINE. — Christian Science Society. — First Reader, Mrs. Willie Mae Colley.—Services: 8 P.M.; Wednesday, 8 P.M. — 309 Palmer Street.

PARIS.—First Church of Christ, Scientist.—First Reader, William Henry Upton.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Hall, corner Kaufman and 20th Streets.
Reading Room, 2 to 5 P.M.; same address.

SAN ANTONIO.—First Church of Christ, Scientist.—First Reader, Albert Poston.—Services: 11 A.M.; Wednesday, 8 P.M. — 501 Avenue D.
Reading Room, 2 to 5 P.M.; same address.

SHERMAN.—First Church of Christ, Scientist.—First Reader, Edward B. Caraway.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Crockett and Jones Streets.
Reading Room, 2 to 5 P.M.; same address.

TEMPLE. — Christian Science Society. — First Reader, George W. Wilson. — Services: 11 A.M.; Sunday School, 10 A.M.—Second floor, Sherrill Building, Central Avenue.
Reading Room, 1.30 to 3.30 P.M.; same pl.

TEXARKANA.—Christian Science Society.—First Reader, Mrs. Pearl Stuckey Knudsen.—Services: 11 A.M.; Wednesday, 8 P.M.—102 West 7th Street.
Reading Room open daily, except Sunday, 2 to 5 P.M.; same address.

TYLER. — Christian Science Society. — First Reader, Edward F. Hollies. — Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—First door east of Post-office.
Reading Room open Tuesday, Thursday, and Saturday, 2 to 4 P.M.; same address.

VICTORIA.—Christian Science Society.—First Reader, Mrs. Connie P. Steele.—Service: 11 A.M.—501 N. De Leon Street.

WACO.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy J. King.—Services: 11 A.M.; Wednesday, 8 P.M.—Auditorium of Carnegie Library, 12th and Austin Streets.
Reading Room open daily, except Sunday, 3 to 5 P.M. 411 Times-Herald Building, 5th and Franklin Streets.

Utah.

MILFORD.—First Church of Christ, Scientist.—First Reader, Mrs. Annie J. Atkin.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.
Reading Room open daily, except Sunday, 2 to 4 P.M. Corner 1st Ave. and McKeon St.

OGDEN.—First Church of Christ, Scientist.—First Reader, Miss Pearl M. Dallimore.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Masonic Temple.
Reading Room, 2 to 5 P.M. 511-512 First National Bank Building.

PARK CITY. — Christian Science Society. — First Reader, Russell T. Mason.—Services: 7.30 P.M.; Wednesday, 7 P.M.—Society Hall.

PROVO.—First Church of Christ, Scientist.—First Reader, William E. James.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—42 East Center Street.
Reading Room, 3 to 5 P.M.; same address.

SALT LAKE CITY.—First Church of Christ, Scientist.—First Reader, Henry A. Teasdel.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice, 336 East Third South St.
Reading Room, 10 A.M. to 9 P.M., except Wed.; Wed., 10 A.M. to 7 P.M. 505-6-7-8 Scott Building, 168 Main Street.

SALT LAKE CITY.—Second Church of Christ, Scientist.—First Reader, J. William Gray.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M. — Unitarian Hall, 138 South 2d East Street.
Reading Room, 10 A.M. to 9 P.M., except Sun. and Wed.; Wed., 10 A.M. to 7 P.M. 505-6-7-8 Scott Building, 168 Main Street.

Vermont.

BARNARD. — Christian Science Society. — First Reader, Miss Earlie Sacred Chase.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence Adelbert Goss.
Reading Room, 3 to 5 P.M. Friday; same address.

BARRE.—First Church of Christ, Scientist.—First Reader, Mrs. Rose F. Walker.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—7 Summer Street.
Reading Room, Tues. and Fri. 2 to 4 P.M.

BENNINGTON.—Christian Science Society.—First Reader, Mrs. Gertrude E. Moseley Babcock.—Service: 11 A.M.—Park and Scott Sts.
Reading Room, 2 to 5 P.M. Wednesday; same address.

BRATTLEBORO. — First Church of Christ, Scientist. — First Reader, Mrs. Fanny G. Miles. — Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Emerson Building, Elliot Street.
Reading Room, 2 to 5 P.M. Tuesday, Thursday, and Saturday; same address.

LYNDONVILLE. — Christian Science Society.—First Reader, Miss Cora W. Frasier.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.—Masonic Block.

MONTPELIER. — Christian Science Society.—First Reader, Charles H. Shipman.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—141 Main Street.
Reading Room, 2 to 5 P.M. Tues. and Fri.

RANDOLPH.—First Church of Christ, Scientist. — First Reader, Primus P. Lamson.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel, Randolph Avenue.
Reading Room, 3 to 5 P.M. Wed. and Fri.

RUTLAND.—First Church of Christ, Scientist. First Reader, Mrs. Alice E. Carpenter.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—87 West Street, corner Cottage Street.
Reading Room, 2 to 5 P.M.; same address.

ST. ALBANS. — Christian Science Society.—First Reader, Mrs. Anna B. Hale.—Service: 10.30 A.M.—80 Main Street.
Reading Room, 3 to 5 P.M. Wed.; same pl.

ST. JOHNSBURY.—First Church of Christ, Scientist. — First Reader, Charles E. Peck.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Pythian Bldg.
Reading Room open daily, except Sunday, from 2.30 to 5 P.M.; same address.

WILMINGTON. — Christian Science Society.—First Reader, William N. Bassett.—Service: 11 A.M.—Wheeler Block, S. River Street.

Virginia.

LYNCHBURG.—Christian Science Society.—First Reader, Mrs. Annie M. W. Marshall.—Services: 11 A.M.; Wednesday, 8 P.M.—Hill City Lodge.

NORFOLK.—First Church of Christ, Scientist.—First Reader, Mrs. Hattie P. Williams.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 261 Freemason Street.
Reading Room, 10 A.M. to 3 P.M., except Sunday; same address; entrance on Boush St.

RICHMOND.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Bernard.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Church Edifice, corner Park Avenue and Meadow Street.
Reading Room open daily, except Sunday, from 10 A.M. to 2 P.M. Room 23, Chamber of Commerce.

ROANOKE.—Christian Science Society.—First Reader, Mrs. Emily H. Logwood.—Services: 10.45 A.M.; Wed., 8 P.M.—3d floor, World Bldg.

Washington.

ABERDEEN.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie Anderson.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—1st Street, near Broadway.
Reading Room open daily, except Sunday, 1.30 to 5 P.M. 231 Finch Building.

BELLINGHAM.—First Church of Christ, Scientist.—First Reader, Miss Sophia A. Barbo.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Aftermath Club House, Broadway and Holly Street.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. 222 Exchange Building.

BREMERTON. — Christian Science Society.—First Reader, Elmer A. Tucker.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner 4th and Warren Streets.

CENTRALIA. — Christian Science Society.—First Reader, Mrs. Myda L. Shattuck.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Andrews Hall, 106 South Tower Avenue.

COLFAX.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret L. Larue.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Church Edifice, Main Street.
Reading Room, 2 to 4 P.M.; same address.

COLVILLE.—Christian Science Society.—First Reader, Mrs. Grace Lincoln Burnam.—Services: 11 A.M.; Wednesday, 8 P.M.—Christian Science Chapel.

EVERETT.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie Pendleton Sheridan.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Masonic Temple, corner Colby Avenue and Wall St.
Reading Room, 12 M. to 3 P.M. Room 7, The Eclipse Building, Colby Avenue.

HOQUIAM.—Christian Science Society.—First Reader, Franklin D. Arnold. — Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 7th and L Streets.
Reading Room, 2 to 5 P.M.; same address.

NORTH YAKIMA.—First Church of Christ, Scientist. — First Reader, Richard Winsor, Jr.—Services: 11 A.M.; Wed., 8 P.M.—Church.
Reading Room, 10 A.M. to 4 P.M. daily, except Sunday. Church parlors, 107 N. 3d St.

PORT ANGELES. — First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Lewis.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.—8th and Laurel Streets.
Reading Room, 2 to 4 P.M., except Sunday. Front and Laurel Sts., over Clallam Co. Bnk.

PORT TOWNSEND. — Christian Science Society.—First Reader, Mrs. Martha J. Hinds.—Services: 11 A.M.; Wednesday, 8 P.M.

PULLMAN.—Christian Science Society.—First Reader, Mrs. Blanche R. Nessly.—Services: 11 A.M.; Wednesday, 4 P.M.—Masonic Hall.

PUYALLUP.—First Church of Christ, Scientist. — First Reader, Alva B. Ammerman.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Church Edifice.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Friday; same address.

RAYMOND.—Christian Science Society.—First Reader, Mrs. Georgie Haggerty.—Service: 11 A.M.—Ellis and 1st Sts., Ellis St. entrance.

SEATTLE.—First Church of Christ, Scientist.—First Reader, Edwin W. Craven. — Services: 11 A.M., 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Corner 16th Avenue and Denny Way. (Take Madison Street or Capitol Hill cars.)
Reading Room open daily, except Sunday and Wednesday, 9 A.M. to 9 P.M.; Wednesday, 9 A.M. to 7.30 P.M. 923-924 Alaska Bldg.

SEATTLE. — Second Church of Christ, Scientist.—First Reader, Miss Edith Coates.—Services: 11 A.M.; Sunday School, 12 M.; Wed., 8 P.M.—2011 W. 58th Street, Ballard.
Reading Room, 1 to 4 P.M.; same address.

SEATTLE.—Fourth Church of Christ, Scientist. — First Reader, Charles W. Ireland.—Services: 11.15 A.M.; Sunday School, 10 A.M.; Wed., 8 P.M.—Arcade Hall, Arcade Bldg., 2d Ave. between Union and University Sts.
Reading Room daily, except Sunday and Wednesday, 10 A.M. to 9 P.M.; Wednesday until 7.30 P.M.—1152-3 Empire Building.

SNOHOMISH.—First Church of Christ, Scientist.—First Reader, Winfred E. Bakeman.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Corner Aveune D and 4th Street.
Reading Room, 2 to 4 P.M. Monday, Wednesday, and Saturday; same address.

SPOKANE.—First Church of Christ, Scientist.—First Reader, John MacNeil Henderson.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, 4th Avenue and Post Street.
Reading Room, daily, except Sunday, 10 A.M. to 5 P.M. Hutton Building.

SPOKANE.—Second Church of Christ, Scientist.—First Reader, Mrs. Abbie Elizabeth Klein.—Services: 3 P.M.; Sunday School, 1.55 P.M.; Wednesday, 8 P.M.—Pilgrim Congregational Church, corner Lidgerwood and Indiana Avenue.
Reading Room, 10 A.M. to 5 P.M., except Sunday. 616 Hutton Building.

TACOMA.—First Church of Christ, Scientist.—First Reader, James F. Hiatt.—Services: 11 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Masonic Temple, 736 St. Helens Avenue.
Reading Room open daily, except Sunday and Wednesday, 9.30 A.M. to 9 P.M.; open Wednesday until 7.30 P.M. Rooms 609-610 Fidelity Building, corner 11th and C Streets.

VANCOUVER. — Christian Science Society.—First Reader, Mrs. Hattie Goin. — Services: 11 A.M.; Wed., 8 P.M.—711 Washington St.
Reading Room, 2 to 4 P.M.; same address.

WALLA WALLA.—First Church of Christ, Scientist.—First Reader, Norman C. Wilson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner 3d and Poplar Streets.
Reading Room, daily, except Sun., 10 A.M to 12 M., 1.30 to 4.30 P.M.; same address.

WINLOCK.—Christian Science Society.—First Reader, Charles H. Eyerley.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—Church Edifice.

West Virginia.

CHARLESTON.—First Church of Christ, Scientist.—First Reader, Frank Conklin.—Services: 11 A.M.; Wednesday, 8 P.M.—S08½ Quarrie Street.
Reading Room, 2 to 5 P.M.; same address.

CLARKSBURG. — Christian Science Society.—First Reader, Mrs. Effie Grace Bailey.—Services: 8 P.M.; Wednesday, 8 P.M.—Room 427, Empire Building.

HUNTINGTON.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Gerlach.—Services: 11 A.M.; Wednesday, 8 P.M.—1109½ Third Avenue (upstairs).
Reading Room open daily, 2 to 5 P.M.; same address.

PARKERSBURG. — First Church of Christ, Scientist.—First Reader, Chester D. Kraft.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—203 Union Trust Building.
Reading Room, 2 to 5 P.M.; same address.

WHEELING.—First Church of Christ, Scientist.—First Reader, George Albert Blackford.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 401, Schmulbach Building.
Reading Room open daily, except Sunday, from 1 to 4 P.M.; same address.

Wisconsin.

ANTIGO. — Christian Science Society. — First Reader, Mrs. Victoria Carrier Pratt. — Services: 10.30 A.M.; Wednesday, 7.45 P.M.—I. O. O. F. Hall, 5th Ave. and Clermont St.
Reading Room, 2 to 4 P.M.; same address.

APPLETON.—First Church of Christ, Scientist.—First Reader, Mrs. Olive B. Russell.—Services: 10.30 A.M.; Wednesday, 8 P.M.—812 College Avenue.
Reading Room, 2 to 4 P.M.; same address.

BELOIT.—First Church of Christ, Scientist.—First Reader, John E. Sargent.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Bluff Street and Garden Lane.
Reading Room, 2 to 4 P.M.; same address.

BERLIN.—Christian Science Society. — First Reader, Miss Kate C. Devendorf.—Services: 11 A.M.; Wednesday, 8 P.M.
Reading Room open daily, 2.30 to 4.30 P.M. Public Library Building.

CHILTON.—First Church of Christ, Scientist.—First Reader, Miss Agnes N. Goff.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church.
Reading Room, Thurs., 3 to 5 P.M. Church.

DELAVAN.—First Church of Christ, Scientist.—First Reader, Mrs. Clara J. Gregory.—Services: 10.45 A.M.; Wed., 8 P.M.—Church.
Reading Room open Wednesday and Saturday, from 2 to 4 P.M.; same address.

EAU CLAIRE.—First Church of Christ, Scientist.—First Reader, Rev. Martin Sindell.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, Gray and Farwell Streets.
Reading Room, 2 to 4 P.M. Church Parlor.

ELKHORN.—Christian Science Society.—First Reader, Mrs. Ruth A. Eames. — Services: 10.45 A.M.; Wednesday, 7.30 P.M.

ELROY. — Christian Science Society. — First Reader, Glen W. Searles. — Service: 10.30 A.M.—Residence of Mrs. A. R. Searles.

FOND DU LAC.—First Church of Christ, Scientist.—First Reader, Miss Magdalena Flater.—Services: 10.30 A.M.; Wed., 7.45 P.M.—142 S. Main Street, between 2d and 3d Streets.
Reading Room, 2 to 5 P.M.; same address.

GRAND RAPIDS.—Christian Science Society.—First Reader, Joseph W. Fitch.—Service: 10.30 A.M.

GRANTON.—Christian Science Society.—First Reader, Mrs. Clara Zwick.—Service: 11 A.M.—Union Church.

GREEN BAY.—First Church of Christ, Scientist.—First Reader, Wilbert K. Bartels.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Church Edifice, Cherry St. and Monroe Ave.
Reading Room, 2 to 4 P.M.; same address.

JANESVILLE. — First Church of Christ, Scientist.—First Reader, Mrs. Jessie A. Fifield.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Phoebus Block, W. Milwaukee Street.
Reading Room, 2 to 4 P.M., except Sunday.

JEFFERSON. — Christian Science Society.—First Reader, Miss Ellen Rebecca Garfield.—Services: 10.30 A.M.; Wed., 8 P.M.—Main St.

KENOSHA.—First Church of Christ, Scientist.—First Reader, Miss Elizabeth Evans Clarkson. — Services: 10.45 A.M.; Wednesday, 8 P.M.—165-167 Park Street.
Reading Room, 2.30 to 4.30 P.M., Tuesday, Thursday, and Saturday.

LA CROSSE.—First Church of Christ, Scientist. — First Reader, Mrs. Selma Miller.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Church, 530 King Street, between 5th and 6th Streets.
Reading Room open from 2 to 5 P.M.; same address.

LAKE GENEVA.—Christian Science Society.—First Reader, Samuel M. Brown.—Service: 10.45 A.M.—Library Hall.

MADISON.—First Church of Christ, Scientist.—First Reader, Mrs. Adele J. Barker.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. — Woman's Building, 240 West Gilman Street.
Reading Room, daily, except Sun., 10 A.M. to 12 M.; 2.30 to 4.30 P.M.; open Sun., 2.30 to 4.30 P.M. Room 306, Wisconsin Building.

MANITOWOC.—First Church of Christ, Scientist.—First Reader, Mrs. Camilla Thrall.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Bank Building, 8th and Jay Streets.
Reading Room open Tuesday, Thursday, and Friday from 2 to 4 P.M.; same address.

MARINETTE.—First Church of Christ, Scientist.—First Reader, Miss Gertrude Jordan.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Church Edifice, corner Stephenson and Liberty Streets.
Reading Room, 2 to 4 P.M. Rear of Church.

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Reading Room open daily, except Sunday, 9.30 A.M. to 5.30 P.M. 413-416 Wells Building, Wisconsin and Milwaukee Streets.

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Reading Room, 9.30 A.M. to 5.30 P.M. daily, except Sunday. 413-416 Wells Bldg.

MILWAUKEE.—Fourth Church of Christ, Scientist.—First Reader, William C. Jones.—Services: 10.45 A.M.; Wednesday, 8 P.M.—470 Farwell Avenue.
Reading Room, daily, except Sunday, 9.30 A.M. to 12 M. and 2 to 5 P.M.; same address.

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These organizations are formed and maintained in accordance with Article XXIII., Sect. 8, of The Mother Church Manual.

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ROBERTSDALE.
Walker, Mrs. Bessie R., C.S. 9 A.M. to 12 M.

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Calohan, Mrs. Caroline P., C.S. 26 Mountain St.
Evans, Mrs. Laura E., C.S. 5 Washington Street.

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Kaufman, Samuel, C.S. 702½ Garrison Ave.

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Reaves, Mrs. Hattie P., C.S. 10 A.M. to 1 P.M. 313 Gazette Bldg., 3d and Louisiana Sts. Res. 2624 Gaines Street. Old 'phone, 343.

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Haskell, Mrs. Martha Scott, C.S. 923 Bushnell Avenue. Home telephone, Black 95.
Lumpkin, Mrs. Anna, C.S. 705 N. Marguerita Av.

ALTA (Placer Co.).
Tower, Mrs. Emma, C.S. 9 to 11 A.M. and 2 to 4 P.M.

ANAHEIM.
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ARCATA.
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Billings, Mrs. Grace Fisk, C.S. 2 to 4 P.M., except Saturday. 2614 Dwight Way.
Bodmer, Miss Louise Fanny, C.S. Allston Way. Telephone, Berkeley 4976.
Bush, Mrs. Josephine Y., C.S. 2525 Virginia St.
Culbertson, John R., C.S. Postal address, 2525 Durant Avenue. Tel. Berkeley 5900.
Curtis, Miss Cara E., C.S. 2624 Bancroft Way.
Elder, Mrs. Mary A., C.S. Hours, 9 A.M. to 12 M. 2618 Hilligass Avenue. 'Phone, Berkeley 3544.
Emig, Mrs. Mary E., C.S. 2039 Shattuck Ave.
Erwin, Mrs. Minnie E., C.S. 2543 Chilton Way.
Gere, Miss Lucia Beatrice, C.S. 2445 Prince St.
Goodsell, Mrs. Virginia, C.S. 9 A.M. to 12 M. 2909 Piedmont Ave. 'Phone, Berkeley 4818.
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Magoon, Mrs. Mary E., C.S. 1605 Bonita Ave.
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Weymouth, Mrs. Laura N., C.S. 2325 Blake St.
Williams, Mrs. Etta Prince, C.S. Hours by appointment. 2845 Webster Street. Telephone, Berkeley 5280.
Woods, Mrs. Carrie D., C.S. 2249 Fulton St.

BISHOP.
Wing, Mrs. Jennie F., C.S. 9 A.M. to 12 M., 2 to 4 P.M. Will L. Smith Bldg. 'Phone, L 371.

BURLINGAME.
Wolfe, Elmer A., C.S. See San Francisco.

CHINO.
Fitschen, Mrs. Ida Greeley, C.S.

CLOVERDALE.
Belford, Mrs. Lucy A., C.S. Tel. Geyser 89.

COALINGA.
Rebord, Mrs. Emma C., C.S. 242 Tyler Street.

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Spangler, Mrs. Hester H., C.S. 10 A.M. to 1 P.M. 823 Tolita Avenue. Telephone, 923.
Sumner, Mrs. Mary, C.S. 9 A.M. to 12 M. 815 A Avenue. Sunset 'phone, Coronado 593.
Williams, Mrs. Henrietta H., C.S. Postal address.

COVINA.
Sherwood, Mrs. Hattie P., C.S. 'Phone, 2156.

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Georgeson, Mrs. Ella T., C.S. 10 A.M. to 12 M., 5 to 7.30 P.M. 1225 G Street. Tel. 464.
Speegle, Mrs. Cora A. T., C.S. 1113 G Street.
Sutherland, Hugh A., C.S. 10 A.M. to 2 P.M. Carson Block. Telephone, 565.

FAIR OAKS.
Johnstone, Mrs. Mary L., C.S. San Juan Hall.

FILLMORE.
Anderson, Mrs. Hettie L., C.S. 2 to 5 P.M.

FORTUNA.
Jarvis, Mrs. Florence E., C.S. Main Street.

FRESNO.
Hagan, Miss Elizabeth, C.S. 1457 J Street. Telephone, Main 2262.
Rowland, Mrs. Eleanora M., C.S. 9 A.M. to 4 P.M. 2045 Belmont Avenue.

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Seely, Mrs. Laura Fiske, C.S. 10 A.M. to 1 P.M., except Fri. 1226 Lomita Ave. Both tels.
Whaley, Mrs. Ethel Fay, C.S. 'Phone, 2171.

HANFORD.
McQuiddy, Mrs. Rebecca McMillan, C.S. 114 E. 8th Street. Telephone, Black 5192.

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Chandler, Mrs. Ella M., C.S. 125 N. Magnolia Avenue. 'Phones, Home 57375; Sunset 1322.
Chandler, William H., C.S. 125 N. Magnolia Ave.
Fergusson, Miss Elizabeth, C.S. 10 A.M. to 2 P.M. Hotel Bonnie Brier.
Knight, Mrs. Mary G., C.S. 127 S. Gower Street. 'Phones.
Peck, Mrs. Minnie Sherman, C.S. 1812 Paul Place. 'Phones, Home 59803; Sunset 3981.

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Easton, Mrs. Jane F., C.S. 1.30 to 3.30 P.M., except Wednesday and Saturday.
Rutherford, Mrs. Jennie E., C.S. 10 A.M. to 12 M. 'Phones, Home 232; Pacific 123.

LINDSAY.
Gregory, Mrs. Mary F., C.S. 9 A.M. to 2 P.M.

LODI.
Bales, Mrs. Maria N., C.S. Hours, 2 to 5 P.M. 112 West Pine Street.

LONG BEACH.
Archer, Mrs. Bertha Goddard, C.S. 145 West 4th Street. 'Phones, Main 6358; Home 8431.
Axtell, Miss Margaret J., C.S. 418 W. 3d St.
Douglas, Mrs. Lucy, C.S. 10 A.M. to 3 P.M. 1244 Elm Avenue. Home telephone, 162.
Foyle, Mrs. Mabel J., C.S. 10 A.M. to 3 P.M. 627 1st Nat. Bank Bldg. Tels. 575; res. 1314.
Foyle, Robert W., C.S. 12 M. to 5 P.M. 627 First National Bank Building. Both tels.
Galligher, Mrs. Nellie M., C.S. 11 A.M. to 3 P.M. The Mun. Home telephone, 9684.
Gray, Mrs. Louise, C.S. 2 to 5 P.M., except Thurs. 412 Long Beach Bank Bldg. Both tels.
Green, Miss Nell L., C.S. 10 A.M. to 4 P.M. 527 1st Nat. Bank Bldg. Tels. 1490; res. 1711.
Johnson, Mrs. Harriet C. H., C.S. 323 Cedar Avenue. Home telephone, 1451.
La Bee, Mrs. Mary B., C.S. 11 A.M. to 3 P.M. The Mun. Home telephone, 9681.
Lathrop, Mrs. Emma M., C.S. "The Kennebec."
Morrison, Mrs. Ada, C.S.
Nichols, Mrs. Elizabeth Wadsworth, C.S. 1344 American Avenue. Home telephone, 1725.
Severns, Miss Clara L., C.S. 9 A.M. to 12 M. 832 Daisy Avenue. Home 'phone, 8382.
Snyder, Albert Ross, C.S. 9 A.M. to 1 P.M. 412 Long Beach Bank Bldg. Home tel. 7894.

LOS ANGELES.
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Allen, Mrs. Harriet B., C.S. 9 A.M. to 12 M. 817 Mallard Street. Home 'phone, 52555.
Backus, Hollis J., C.S. 10 A.M. to 4 P.M. 504 H. W. Hellman Bldg. Home 'phone, A 8705.
Backus, Mrs. Mary E., C.S. 9 A.M. to 5 P.M. 532-533 Hellman Bldg. Res. 1141 W. 21st St. Tels. Bell West 1498; Home 24838.
Backus, Miss Viola K., C.S. 10 A.M. to 4 P.M. 504 H. W. Hellman Building.
Baldwin, Mrs. Mary E., C.S. 9 A.M. to 4.30 P.M. 1410 E. 46th St. Bell tel. South 386.
Ball, Miss Eleanor V., C.S. 9 A.M. to 4 P.M. 728 Coronado Street. Home telephone, 52209.
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Bass, Mrs. Mary E., C.S. 9 A.M. to 1 P.M. 211 West 15th Street. Home 'phone, B. 3055.
Bauer, Mrs. Edna A., C.S. 12 M. to 4.30 P.M. 420 H. W. Hellman Bldg. Bell tel. Main 5061.
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Bell, Miss Emily W., C.S. 9 A.M. to 2 P.M. 516 Bixel Street. Home 'phone, 53384.
Bell, Mrs. Zue A., C.S. 728 W. 11th Street. Home telephone, 54846.
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Benedict, Mrs. May P., C.S. Hours by appointment. 344 S. Grand Avenue. 'Phones, Bell Broadway 1582; Home A 8904.
Benedict, Mrs. Neuta L., C.S. 912 W. 7th St.
Blocher, Mrs. Blanche Ash, C.S. 9 A.M. to 1 P.M. 503 H. W. Hellman Building. Bell telephone, Main 73.
Boggis, William E., C.S. 315 F. P. Fay Bldg.
Bolton, Mrs. Ella J., C.S. 9 A.M. to 1 P.M. 1322 Ingraham Street. Home tel. 52780.
Brown, Mrs. Katherine C., C.S. 919 W. 8th St.
Brown, Mrs. Mary E., Young, C.S.B. 9 A.M. to 1 P.M., except Saturday. 745 Whittier Street. Telephones, Home 51926; Bell Main 7660.
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Cooke, Richard A., C.S. 10 A.M. to 2 P.M. 217 West 21st Street.

LOS ANGELES.

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Copp, Miss Ethel Grace, C.S. 11 A.M. to 4 P.M. 514 Mason Bldg. Home 'phone, A 3896. Res. 619 Wisteria Drive. Home 'phone, 59542.

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Crane, Miss Harriet A., C.S. 830 Kensington Rd.

Cunningham, Mrs. Fanny Reese, C.S. 10 A.M. to 5 P.M. 514 H. W. Hellman Building. 'Phones, Home A 6196; Bell Main 5479. Residence, Hotel Lankershim.

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Denton, John J., C.S. 516 Walter P. Story Bldg., Broadway and 6th St. Home tel. F 2949.

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Dieterich, Mrs. Martha Washington, C.S. 2012 S. Figueroa Street.

Dipner, Miss Josephine, C.S. 1640 S. Figueroa Street. Home telephone, 22029.

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Eckerly, Miss Anna, C.S. 9 A.M. to 12 M. 309 N. Boylston St. Home telephone, 53020.

Eddy, Mrs. Estelle Hawley, C.S. 504 Story Bldg. Home tel. A 4968. Res. 1330 Arapahoe St. Tels. Bell West 4853; Home 22695

Eddy, John S., C.S. 504 Story Bldg. Home tel. A 4968. Res. 1330 Arapahoe St. Tel. Home 22695.

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Gabbert, Mrs. Daisy B., C.S. 1 to 5 P.M. 503 H. W. Hellman Bldg. Res. 1516 Essex St. Tels.

Gay, Mrs. Rebecca Parker, C.S. Hours, 10 A.M. to 4 P.M. 525 H. W. Hellman Bldg.

Gee, Mrs. Sarah T., C.S. 10 A.M. to 4 P.M Room 527, Story Building. Home tel. F 2670

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Heath, Mrs. Ursula W., C.S. 10 A.M. to 3 P.M. 438 H. W. Hellman Bldg. Res. 1019 Florida St.

Hebbard, Mrs. Josephine A., C.S. 10 A.M. to 3 P.M. 509 Story Bldg. Home tel. F 6639.

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Homrighausen, Mrs. Lucretia, C.S. 342 W. 22d St. Bell tel. S. 7199. Postal address, Paola, Kan.

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Jones, Mrs. Elma P., C.S.B. 9 A.M. to 2 P.M. 1638 W. 24th St. Tels. Home 71757; Bell West 1447.

Justus, Mrs. Flora A., C.S. 9 A.M. to 5 P.M. 526 H. W. Hellman Bldg. Bell tel. Main 4715.

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Kimberley, Mrs. Carol, C.S. 2 to 4 P.M. 727 West First Street. Home 'phone, A 1941.

King, Miss Myra, C.S. 9 A.M. to 1 P.M. 524 H. W. Hellman Bldg. Res. tel. Home 26246.

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Kraner, Mrs. A. Frances, C.S.B. Normal Course Graduate. Teacher and Practitioner, 10 A.M. to 3 P.M. 629 Herman W. Hellman Bldg.

Lee, Mrs. Isabel, C.S. 10.30 A.M. to 4 P.M. 529 H. W. Hellman Building, 4th and Spring Streets. Home telephone, F 2359.

Lee, Mrs. M. Eleanor, C.S. 10 A.M. to 3 P.M. 520 H.W. Hellman Blg. Home tel. A 5487. Res. 415 Lake St. Tels. Home 52530; Bell Temple 242.

Lewis, Mrs. Mary J., C.S.D. 10 A.M. to 3 P.M. 511 H. W. Hellman Blg. Res. tel. Home 21143.

Lillie, Mrs. Anna M., C.S. 9 A.M. to 1 P.M. 926½ Valencia St. Bell tel. Broadway 4364.

Lockhart, Mrs. Ione I., C.S. 9 A.M. to 1 P.M. 528 H. W. Hellman Bldg., 4th and Spring Sts.

Loeb, Mrs. Emma, C.S. 1730 Lenox Avenue. Bell telephone, West 4609.

Magee, Thomas E., C.S. 9 A.M. to 3 P.M. 521 H. W. Hellman Bldg. Home 'phone, A 4695.

Manning, Mrs. Cora A., C.S. 9 A.M. to 1 P.M. 1343 Kellam Avenue. Home tel. 53352.

Mayo, Mrs. Evaline Roy, C.S. 10 A.M. to 2 P.M. 2818 W. Pico St. Bell 'phone, West 1165.

McClure, Mrs. Fanny B. Stewart, C.S. 10 A.M. to 2 P.M. 120 S. Boyle Ave. Home tel. 41037.

McCrea, Mrs. Ann M., C.S. 9 A.M. to 1 P.M., except Saturday. 530 H. W. Hellman Bldg.

McKenzie, Miss Laura B., C.S. 314 S. St. Louis Street. Bell telephone, Boyle 1042.

McMurphy, Mrs. Maud, C.S. 10 A.M. to 4 P.M. 126 S. Beaudry Ave. Home 'phone, A 4273.

Mead, Mrs. A. Florence, C.S. 10 A.M. to 2 P.M. except Fri. 151 S. Union Ave. Home tel. 53597.

Miller, Charles Hunter, C.S.B. Normal Course Graduate. Teacher and Practitioner. 10 A.M. to 4 P.M. 502 Herman W. Hellman Building. Residence, 917 Fourth Street, Santa Monica. Both telephones.

Monnette, Mrs. Frances B., C.S. 2 to 5 P.M., except Thursday. 1663 West 25th Street. Home telephone, 71508.

LOS ANGELES.
Morgan, Mrs. Adelia G., C.S. 1 to 5 P.M. 528 H. W. Hellman Bldg. Bell tel. East 258.
Morrow, Mrs. Isa A., C.S. Room 517, Story Blg.
Muller, Mrs. Sadie E., C.S. 11.30 A.M. to 4.30 P.M. 527 H. W. Hellman Bldg. Both 'phones.
Murray, Mrs. Georgia A., C.S. 220 Johnson Blg.
Nones, Mrs. Mary C., C.S. 1 to 5 P.M. 438 H. W. Hellman Blg. Home tel. F. 1819. Res. 841 Mallard St. Tels. Home 52442; Bell B'dw'y 2581.
Normecutt, Mrs. Ella B., C.S. 526 W.P.Story Blg.
Peck, Mrs. Bertha A., C.S. 1 to 5 P.M. 5001 Wilton Place. Home 'phone, 26572.
Peckham, Mrs Evangeline L., C.S. 10 A.M. to 4 P.M. 1345 West 5th Street. Both 'phones.
Pelton, Mrs. Martha Wells, C.S. 2 to 5 P.M. and by appointment. 768 Hartford Avenue. Bell telephone, Temple 472.
Perkins, Mrs. Lucia L., C.S. 10 A.M. to 2 P.M. 613 East 27th Street.
Phillips, Mrs. Jennie B., C.S. 3131 Pasadena Av.
Pickett, Mrs. Anna M., C.S. 921½ W. 8th St.
Preston, Mrs. Lizzie Lovelady, C.S. 437 East 52d Street. Bell telephone, South 1575.
Read, Frank P., C.S. 3416 Sabina Street.
Richards, Mrs. Anna Mae, C.S. 1452 S. Union Avenue. Bell telephone, West 5020.
Seely, Horace, C.S. 521 H. W. Hellman Building. Both 'phones.
Seely, Mrs. Laura Fiske, C.S. See Glendale.
Shallish, Mrs. Eliza J., C.S. 214 West Pico Street. Home 'phone, 24298.
Showers, Mrs. Clara C., C.S. 10 A.M. to 4 P.M. 321 Mason Bldg. Home 'phone, 52983.
Simpson, Mrs. Mattie F., C.S. 1628 W. 47th St.
Smith, Miss Amanda, C.S. Hours by appointment. 808 S. Figueroa St. Bell tel. Main 3086.
Smith, Mrs. Arissa, C.S. 11 A.M. to 3 P.M. 1307 W. 9th Street. Bell tel. Main 3956.
Smith, Mrs. Zaidee V., C.S. 1 to 5 P.M. 524 H. W. Hellman Bldg. Home 'phone, 52415.
Snodgrass, Mrs. Flora O., C.S. 220 Ardmore Street. Home 'phone, 56332.
Spring, Mrs. Marguerite N., C.S. 1 to 5 P.M. 530 H. W. Hellman Blg. Res. tel. Home 51785.
Stoneman, Miss Jane D., C.S. 2656 Orchard Ave.
Strother, Reuben M., C.S. 510 H. W. Hellman Building. 'Phone, Home A 1254.
Sutherland, Enos Eli, C.S. 9 A.M. to 4 P.M. 523 Story Building. 'Phones, Home F 3149; Bell Main 1814.
Sutton, Mrs. Helen H., C.S. 10 A.M. to 2 P.M., except Sat. 2024 Oak St. Home 'phone, 22793.
Swallow, Mrs. Alwilda C., C.S. 535 West First Street. Home telephone, A 6978.
Taylor, Miss Clara B., C.S. Hours, 9 A.M. to 12 M. 1515 Ingraham Street.
Tennant, Mrs. Kate E., C.S. 10 A.M. to 5 P.M. 511 Story Bldg. Bell tel. Broadway 1759.
Thompson, Mrs. Ella C., C.S. 10 A.M. to 2 P.M., except Sat. 325 S.Johnston St. Home tel.31534.
Tracy, Mrs. Almeda Norcross, C.S. 453 E. 31st St.
Trahn, Miss Atalanta, C.S. 511 H. W. Hellman Building.
Trahn, Mrs. Ladora D., C.S.D. 10 A.M. to 3 P.M. 509 H. W. Hellman Building.
Trahn, Peter N., C.S.D Practitioner and Teacher. Hours, 9 A.M. to 4 P.M. Office, 509 H. W. Hellman Bldg., cor. 4th & Spring.
Truslow, Mrs. Julia B., C.S. 10 A.M. to 1 P.M. 1359½ Alvarado Street. Home 'phone, 22186.
Van Derslice, Samuel I., C.S. 10 A.M. to 1 P.M. 931 Denver Avenue.
Waitt, Mrs. Frances E., C.S. 9 A.M. to 5 P.M. 421 H. W. Hellman Bldg. Tel. Home A 8735.
Whitaker, Mrs. Helen E., C.S. 2.30 to 5 P.M., except Fri. 1270 W. 36th St. Home tel. 77127.
Whitaker, Mrs. Hattie L., C.S.D. 9 A.M. to 1 P.M. 1351 West 20th St. Home 'phone, 22786.
Whitaker, Reuben, C.S.D. 9 A.M. to 1 P.M. 1351 W. 20th Street. Home 'phone, 22786.
Wieligman, Mrs. Mary E., C.S. 10 A.M. to 3 P.M. 1838 So. Flower St. Home tel. 24426.
Wildermuth, Mrs. Jennie B., C.S. 12 M. to 3 P.M. 916 Kensington Road. Home tel. E 3693.
Winslow, Mrs. Estelle B., C.S. 3106 S. Vermont Avenue. Bell telephone, West 4454.

LOS ANGELES.
Works, Mrs. Harriet W., C.S. Room 520, H. W. Hellman Building. Res. tel. Home 53739.
Yates, Miss Ethel, C.S. 9 A.M. to 1 P.M. 153 West 22d Street. Both telephones.
Young, Mrs. Emma, C.S. 1 to 5 P.M. 504 H. W. Hellman Building, 4th and Spring Streets. Home 'phone, A 8705; res. 'phone, Home 52788.
Young, Mrs. Lila A., C.S. 10 A.M. to 3 P.M. 512 Hellman Bldg., cor. 4th and Spring Sts.

LOS GATOS.
Erickson, Mrs. Amalia M. J.., C.S. 1 to 5 P.M. San Jose Avenue. Telephone, Red 411.
Staus, Mrs. Emma A., C.S. 11 A.M. to 4 P.M., except Sat. Rankin Block. Tel. Red 343.

MILL VALLEY.
Beckett, Mrs. Jennette, C.S. 9.30 A.M. to 12 M. Keystone Building.

MODESTO.
Lawrence, Miss Ada, C.S. 'Phone, Main 1071.

MONROVIA.
Hazen, Mrs. Isabella, C.S. 3 to 5 P.M. 118 N. Myrtle Avenue. 'Phone, Green 29.

NAPA.
McDougall, Mrs. Mary A., C.S. Hours, 9 A.M. to 1 P.M. 120 Polk Street.

NATIONAL CITY.
Praul, Mrs. Eliza A., C.S. H Street, near 24th. Telephone, Home 393.

OAKLAND.
Baker, Miss Septina, C.S. 1251 Clay Street, corner 15th Street.
Barton, Mrs. Louise S., C.S. 368 Bellevue Ave.
Blodgett, Mrs. Frances S., C.S. 517 Oakland Av.
Bray, Mrs. Eva J., C.S. Room 10, Bacon Bldg.
Brereton, Mrs. Katherine S., C.S. 1418 Telegraph Avenue.
Cooper, Mrs. Sophie C., C.S. 534 25th Street.
Divoll, Mrs. Lydia A., C.S. 947 Poplar Street.
Dunn, Mrs. Priscilla Myers, C.S. 1 to 5 P.M. 1490 Webster Street. Tel. Oakland 7581.
Fairchild, Mrs. Hester A., C.S. 565 24th St.
Fluno, Mrs. Ella V., C.S.B. 1368 Franklin St.
Fluno, Francis J., C.S.D. 1368 Franklin St.
Fowle, Mrs. Harriett Ellen, C.S. 135 12th St.
Glass, Mrs. Emma, C.S. 1 to 3 P.M. Monday, Wednesday, and Friday. 708 39th Street.
Haly, Mrs. E. Madeliene Standish, C.S. 666 Walsworth Avenue. Telephone, Piedmont 805.
Haskell, Mrs. Kate R., C.S. 1 to 5 P.M., except Fri. and Sat. 1395 Franklin Street.
Hatch, Charles R., C.S. 1372 Harrison Street.
Hatch, Mrs. Sarah C., C.S. 1372 Harrison St.
Jackson, Mrs. Minnie H., C.S. Office hours, 10 A.M. to 4 P.M. 1381 Webster St. Both tels.
Jackson, Orrin W., C.S. 1381 Webster Street.
Jones, Mrs. Callie S., C.S. 16 Mead Avenue. 'Phones, Oakland 5855; Home A 3427.
Joseph, Mrs. Julia, C.S. 1 to 4 P.M. 566 24th St.
Klewish, Mrs. Cinderella, C.S. 1374 Franklin St.
Lyon, Mrs. Alice E., C.S. 4291 Howe Street, corner John. 'Phone, Piedmont 2464.
Marshall, Mrs. Julia E., C.S. 1903 Telegraph Avenue, corner 35th Street.
McBurney, Rev. Elmer, C.S. 1503 Franklin St.
McBurney, Mrs. Lizzie H., C.S. 1503 Franklin.
McDonald, Mrs. Mary A., C.S. 2 to 5 P.M., except Saturday. 5804 Telegraph Avenue. 'Phones, Piedmont 5311; H 6846.
Morgan, Mrs. Kittie K., C.S. 9 A.M. to 3 P.M. Mon., Wed., and Fri. 1386 Alice Street.
Norris, Mrs. Augusta Cole, C.S. 3829 Howe Street. Telephone, Piedmont 3164.
Norris, Frank B., C.S. 1 to 5 P.M. 3829 Howe Street. Telephone, Piedmont 3164.
Perkins, Mrs. Josephine H., C.S. 1224 8th Ave.
Shannon, William W., C.S. 1 to 5 P.M. "The Roslyn," Telegraph Avenue at 19th Street. Telephone, Oakland 4962.
Shields, Mrs. Marion H., C.S. 1401 Franklin St.
Watson, Mrs. Venie Evelyn, C.S. 1 to 4 P.M. 1013 Madison Street. Tel. Oakland 4265.
Whipple, Mrs. Laura B., C.S. 131 Napier Ave.
Wilding, Miss Hephzibah, C.S. 101 Edith Street, Station E. Telephone, Piedmont 2690.

OAKLAND (EAST).
Day, Mrs. Mary P., C.S. 11 Cherry St. 'Phone,
Ingerson, Mrs. Henriette, C.S. 120 Lester Ave.
Michener, Charles A., C.S. 1114 7th Avenue.
Runner, Mrs. Sophia A., C.S. 3222 E. 14th St.

OCEANPARK.
Ferree, Mrs. Jessie Ewart, C.S. 10 A.M. to 1 P.M. 130 Fraser Avenue. Both 'phones.
Hegeman, Mrs. Mary L., C.S. Mornings. 111 Park Place. Home 'phone, 4768.
Osborn, Mrs. Achsah D., C.S. 2007 Main Street, near Pier Avenue. Home 'phone, 4001.

ONTARIO.
Bumstead, Lucius J., C.S. 514 N. Plum Ave.

ORANGE.
Gregg, Mrs. Elizabeth M., C.S. 10 A.M. to 12 M. 717 East Chapman Ave. Tel. Sunset 1633.

OROVILLE.
Tucker, Miss Kate M., C.S. 1215 Bird Street.

PACIFIC GROVE.
Ayers, Miss Minnie P., C.S. 1 to 4 P.M., except Friday. 121 Carmel Ave. Tel. Red 644.
Nis, Mrs. Theodora, C.S. 142 Forest Ave. Tel.
Whipple, Miss Mary S., C.S. 2 to 4 P.M., except Wednesday. 213 Lobos Avenue.

PALO ALTO.
Ackley, Mrs. Ethel Sanor, C.S. 10 A.M. to 12 M., 2 to 5 P.M. Martin Building. Residence 'phone, Main 358.
Howe, Miss Mollie A., C.S. 2 to 5 P.M., except Sat. 527 Emerson St. Res. tel. 80.
Kimball, Mrs. Mary A., C.S. 729 Waverly St.
Smith, Mrs. Marion L., C.S. 837 Cowper St.

PASADENA.
Badger, Mrs. Agnes Dudley, C.S. 10 A.M. to 12 M. 531-533 Chamber of Commerce Bldg.
Blackler, Mrs. Elizabeth, C.S. 10 A.M to 2 P.M. 342 North Mentor Ave. Tel. Main 412.
Butterworth, Mrs. Mary H., C.S. 2 to 5 P.M., except Saturday. 100 S. El Molino Avenue Telephone, Home 2104
Campbell, Miss Maurine, C.S.B. Normal Course Graduate. Practitioner and Teacher. Hours by appointment. 144 N. Euclid Ave. 'Phones.
Church, Miss Cornelia C., C.S.B. Normal Course Graduate. Teacher and Practitioner. Postal address, 430-432 Chamber of Commerce Building, Colorado Street and Broadway.
Denton, John J., C.S. See Los Angeles, Cal.
Fern, Miss Dora, C.S. 1 to 4 P.M. 448 Chamber of Commerce Building. Both 'phones.
Gatch, Mrs. Emma G., C.S.B. Normal Course Graduate. Teacher and Practitioner. 10 A.M. to 1 P.M., except Wednesday. 546 Chamber of Commerce Building.
Gilmour, Mrs. Martha E., C.S. 2 to 5 P.M., except Sat. 337 N. Catalina Ave. Tel. Main 1280.
Goodnow, Mrs. L. Pettit, C.S. 10 A.M. to 2 P.M. 434 Chamber of Commerce Building.
Hodges, Mrs. Belle Goodyear, C.S.B. 370 Arroyo Terrace.
Horstmann, Mrs. Alvina, C.S. 2 to 5 P.M., except Saturday. Corner Santa Barbara and Sierra Bonita Streets. Home 'phone, 2182.
Macneil, Mrs. Elizabeth M., C.S.B. Normal Course Graduate. Teacher and Practitioner. 133 North Orange Grove Avenue. 'Phones, Home 861; Sunset 588.
McClelland, Mrs. Sara L., C.S. 156 Carlton Ave.
Oliver, Mrs. Ermina G., C.S. 10 A.M. to 2 P.M. 465 E. Orange Grove Avenue. Both 'phones.
Pink, Mrs. Lola M., C.S. 1175 East Colorado Street. Home telephone, 1358.
Sells, Mrs. Sadie L., C.S. Hours, 10 A.M. to 1 P.M. 431-433 Chamber of Commerce Building.
Stephens, Miss Kate W., C.S. Postal address, 426 Chamber of Commerce Bldg. Both tels.
Strock, Mrs. Mary J., C.S. 540 Eldorado St.
Van Arsdale, Henry, C.S. 1.30 to 5 P.M. 341-343 Chamber of Commerce Bldg. Both tels.
Williams, Mrs. Mary E., C.S. 121 North Los Robles Avenue.

PASADENA (SOUTH).
Carlson, Mrs. Millie Jean, C.S. 2 to 4 P.M. 1706 Mission Street. 'Phone, Main 963.

POMONA.
Baker, Vincent W., C.S. 1 to 3 P.M. 428 San Francisco Avenue. 'Phone, Home 3027.
Weller, Mrs. Mary C., C.S. 148 W. Holt Ave.

PORTERSVILLE.
Partridge, Mrs. Ida M., C.S. 703 D St. Tel. 101 X.
Thorn, Joseph Camp, C.S. 'Phone, 116 X.
Thorn, Mrs. Mary H., C.S. 'Phone.

RED BLUFF.
Sewell, Mrs. Mahala A., C.S. 338 Hickory St.

REDDING.
Scribner, Mrs. Electa E., C.S. 8 A.M. to 12 M. 1107 S. California Street.

REDLANDS.
Fowler, Charles D., C.S. By appointment. 837 Orange Street. Telephone, Main 906.
Holcomb, Mrs. Adna T., C.S. 108 Times Street.
Lee, Mrs. Ada M., C.S. 10 A.M. to 12 M. 72 Eureka Street. Telephone, Main 419.
McManigal, Mrs. Elizabeth, C.S. 225 Grant St.
Pohl, Mrs. Kate D. Grant, C.S.B. 10 to 11 A.M.; afternoons by appointment. 30 Grant Street.
Weir, Mrs. Jane, C.S. 701 W. Olive Avenue.

REDONDO BEACH.
Boebinger, Mrs. Matilda C., C.S. 2 to 4 P.M. Guadalupe Avenue, near The Esplanade.

REDWOOD CITY.
Felton, Mrs. Mary M., C.S. Redwood Avenue.

RIVERSIDE.
Bennett, Stokes Anthony, C.S. 1 to 4 P.M. 844 8th St. P. O. Box 964. Sunset 'phone.
Davis, Mrs. Emma S., C.S.B. Normal Course Graduate of the Massachusetts Metaphysical College. Teacher and Practitioner. 9 A.M. to 5 P.M. Post Office Box 773.
Hall, Mrs. Agnes O., C.S.B. Normal Course Graduate. Teacher and Practitioner. Hours, 1 to 4 P.M., except Saturday. Room 320, Loring Block, Main Street.
Herdeg, Mrs. Anna L., C.S. Hours by appointment. 1135 Eldorado Street. Both 'phones.
Johnson, Mrs. Sara F. P., C.S. Mornings, except Saturday. Room 320, Loring Block, Main Street; 1 to 4 P.M. Monday, Wednesday, Friday. 924 W. 3d Street, corner Almond.
Kimball, Mrs. Anna, C.S. 445 Eucalyptus Ave.
Lawton, Miss Ida, C.S. 2 to 4 P.M., except Thursday. 387 Lime Street.
Newman, Mrs. Emma Easton, C.S.D. Hours by appointment. The Glenwood Mission Inn.
Parsons, Mrs. Sarah E., C.S. 378 W. 6th Street.
Spaulding, Mrs. Alpha D., C.S. 119 Brockton Av.
Suits, Mrs. Mary B., C.S. 2 to 4 P.M., except Saturday. 378 Bandini Avenue. 'Phones.
Sulcer, Abraham A., C.S.B. 1062 9th Street.

ROHNERVILLE.
Crabtree, Mrs. Emeline Helen, C.S.

SACRAMENTO.
Bradner, Mrs. Clara H., C.S. 9 A.M. to 12 M., except Sat. 1423 O St. Tel. Main 1750 R.
Bradner, Ernest Howard, C.S. 1 to 4 P.M. 1423 O Street. Telephone, Main 1750 R.
Cooper, Mrs. Isabelle C., C.S. 1 to 4 P.M. 1326 K Street. Telephone, Main 3501.
Hard, Mrs. Catherine M., C.S. 2830 G Street.
Hayford, Mrs. Emma W., C.S. 2 to 4 P.M. 1613 K Street.
Jones, Mrs. Alice M., C.S. 716 11th St. Tel.
Reilley, Mrs. Leone A., C.S. 10 A.M. to 3 P.M. 333-4 Ochsner Bldg. Res. Sacramento Hotel.

SALINAS.
Henderson, Mrs. Olive A. Wharton, C.S. 1 to 5 P.M. 370½ Main Street. Tel. Main 403.

SAN BERNARDINO.

Kendall, Mrs. Martha M., C.S. 694 Third St.
Lord, Mrs. Lusina, C.S. Hours, 2 to 4 P.M. 1073 Mt. Vernon Avenue. Home 'phone, 490.
Nuckolls, Ellis V., C.S. 746 E Street. Home 'phone, 1526. P. O. Box 462.
Nuckolls, Mrs. N. Bessie, C.S. 746 E Street. Home 'phone, 1526. P. O. Box 462.
Pease, Mrs. Ellen B., C.S. 2 to 5 P.M., except Sat. 553 Base Line. Both 'phones, 437.
Reed, Mrs. Rosa, C.S. 1 to 5 P.M., except Thursday. 455 Second Street. Both tels.

SAN DIEGO.

Blackwell, Miss Miriam C., C.S. 2 to 5 P.M. 1935 E St., between 10th & 11th. Home tel. 3001.
Bowler, Mrs. Esther Kidd, C.S. 1 to 4 P.M. 631 12th St. 'Phones, Home 3224; Sunset 1521.
Buchanan, Mrs. Hannah M., C.S. 1229 Pennsylvania Avenue. Home 'phone, 4557.
Churchill, Mrs. Elizabeth F., C.S. 3870 Richmond St. Tels. Home 3538; Pacific 1785.
Conklin, Mrs. Myra I., C.S. Hours by appointment. 3343 First Street. Both 'phones.
Fitzgerald, Mrs. Grace Fuller, C.S. 418 Union Building. Tels. Home 3161; Sunset 1664.
Halley, Mrs. Margaret E., C.S.B. Normal Course Graduate. Teacher and Practitioner. 9.30 A.M. to 12 M.; 1.30 to 4 P.M. 414 Union Bldg. Tel. Home 3630. Both tels. at res.
Hammond, Edwin F., C.S. 2 to 4.30 and 7.30 to 9 P.M. 1568 Sixth St. Tel. Pacific 1725.
Hammond, Mrs. Gussie L., C.S. 9 A.M. to 12 M. 1568 6th St. Tels. Home 4932; Sunset 1725.
Henderson, Mrs. Anna E., C.S. Madison and New York Streets. Home 'phone, 1472.
Journeay, Mrs. Ernestine, C.S. 12 M. to 3 P.M., except Saturday. 670 20th Street.
Kirtland, Charles Lorraine, C.S. 9 A.M. to 12 M., 7 to 8 P.M., except Friday. 1st and Juniper Sts. 'Phones, Home 1570; Pacific 3079.
Kirtland, Mrs. Flora Ellis, C.S. 2 to 5 P.M., except Friday. 1st and Juniper Streets.
McCutcheon, Mrs. Alma T., C.S. 10 A.M. to 12 M., 1.30 to 4 P.M. 826 Timken Bldg. 'Phone, Home 2467; residence 'phone, Sunset 1448.
McKoon, Mrs. Fannie M., C.S. 9 A.M. to 12 M. 2204 Albatross Street. 'Phones, Sunset 1090; Home 3090.
Paton, Mrs. Avaline A., C.S.B. Normal Course Graduate. Teacher and Practitioner. Scripps Building.
Pierce, Charles Edwin, C.S. Office hours, 8.30 A.M. to 12 M. and 1 to 3 P.M. Room 508, Union Bldg. Res. 1922 First St. Both 'phones.
Thompson, A. Richard, C.S. 512 Scripps Bldg.

SAN FRANCISCO.

Bacon, Miss Lucy A., C.S. 10 A.M. to 1 P.M., except Wed. 180 Sutter St. Tel. Douglas 1349. Res. 1716 Larkin St. Tel. Franklin 5201.
Bartlett, Mrs. Josephine Warren, C.S. 9 A.M. to 1 P.M., except Wed. 180 Sutter St. Tel. Kearny 134; res. tel. Franklin 1434.
Bauer, Mrs. Edna R., C.S. Hours, 10 A.M. to 3 P.M. Monday, Wednesday, and Friday. 45 Kearny St., Room 809. Res. tel. West 6635.
Beauchamp, Mrs. Susan A., C.S. 12 M. to 4 P.M. and 7 to 9 P.M. 4 Duboce Apartments, 400 Duboce Avenue. Telephone, Market 3075.
Becker, Miss Emily Ruth, C.S. 45 Kearny St.
Bender, Mrs. Ada M., C.S. Hours, 9 A.M. to 12 M. 1249 Broderick St. 'Phone, West 5501.
Berry, Mrs. Harriett S., C.S. 1 to 4 P.M., except Friday. 609 Frederick Street. Telephone, Park 6583.
Best, Mrs. Ada C., C.S. Oscar Luning Bldg., 45 Kearny St. Tel. Sutter 1299; also at Vallejo, 912 York St., Tues., Thurs., Sat.
Birdsall, Mrs. Margaret, C.S. 11 A.M. to 4 P.M. 45 Kearny Street. Telephone, Sutter 1516.
Blake, Mrs. Helen P., C.S. 901 Lake Street.
Boukofsky, Mrs. Selina, C.S. 10 A.M. to 2 P.M. 171 16th Avenue. Res. tel. Pacific 798.
Bradshaw, Miss Sue Ella, C.S.D. 11 A.M. to 3 P.M., except Saturday. Adams Building, Sutter and Kearny Sts. Tel. Douglas 1349.

SAN FRANCISCO.

Braidwood, Mrs. Katherine H., C.S. 1 to 4 P.M. 2526 Washington St. Both 'phones.
Breyman, Mrs. Mame, C.S. 1.30 to 5 P.M. 45 Kearny Street, Room 603. Telephone, Douglas 3331; res. tel. Pacific 719.
Burque, Mrs. Mary J., C.S. 2 to 5 P.M. Mon., Wed., and Fri. 1400 Washington Street.
Chamberlin, Mrs. Kathryn S., C.S. Mornings. 2052 Bush Street. Telephone, West 5781.
Cornish, Mrs. Lorraine A., C.S. Hours, 9.45 A.M. to 2.30 P.M. 1732 Washington Street.
Davie, Mrs. Abbie A., C.S. 1 to 4 P.M. 3530 19th Street. 'Phone, Market 3012.
Davie, Charles A., C.S. 1.30 to 5 P.M. Room 702, 45 Kearny Street. Telephone, Douglas 5498; residence telephone, Market 3012.
Dickinson, Mrs. Frances E., C.S. 1 to 4 P.M., except Saturday. 3652 Sacramento Street. Telephone, West 4278.
Farwell, Albert B., C.S. Hours, 1 to 5 P.M. 839 Devisadero Street. 'Phone, West 7764.
Fosbery, Arthur F., C.S. 9 A.M. to 12.30 P.M., except Fri.; also 7.30 to 8.30 P.M. Tues. and Sat. 45 Kearny St. Tel. Douglas 3331.
Foster, Mrs. Alice S., C.S. 10.30 A.M. to 4.30 P.M. 180 Sutter Street. Tel. Sutter 662.
Fuller, Miss Catharine M., C.S. 12 M. to 4 P.M., except Sat. 1130 Market St. Tel. Market 1519.
Gale, Frank W., C.S.D. 1 to 4 P.M., except Fri. 180 Sutter St. Tels. Kearny 134; Home C 1337; res. tels. Franklin 6376; Home S 4132.
Goodman, Mrs. Emma, C.S. 8 Vicksburg Street.
Goodwin, Mrs. Ella M., C.S. 149 Belvedere St.
Hansen, Henry, C.S. 10 A.M. to 1 P.M. 45 Kearny Street. Telephone, Douglas 5498.
Haskell, Olcott, C.S. 10 A.M. to 12 M., except Sat. 115 Whittel Bldg., 166 Geary St. Tel. Sutter 584; res. tel. San Rafael 3471.
Hill, Mrs. Mabel P., C.S. Postal address, 2721 Pierce Street.
Howe, Mrs. Sarah D., C.S.D. 11 A.M. to 4 P.M. 626 Phelan Bldg. 'Phone, Douglas 4147.
Hoy, Mrs. Johanna Auguste, C.S. 10 A.M. to 1 P.M., except Sat. 509 3d Av. Tel. Pacific 1543.
Jones, Miss Elizabeth Earl, C.S. 120 Commonwealth Avenue, Jordan Park.
Kelsey, Mrs. Laura F. B., C.S. 1650 California Street, Apartment 5. Telephone, Franklin 2489.
LeBlond, Mrs. Eleanor, C.S. 11 A.M. to 4 P.M. 45 Kearny Street. Tel. Douglas 3331.
Lefkovitz, Miss Bessie, C.S. 2 to 5 P.M. Apmt. 1, 400 Octavia St. Tel. Park 5390.
Levy, Mrs. Elida Becker, C.S. 12.30 to 4.30 P.M. Adams Bldg., Sutter and Kearny Sts. Tel. Douglas 760. Res. tel. Franklin 906.
Lomax, Mrs. Lilla M., C.S. 45 Kearny St. 'Phone, Douglas 1760; res. 'phone, Market 6673.
Lord, Mrs. Fanny A., C.S. 1 to 4 P.M. 219 3d Avenue. Telephone, Pacific 269.
Lovering, Miss Daisy, C.S. 10 A.M. to 2 P.M., except Thursday. 2332 Webster Street, near Jackson. Telephone, West 4713.
Mabury, Miss Eugenia B., C.S. 2 to 5 P.M., except Saturday. Adams Building, Sutter and Kearny Streets. Telephone, Douglas 1349.
Marsh, Mrs. Jean L., C.S. 211 Clayton St. Tel.
McCollum, Mrs. Ida Lee, C.S. 11 A.M. to 4 P.M. 2038 Devisadero Street.
McCracken, Mrs. Emma I., C.S. 1 to 4 P.M. Monday, Wednesday, Saturday. 607 Frederick Street. Telephone, Park 1147.
McGregor, Mrs. Mary O. Allen, C.S. 10 A.M. to 4 P.M. 718 Chronicle Bldg. Tel. West 8589.
Miles, Mrs. Lillian H., C.S. 9 A.M. to 1 P.M. 45 Kearny St., Room 603. 'Phone, Douglas 3331; residence 'phone, Franklin 3215.
Mocker, Mrs. Mary T., C.S. 1.30 to 5 P.M. 45 Kearny Street. Telephone, Douglas 2218.
Nichols, Mrs. Helen M., C.S. Afternoons. 1831 Buchanan Street. Telephone, West 6380.
Paddison, Mrs. Mary B., C.S. 1 to 5 P.M. 1776 Post Street. Telephone, West 4996.
Partington, Miss Blanche, C.S. 9 A.M. to 12 M., except Sat. 1822 Fell St. Tel. Pacific 2500.

SAN FRANCISCO.
Pierce, Harry C., C.S. 9 A.M. to 1 P.M. Whitney Building, 133 Geary Street.
Pringle, Mrs. Alice, C.S. 2 to 5 P.M. 2612 Folsom Street. Telephone, Mission 2119.
Putnam, George Lincoln, C.S. Postal address, 66 Geary Street.
Ramirez, Mrs. Concepcion F. de, C.S. 2 to 4 P.M., except Saturday. 1565 Washington St.
Rosengarden, Mrs. Henrietta, C.S. Hours, 10 A.M. to 3 P.M. Tues., Thurs., and Sat. 45 Kearny St., Room 809. Res. tel. West 6635.
Rothschild, Miss Lottie, C.S. 1.30 to 5 P.M. 45 Kearny Street. 'Phone, Kearny 2632.
Russell, John W., C.S. 10 A.M. to 4 P.M. 612 Phelan Building. 'Phone, Douglas 1410. Residence, 310 6th Avenue. 'Phone, Pacific 1644.
Smith, Miss Elizabeth E., C.S. 1.30 to 8 P.M., except Wednesday and Saturday. 2536 Folsom Street. Telephone, Mission 3699.
Squires, Miss Ida E., C.S. Mornings. 2150 Sutter St.; afternoons, office, 612 Phelan Bldg. Tels.
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Stanton, Mrs. Dora J., C.S.B. Normal Course Graduate. Hours, 9 A.M. to 12 M., except Friday. 17 Palm Avenue.
Stewart, Mrs. Tessie, C.S. 1 to 3 P.M. 38 Palm Avenue. Telephone, Pacific 1261.
Swenson, Mrs. Margaret A., C.S. 1 to 4 P.M. 607 Frederick Street. Telephone. Park 1147.
Vierhus, Mrs. Marian Morlock, C.S. 1 to 5 P.M., except Friday. 1264 12th Avenue, Sunset District. 'Phone, Park 3510.
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Wolfe, Elmer A., C.S. 10 A.M. to 1 P.M. 45 Kearny Street. Tel. Kearny 2632. Res. Burlingame. Tel. Burlingame 462.
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Yates, Mrs. Violet, C.S. 1.30 to 5 P.M. 45 Kearny Street. 'Phone, Sutter 1299.

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Loomis, Mrs. Emma L., C.S. 809 Second Avenue. Telephone, 758.

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Hipple, Mrs. Lucille, C.S. 2 to 4 P.M. 264 9th Street. Home telephone, 284.
Koontz, Mrs. Florence Pearson, C.S. 9 A.M. to 12 M. 363 15th Street. Home 'phone, 119.

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Davis, Mrs. Albina Bishop, C.S. 721 Hickey St.
Ober, Mrs. Alice E., C.S. 2 to 5 P.M. 430 W. 5th St.
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Von Essen, Miss Margaret C., C.S. 202 E. 1st St.

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Cameron, Mrs. Emily Locke, C.S. 1565 Marion Street. Telephone, York 730.
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Mahin, Mrs. Gertrude, C.S. 539 Marion St.
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Palmer, Ezra W., C.S. 1061 Clarkson Street. Telephone, York 6533.
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Potter, Miss Luella May, C.S. 959 S. Emerson St.
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Rathvon, William R., C.S.B. 1756 Grant St.
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Schmitt, Mrs. Samantha, C.S. 4277 Green Court. 'Phone, Gallup 709.
Sims, Mrs. Hattie, C.S. 3922 17th Avenue.
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Sweet, Mrs. Ella Peck, C.S.D. Hours, 2 to 6 P.M. 1144 Emerson St. 'Phone, York 209.
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Gregory, Mrs. Lizzie K., C.S. 5616 Kenmore Avenue. Telephone, Edgewater 6750.
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Groves, Mrs. Frances C., C.S. 4506 Lake Ave.
Guile, Mrs. Ida, C.S. 5243 Winthrop Avenue. 'Phone, Ravenswood 2511.
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Harms, Mrs. Johanna, C.S. 1 to 4 P.M. 532 West 66th Street.
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Harris, Mrs. Mary Madora, C.S. 9 A.M. to 12 M. 4544 Oakenwald Ave. Tel. Drexel 3516.
Harris, Mrs. May E., C.S. Hours, 3 to 5 P.M. 4113 Perry Street. 'Phone, Lake View 520.
Hass, Mrs. Mary, C.S. 9 A.M. to 1 P.M. 2730 Racine Avenue. 'Phone, Lincoln 5340.
Hauenstein, Miss Frances A., C.S. 9 A.M. to 1 P.M. 160 Mentor Building, 161 State Street. 'Phone, Randolph 3383. Residence, 2060 N. Clark Street. 'Phone, Lincoln 6022.
Hays, Mrs. Ida F., C.S. 9.30 A.M. to 12 M. 6360 Greenwood Ave. 'Phone, Hyde Park 2582.
Hazzard, Mrs. Mary A., C.S. 9 A.M. to 12 M. 6460 Monroe Ave. Tel. Hyde Park 5579.
Hecht, Mrs. Mary E., C.S. 3006 Prairie Avenue. Telephone, Douglas 4666.

CHICAGO.

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Hewen, Mrs. Eva L., C.S. 4421 Perry Street.
Heyd, Ernst Ferdinand, C.S. 768 Oakwood Blvd.
Heyd, Mrs. Mary E., C.S. 9 A.M. to 2 P.M. 768 Oakwood Boulevard. Tel. Douglas 2297.
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Hill, Mrs. Cora P., C.S. 4911 Kenmore Avenue. 'Phone, Edgewater 3903.
Hill, George M., C.S. 6441 Stewart Avenue.
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Hyde, Miss Edith, C.S. 610 Stewart Building.
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Irwin, Edward, C.S. 510, 6 E. Madison St. Tel. Central 6994. Res. tel. Graceland 3872.
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Jones, Miss Frances C., C.S. 2326 Indiana Ave.
Jones, Miss Maria W., C.S. 2326 Indiana Ave.
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Kimball, Mrs. Kate Davidson, C.S.D. 9.30 A.M. to 12.30 P.M. Mon., Wed., Thurs. 5492 Cornell.
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Kratzer, Glenn Andrews, C.S. 9 A.M. to 12 M. 717 Oakwood Boulevard. Tel. Douglas 313.
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Kune, Julian, C.S. 7146 Harvard Avenue.
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Lowes, Mrs. Elizabeth, C.S. 3043 Walnut St.
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Mathews, Mrs. Rosa A., C.S. 464 St. James Pl.
Mayon, Miss Mary L., C.S. 12.30 to 4 P.M. Mentor Building, 161 State Street.
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McLachlan, Mrs. Cora B., C.S. 9 A.M. to 12 M. 7113 Princeton Avenue. Tel. Wentworth 2371.
McLaughlin, Mrs. Maude L., C.S. 4927 Lake Avenue. From June to Oct. Nashotah, Wis.
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Merriman, Mrs. Sallie E., C.S. 3215 Evanston Avenue. Telephone, Lake View 6438.
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Millar, Mrs. Minnie S., C.S. 2620 Lake View Av.
Miller, Mrs. Emma H., C.S. 118 East 34th Street. Telephone, Douglas 372.
Miller, Miss Lulu Ada, C.S. 3022 Evanston Avenue. Telephone, Lake View 6028.
Miller, Mrs. Metta Frazee, C.S. 5543 Winthrop Avenue. Telephone, Edgewater 2435.
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Noyes, Gideon P., C.S.B. 140 Dearborn Street.
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Overshiner, Mrs. Belle L., C.S. 9 A.M. to 1 P.M. The Pattington, 688 Graceland Avenue, Entrance D. Tel. Lake View 1302.
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Peterson, Mrs. Anna B., C.S. 9 A.M. to 12 M. 3113 Racine Avenue. Tel. Lake View 4611.
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Phillips, Louis K., C.S. 9.30 A.M. to 12.30 P.M. 605, 40 Randolph St. Tel. Central 4510. Res. 6040 S. Park Ave. Tel. Stewart 2176.
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CHICAGO.

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Rumsey, Mrs. Emma L., C.S. 10 A.M. to 3 P.M. 10019 Oak Ave. Tel. Wash. Heights 582.
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Smith, Mrs. Mathilda, C.S. 9 A.M. to 12 M., except Thurs. 711 Bafry Ave., east of Clark.
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Spoehr, Mrs. Frida, C.S. 4321 Evanston Ave.
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Steinborn, Herman F., C.S. 768 Oakwood Blvd.
Stephens, Mrs. Frankie C., C.S. 10 A.M. to 12.30 P.M. 4718 Madison St., near 47th St.
Stephens, Mrs. Ida M., C.S. 4431 N. Paulina St.
Stephenson, Mrs. Hannah, C.S. 1117 East 42d Place. Telephone, Drexel 2656.
Steveley, Mrs. Lucy M., C.S. 10 A.M. to 4 P.M. 6 E. Madison St. 'Phone, Central 1444.
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Stevenson, Miss Maria Louise, C.S. 9 A.M. to 12 M. 1530 Glenlake Ave. Tel. Edge. 3027.
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Stoy, Mrs. Lillie G., C.S. 4948 Washington Ave.
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Tinnin, Miss Lucille, C.S. 3929 Vincennes Avenue. Telephone, Douglas 745.
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Towne, George F., C.S. 1 to 5.30 P.M. 768 Oakwood Boulevard. Telephone, Douglas 2312.
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Van Hoesen, Mrs. Annie M., C.S. 2 to 5 P.M. 6219 Greenwood Ave. Tel. Hyde Park 5889.
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Vordermark, Mrs. Lucinda, C.S. 9 A.M. to 12 M. 7300 Emerald Ave. Tel. Normal 3306.
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Wazau, Miss Marguerite, C.S. 5240 Indiana Av.
Weilhart, Mrs. Catharine E., C.S. 2 to 5 P.M. 3709 Ellis Avenue. 'Phone, Aldine 1072.
Welch, Mrs. Nancy S., C.S. 365 East 60th St.
Wells, Mrs. Mary E., C.S. 9 A.M. to 1 P.M. 122 Wabash Avenue.
Wenderoth, Mrs. Anna, C.S. 988 Wilson Avenue. 'Phone, Edgewater 4094.
Wessman, Mrs. Hannah, C.S. 9 A.M. to 12 M. 612 York Place. 'Phone, Graceland 418.
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Williams, Mrs. Minnie W., C.S. 932 E. 46th St.
Williams, Mrs. Neil, C.S. 8 A.M. to 1 P.M. 546 Oakwood Boulevard. Telephone, Douglas 687.
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Higgins, Elmer A., C.S. 111 S. Laurel Street.
Kahn, Mrs. Adele K., C.S. 334 W. La Salle Av.
Prell, Miss Martha B., C.S. 340 W. La Salle Ave.
Yates, Miss J. E. Ethel, C.S. 129 W. Colfax Av.

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Hackmann, Miss Ella, C.S. 125 N. 2d Street.

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Small, Mrs. Lena, C.S. 326 W. Main St. Tel. 914.

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Blackford, Mrs. Emily E. P., C.S.

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Borman, William J., C.S. Box 889, Station A. Telephone, 514 X.

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Donahue, Miss Grace M., C.S. 1018 Maple St
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Tulleys, Mrs. Sarah E., C.S. 151 Park Avenue.
Walther, Mrs. Caroline, C.S. 213 Harrison St.

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Lay, Mrs. Amanda E., C.S. 2 to 4 P.M. 712 East 15th Street.
McCormick, Mrs. Agnes M., C.S. 611 Perry St.
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Johnson, Mrs. Nettie S., C.S.B. 10 A.M. to 1.30 P.M. Suite 9, The Florentine.
McCord, Mrs. Victoria G., C.S.B. 10 A.M. to 12 M. 311 Securities Building.
McIntyre, Mrs. Rhoda, C.S. 10 A.M. to 4 P.M. 669 37th Street. Tel. Drake Park 591.
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Miller, Mrs. Martha K., C.S. 2 to 4 P.M. 1215 31st Street. Both 'phones.
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Rendall, Mrs. May S., C.S.B. Normal Course Graduate. 4240 Harwood Drive.
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Ringlep, Mrs. Lucy, C.S. Both 'phones.

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Crumb, Miss Clara M., C.S. 1000 Topeka Ave.
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Fisk, Winslow C., C.S.D. Practitioner and Teacher. 422 West 7th Street, corner Topeka Avenue. 'Phones, Ind. 278; Bell 1216.
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Henderson, Robert G., C.S. 1.30 to 5.30 P.M. 7827 Jeannette Street. 'Phone, Walnut 1203.
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Perkins, Mrs. Esther, C.S. 69 Highland Avenue. Telephone, 724-1.

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Farlow, Alfred, C.S.D. Hours, 2 to 4 P.M., except Wednesday and Saturday. Room 607, Berkeley Building. Tel. Back Bay 4084.

Farlow, George Wesley, C.S. 1 to 4 P.M., except Sat. 420 Boylston St. Tel. B. B. 993.

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Tomkins, George, C.S. 8 A.M. to 4 P.M. 372 Boylston Street. Telephone, Back Bay 2997 L.; residence telephone, Brookline 3666 L.

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Watson, Mrs. Ada P., C.S. 9 A.M. to 12 M. 36 St. Stephen Street. Tel. Back Bay 2284.

Welch, Mrs. Carolyn S., C.S. 2 to 5 P.M., except Sat. 96 Gainsboro St. Tel. B. B. 1014-4.

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White, Miss Grace, C.S. 7 to 9 P.M., except Wednesday and Saturday. 96 Gainsboro Street. Telephone, Back Bay 1159-1.

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Wright, Miss E. Mildred H., C.S. 10 A.M. to 12 M., except Fri. 99 Gainsboro St. Tel.

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Burnham, Mrs. Abbie E., C.S. 9 A.M. to 12 M., except Sat. 121 Princeton St. Tel. 514-4.

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Hollis, Mrs. Lura A., C.S. 9 to 11 A.M. Tues. and Thurs. 507 Washington St. 'Phone.

Kohler, Mrs. Mary Lovinia, C.S. 9 to 11 A.M. Wed. and Fri. 375 Washington St. Tel. 146-2.

Nazro, Mrs. Ella M., C.S. Tuesday and Friday mornings. 20 Maple Street. 'Phone.

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Hoyt, Mrs. Margaret, C.S. 55 Belcher Avenue. Telephone, 1946.

Knox, Mrs. Alice Roberts, C.S. 10 A.M. to 12 M., Tues., Wed., Thurs. 225 Spring St. Tel. 960.

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Beasley, Mrs. Mary M., C.S. 10 A.M. to 1 P.M. 204 Babcock St. Telephone, Brookline 867.
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Miller, Miss Willamette A., C.S. 1927 Beacon Street. Telephone, Brookline 555.
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Marvin, Mrs. Emma J., C.S. 2 to 5 P.M. 35 Church St. Res. 6 Nursery St. Tel. 322-11.
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Roble, Mrs. Mary Abbie, C.S. By appointment, 2 Summer Street Place. Telephone, 1299-2.
Shepard, Mrs. Sarah W., C.S. Hours, 2 to 5 P.M. 183 Lafayette Street. Tel. 482.

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Fleming, Mrs. L. Anna, C.S. Telephone, 22.

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Lane, Mrs. Adelaide L., C.S. 1 to 5 P.M. 177 Walnut Street, Winter Hill. Tel. 1271-1.
Shepley, Mrs. Eugella M., C.S. 45 Union Sq.
Slocomb, William W., C.S. 15 Edmands Street, Winter Hill. Telephone, Somerville 1890.
Smith, Moses, C.S. 19 Prospect Hill Ave. Tel.

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Richmond, Mrs. Edith H., C.S. 20 Powder House Boulevard. Tel. Somerville 1900.
Smith, Mrs. Annie H., C.S. 2 to 5 P.M., except Saturday. 2 Campbell Park. Tel. 1906-2.
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Collins, Mrs. Minnie Marion, C.S. 9 A.M. to 1 P.M. 37 Dorchester Street. Tel. 2321-1.
Farr, Mrs. Eliza C. B., C.S. By appointment. 47 Grant Street. Telephone, 3061-1.
Haskins, Mrs. Estelle W., C.S. 9 A.M. to 1 P.M. 133 St. James Ave. Tel. 2447-14.
Loomis, Mrs. Nellie R., C.S. 1 to 4 P.M., except Mon. 40 Kenwood Terrace. Tel. 2691-12.
Marr, Mrs. Mary P., C.S. 47 Thompson St.
Perkins, Guy S., C.S. 10 A.M. to 1 P.M. Room 203, Besse Bldg., Besse Pl. Res. tel. 2529-12.
Perkins, Mrs. Lillian F., C.S. Hours by appointment. Room 2, Besse Bldg. Tel. 2529-12.
Ross, Mrs. Anna C., C.S. By appointment. 215 Forest Park Avenue. Telephone, 683-11.
Scott, Mrs. Florence Snow, C.S. 1 to 5 P.M. Room 706, 318 Main Street. Res. tel. 2384-12.
Taylor, Henry Church, C.S. 9 A.M. to 12 M., 2 to 4 P.M. 205 Besse Blg. Res. 'phone 2486-13.

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Armstrong, Mrs. Alice G., C.S. Pine Ridge. Tel. 1116 L. Office, 407 Marlborough St., Boston, Wed., Sat. mornings. Tel. B. B. 1524.
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Hall, Miss Lena M., C.S. 78 High Street.

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Hitchcock, Mrs. Lina Ford, C.S. 9 to 11 A.M.

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Cooke, Mrs. Emma A., C.S.

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Sanderson, Mrs. Margaret F., C.S. 49 East Main Street. Telephone, 101-4.

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Selfe, Mrs. Clara, C.S. Grove St. Tel. 83-4.

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Locke, Miss Agnes Celia, C.S. 2 to 4 P.M., except Wed. and Sat. Telephone, 110.

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Nickerson, Mrs. Dora Mayo, C.S.D. 18 Grove Street. Telephone, Winchester 139-2.
Robbins, Miss Ellen S., C.S. 32 Crescent Road.
Squires, Mrs. Grace, C.S. 3 Black Horse Ter. Tel. 553 L. Office, 64, 400 Boylston St., Boston, Mon., Thurs. 1.30 to 4.30 P.M. Tel. B. B. 4387.

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Turner, Mrs. Ella J., C.S. Tel. Winthrop 92-4.

WINTHROP BEACH.
Smith, Mrs. Katherine, C.S. 1 to 4 P.M. 90 Terrace Avenue. Telephone, Winthrop 20.

WINTHROP CENTER.
Dellano, Mrs. Jennie M., C.S. 2 to 4 P.M., except Wednesday and Saturday. 120 Sargent Street. Telephone, Winthrop 206.

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Burns, Robert, C.S. 9 A.M. to 12 M. 135 Grover Avenue. 'Phone, Winthrop 290.
Colman, Mrs. Janet T., C.S.D. 2 to 4 P.M., except Sat. 52 Summit Ave. 'Phone, 555 L.
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Mendum, Mrs. Sara Clark, C.S. 16 Arlington Road. Telephone, 272-1.
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Sprague, Mrs. Anne J., C.S. Tuesday and Thursday mornings. 346 Belmont St. 'Phone.

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Allen, Mrs. Mary W., C.S. 28 Sever St. Tel. 4573.
Bancroft, Mrs. Edith F., C.S. Monday morning; Friday, 10 Tirrell Street. Tel. 7242.
Bush, Mrs. Nellie Blodgett, C.S. Tuesday morning, Thursday afternoon. 842 Slater Building. Tel. 6791; res. tel. 2381.
Cooke, Mrs. Alice C., C.S. Tues. afternoon; Wed., Fri. mornings. 842 Slater Bldg. Tel.
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Schoppe, Rev. Dr. William G., C.S. 9 A.M. to 1 P.M.; evenings, except Wed. and Fri. The Boynton, 718 Main Street. Tel. 6871.
Smith, Mrs. Maude Corbett, C.S. 10 A.M. to 12 M. Tues., Thurs., and Sat.; other hours by appointment. 8 Vesper Street. Tel. 6224.
Wesson, Mrs. Sybil E., C.S. 9 to 11 A.M. 479 Park Avenue, corner Shirley. Telephone.
White, Mrs. Josephine F., C.S. 12 M. to 2 and 6 to 7 P.M. 17 Court Street. 'Phone, 3569-13.

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Howlett, Mrs. Sarah C., C.S. 623 Mich. Ave.

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Roberts, Miss Maria, C.S. 167 First Street.

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Joyce, Mrs. Mary C., C.S. 17 Franklin Court.
Ketchum, Mrs. Alice E., C.S. 280 Marshall St.
Robertson, Miss Clara B., C.S. 17 Franklin Court. Bell 'phone, 787 R.
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Wells, Mrs. Ada M., C.S. 412 Belinda Street.
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Foster, Mrs. Mary E., C.S. Postal address, 138 Heck Court. 'Phone, 643.

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Gilson, Mrs. Orpha L., C.S. Telephone, 213.

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Stowe, Mrs. Belle W., C.S. 20 W. Pearl St.

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Jones, Mrs. Mabelle B., C.S.
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Ring, Mrs. Marion Capwell, C.S. 'Phone, 41 B.

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Beaubien, Mrs. Ella H. A., C.S. 165 Smith Avenue. 'Phone, North 3028 J.
Black, Mrs. Sarah D., C.S. 149 Forest Avenue, W. Telephone, Grand 3265 W.

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Boyle, Mrs. Martha Renner, C.S. 920 Cass Avenue. Telephone, Grand 151.
Burt, Miss Jennie, C.S. 8 to 11 A.M., 2 to 5 P.M. 420 Woodward Ave. Tel. Grand 1621.
Callahan, Miss Grace W., C.S. 734 Second Avenue. Telephone, Grand 1840 R.
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Harris, Mrs. Mary, C.S. 2 to 5 P.M. 57 Smith Avenue. Telephone, North 4878.
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Hill, Mrs. Kate A. M., C.S. 45 Bagg Street.
Leigh, Mrs. Elizabeth L., C.S. 9 A.M. to 12 M. 14 Brainard Street. Telephone, Grand 764.
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Prophet, Mrs. Magdalene M., C.S.B. Normal Course Graduate. 44 Hancock Avenue, West.
Reinboldt, Mrs. Nina, C.S. 540 Second Avenue.
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Skinner, Charles K., C.S. 588 Cass Avenue. Telephones, Grand 1781; City 1781.
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Woodall, Mrs. Blanche G., C.S. 81 Hague Avenue. Telephone, North 1002.
Woodall, Charles J., C.S. 9 A.M. to 5 P.M. 210 Healy Building, Broadway. Telephone, Main 6313. Residence, 81 Hague Avenue.

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Lepper, Myron E., C.S. 11-12 Mason Building. 'Phones, Valley 684; Bell 1134 L; House 621.
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Levins, Mrs. Dena P., C.S. 107 West 5th St.
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Nelson, Mrs. Amanda, C.S. 1431 Jefferson Street. 'Phone, Melrose 3700.
Peck, Mrs. Harriet Gray, C.S. 2120 Woodland Avenue. Bell 'phone, 1182 K.
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Bailey, Mrs. Sarah J., C.S. 729 Corbin Terrace. Home 'phone, South 1147.
Bain, Miss Eleanor Bishop, C.S. 12.30 to 4 P.M. 605 Sharp Building.
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Clark, Mrs. Martha M., C.S. 3217 Olive Street. Home 'phone Linwood 1895.
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Dowden, Miss Daisy D., C.S. 2100 Benton Blv.
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Jaccard, Mrs. Lena D., C.S. 2914 Campbell St. 'Phones, Home South 2048; Bell Grand 2048.
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Keizer, Mrs. Mary Hudson, C.S. 3227 Central St.
Kienzle, Mrs. Gertrude Baird, C.S. Hours, 9 A.M. to 1 P.M. The Broadlands.
Kinney, Mrs. Annie E., C.S. 3737 Central St. Telephones, Home S. 1187; Bell S. 3849.
Kinney, Miss Julia S., C.S. 3737 Central Street. Telephones, Home S. 1187; Bell S. 3849.
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Kunkel, Miss Delia, C.S. 300 Bryant Building.
Kunkel, Miss Mary A., C.S. 4100 Wyoming St.
La Quay, Mrs. Clara E., C.S. 10 A.M. to 12 M. 4223 Charlotte St. Home tel. South 2531.
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Richmond, Mrs. Huldah M., C.S. 1031 Tracy Ave.
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Sawyer, Lewis B., C.S. 10 A.M. to 3 P.M. Suite 605-10 Gloyd Building, 921 Walnut Street. Both 'phones, Main 4140.
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Schooley, Mrs. Jennie Baird, C.S. 2815 Troost Ave. Long Distance telephone, Grand 200.
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Batchelier, Mrs. Anna E., C.S. 206 S. 17th St.
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Geary, Walter Eugene, C.S. 9 A.M. to 4 P.M. 1324 Syndicate Trust Bldg. 'Phone, Olive 39. Res. 5568 Waterman Ave. 'Phone, Forest 9470.
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Hoffinger, Carl F. L., C.S. 8 to 11 A.M. 5074 Fairmount Ave. Bell telephone, Forest 6050.
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Jamerson, Mrs. El' Louise W., C.S. 9 A.M. to 1 P.M. The Kendall Hotel, Lindell Boulevard and Boyle Avenue. Tel. Lindell 2370.
Johns, Frederick D., C.S. 10 A.M. to 12 M. 3 to 5 P.M., except Sun.; also by appointment. The Odeon, Suite A.-B. Bell tel.
Jones, Rev. W. Henry, C.S. 9 to 11 A.M. 2 to 4 P.M. daily; also 7 to 9 P.M. Tues., Thurs., Sat. The Odeon, Suite A-B. Bell tel.
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Langeman, Charles, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Langeman, Mrs. Lisette, C.S. Hours, 9 A.M. to 12 M. 2225 Holly Avenue.
Mayne, Mrs. Bertha L., C.S. 2 to 4 P.M. 4160 Castleman Avenue. Bell tel. Grand 313.
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Chadwick, Mrs. Ida F., C.S.B. 10 A.M. to 1 P.M., except Sat. 654 New Omaha National Bank Bldg. Res. 2824 Capitol Ave. 'Phones.
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Worthington, Miss Asenath, C.S. 1104 N. 2d St.

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Morgan, Mrs. Alice, C.S. 5 Liberty Street. Bell 'phone, 1167 W.

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Boyce, Mrs. Frances L., C.S. 8311 Ridge Blvd.
Burckett, Mrs. Lillie Olin, C.S. Forenoons. 846 President Street. Tel. Prospect 4461 J.
Burt, Mrs. Grace W., C.S. 665 St. Marks Avenue. Telephone, Bedford 5284.
Carter, Miss Isabella D., C.S. 10 A.M. to 2 P.M., except Thursday. 309 Temple Bar Bldg. 'Phones, Main 1662; Prospect 7655.

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Crosier, Mrs. Florence, C.S. 673 E. 21st St.
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Du Bois, Louis J., C.S. Hours, 2 to 5 P.M. Temple Bar Bldg., Room 1014. Tel. Main 1242.
Fanshawe, Miss Helen, C.S. 885 Lincoln Place.
Fanshawe, Mrs. Mary, C.S. Mornings. 885 Lincoln Place. Telephone, Bedford 195.
Ferris, Harvey M.,C.S. 8 to 10 A.M., 5 to 7 P.M., except Sat. 394 State St. Tel. Main 6277 W.
Folk, Mrs. Deborah C., C.S. 10 A.M. to 12 M., except Saturday. 95 Herkimer Street.
Frank, Miss Florence Louise, C.S. 10 A.M. to 2 P.M., except Saturday. 21 Montgomery Place. Telephone, Prospect 253.
Griffiths, Mrs. Josephine L., C.S. 295 Halsey Street.
Hegeman, Mrs. Anna O., C.S. 9 A.M. to 12 M. 1130 Ocean Avenue. Tel. Flatbush 2155.
Hill, Miss Clara S., C.S. 9 A.M. to 1 P.M., except Sat. 1347 Pacific St. Tel. Bedford 4098.
Hotchkiss, Mrs. Helen E., C.S. 9 A.M. to 12 M. 820 Nostrand Ave. Tel. Bedford 2159 J.
Hulin, Mrs. Emilie B., C.S.D. Practitioner and Teacher. 2 to 5 P.M. Wednesday and Friday. 95 Herkimer St. 'Phone. Thursday afternoon at residence, 1609 Ditmas Avenue, Flatbush. 'Phone, Flatbush 3185.
Iremonger, Mrs. Carrie B., C.S. Afternoons. 189 McDonough St. 'Phone, Bedford 1777 W.
Langdon, Mrs. Annie E., C.S. Mornings. 130 S. Elliott Pl.; office, Temple Bar Blg. Sat. Tels.
Leonard, Frank H., C.S.B. Room 305, Temple Bar Building. Mail and telegrams only.
Miller, Miss Gertrude E., C.S. 10 A.M. to 1 P.M. Monday and Thursday. 279 Ryerson Street.
Moller, Mrs. Mary C., C.S. Monday and Thursday afternoons. 270 Westminster Road. Telephone, Flatbush 3445.
Parce, Miss Bertha M., C.S. 23 Brevoort Place.
Parker, Mrs. Jennie, C.S. 2 to 5 P.M. Tuesday and Friday. 149 Green Ave. Tel. Prospect 8. July to September, Tynemouth, N. B.
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Robinson, Mrs. Celia, C.S. 2 to 5 P.M. 916 Prospect Place. Telephone, Bedford 4364 R.
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Schepmoes, Mrs. Ida J., C.S. By appointment 1288 Dean Street. Telephone, Bedford 978 L
Sellew, Mrs. Fannie L., C.S. Wed. and Thurs. afternoons. Room 309, Temple Bar Bldg. Mornings at res. 362 Lafayette Ave. 'Phones.
Terry, Mrs. Emogene H., C.S. 10 A.M. to 1 P.M. 201 St. James Pl. Tel. Prospect 3744 J.
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Williams, Mrs. Hyacinth C., C.S. 5609 4th Ave.
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Blanchard, Mrs. Lucy D., C.S. 133 Lexington

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More, Mrs. Nettie N., C.S. 83 14th Street.
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Trow, Mrs. Alice M., C.S. 281 Jersey Street.
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Williamson, Mrs. Laura A., C.S. 293 Hoyt St.

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Smith, Charles M. W., C.S. 419 Washington Ave.

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Gates, Mrs. Ida M., C.S.B. 52 Hamilton St.

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Tait, Mrs. Mary, C.S. Lang Rig.

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Hellwig, Mrs. Hattie E., C.S. Parkhurst Blk.

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Rolfe, Miss Jessie E., C.S. 127 Eddy Street.
Woodruff, Mrs. Laura C., C.S. 210 Quarry St.

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Seymour, Mrs. Marie H., C.S. 311 Prendergast.
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Michael, Mrs. Annie R., C.S.B. 401 East Ave.

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Thomas, Mrs. Mary E., C.S. 178 Summit Ave.
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Barber, Mrs. Mary Chidester, C.S. 10 A.M. to 3 P.M. 311 West 95th St. Tel. River. 4123.
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Battey, Mrs. Sarah A. French, C.S. 129 Wadsworth Avenue, corner W. 180th Street, near Broadway. 'Phone, Audubon 3672.

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Beckert, Mrs. Susan E., C.S. 9078 Metropolitan Bldg., 1 Madison Ave., corner 23d St.
Bell, Mrs. Carrie J., C.S. 2 West 95th Street. Telephone, Riverside 8667.
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Bourke, Thomas De Lacy, C.S. Marbridge Building, Broadway and 34th Street. Telephone, Murray Hill, 2221. Res. tel. Audubon 1600.
Bradley, Mrs. Dell M., C.S. 10 A.M. to 12 M., 1.30 to 5.30 P.M., except Saturday. 366 Fifth Avenue, corner 35th Street. Tel. Murray Hill 3942. Residence tel. Columbus 8186.
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Brewster, Mrs. Ruth Welles, C.S. Postal address, Hotel Martha Washington, 29 E.29th St.
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Browne, Mrs. Emily Vandercook, C.S. Park Avenue Hotel. Tel. Madison Square 3700.
Bull, Miss Florence W., C.S. 2.30 to 5 P.M., except Sat. 140 W. 42d St. Tel. Bryant 5818. Res. Palisade, N. J. Tel. Cliffside 421.
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Catchings, Mrs. Fermine B., C.S. Holland House. Telephone, Madison 3480.
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Cox, Eugene R., C.S. By appointment. 62 W. 58th Street. Telephone, Plaza 2959.
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Fabricant, Moses, C.S. 10 A.M. to 1 and 7 to 9 P.M., except Wed. 157 W. 124th St. Tel. Morn. 3870. Russian language spoken.
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Goodman, Miss Helen, C.S.B. 10 A.M. to 2 P.M. 250 West 78th Street. Tel. Schuyler 7516.
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Griffin, Mrs. Lillian S., C.S. 10 A.M. to 1 P.M. 35 Mt. Morris Park, W. Tel. Harlem 476.
Gwalter, Mrs. Lucy L., C.S.B. Normal Course Graduate. 10 A.M. to 1 P.M., except Saturday. Columbia Court, 431 Riverside Drive, corner 115th Street. Tel. Morningside 1614.
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Hallman, Mrs. Mary Dowling, C.S. Marbridge Bldg., 47 W. 34th St. Tel. Murray Hill 2502.
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Hayes, Mrs. Loraine B., C.S. 221 W. 78th Street. Telephone, Schuyler 9998.
Jackson, Martin F., C.S.B. 10 A.M. to 3 P.M. 140 W. 42d Street. 'Phone, Bryant 5678.
Jennings, Mrs. Elizabeth D., C.S. 2 to 9 P.M. 492 Manhattan Avenue, near 120th Street.
Jones, Gardner Durie, C.S. 47 W. 34th Street.
Jones, Mrs. Jeannette H., C.S. See New Rochelle.
Katz, Mrs. Elizabeth, C.S. 3 West 92d Street. Telephone, Riverside 3647.
Kuchenmeister, Mrs. Sophie B., C.S. 2 to 4 P.M. The Curlew, 250 West 78th Street.
Kuchenmeister, William, C.S. 10 A.M. to 12 M. 250 W. 78th Street, corner Broadway; 2 to 5 P.M. 415 East 9th Street.
Lathrop, John C., C.S.B. By appointment from 9 A.M. to 3 P.M. 200 W. 72d Street. Telephone, Columbus 681.
Lathrop, Mrs. Laura, C.S.D. Postal address, The Lombard, 260 West 76th Street.
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Lee, Miss Florence, C.S. 83 Hamilton Place.
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Lorimier, Mrs. Ruth Standish, C.S. 526 West 111th Street. 'Phone, Morningside 4654.
MacDowell, Mrs. May, C.S. See Boston.
Malden, Mrs. Anna G., C.S. 10 A.M. to 1 P.M. 2040 7th Ave., cor. 122d St. Tel. Morn. 3500.
Malick, Mrs. Ruth M., C.S. 417 West 21st Street. 'Phone, Chelsea 5838.
McAdow, Mrs. Lillian M., C.S.B. Normal Course Graduate. 1 Madison Avenue. 'Phone, Gramercy 3086; res. 'phone, Morn. 5339.
Meeker, Mrs. May Wilson, C.S. 10 A.M. to 3 P.M. 80 Madison Av., cor. 28th St. Tel. Madison 2010.
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Nichols, William, C.S. 225 Fifth Avenue.
Nilson, Mrs. Lorina J., C.S. 10 A.M. to 2 P.M., except Saturday. 50 Church Street, Room 1650. Telephone, Cortlandt 1888. Residence, Ft. Wadsworth, S. I. Telephone, 497 W.
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Otis, George William, C.S. 101 W. 78th St. Tel. Schuyler 7048. Cable address, "Gewotis, N. Y."
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Porter, William W., C.S.B. 204 West 70th St.
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Roberts, John L., C.S.B. Normal Course Graduate. 507 Marbridge Building, 34th St., corner Broadway. Tel. Murray Hill 2028. Res. The Georgia, 200 W. 70th St. Tel. Columbus 5557. Cable address, "Jouelro."
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Roe, Mrs. Barbara C., C.S. Hours, 9 A.M. to 4 and 6 to 9 P.M. The Martleton, N. W. cor. Broadway and 177th St. Tel. Audubon 2368.
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Schneider, Mrs. Laura M., C.S. 30 E. 23d St.
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Scofield, Miss Louise, C.S. The Langdon, 157 W. 124th Street. Tel. Morningside 3870.
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Skinner, Mrs. Elizabeth P., C.S.D. 314 West 76th Street. Telephone, Columbus 3340.
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Stackpoole, Miss Edith, C.S. 10 A.M. to 2 P.M. 157 W. 124th St. Tel. Morningside 3870.
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Strickler, Virgil O., C.S. 10 A.M. to 5 P.M. 44 W. 96th Street. Telephone, Riverside 600.

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Thompson, Mrs Clara Willson, C.S. Postal address, 378 Central Park, W.
Thompson, Mrs. Ella M., C.S. 400 Riverside Drive. 'Phone, Morningside 3544.
Thompson, Frank Stayton, C.S. The Barnard, Central Park, W., and 71st St. Tel. Col. 6406.
Tillotson, John Beach, C.S. 10 A.M. to 5 P.M., except Saturday. 1 Madison Avenue. Telephone, Gramercy 633.
Timpson, Mrs. Mercedes, C.S. 21 Manhattan Av.
Tournier, Mme. Fanny, C.S. 157 W. 124th St.
Tournier, Mlle. Julie, C.S. By appointment. 157 W. 124th St. Tel. Morningside 3870.
Turner, James R., C.S. Sherman Square Hotel, Broadway and 70th St. Tel. Columbus 6547.
Vandegrift, Miss A. Alda, C.S. Postal address, 260 West 76th Street.
Van Fossen,Mrs. Mary C., C.S. 21 Claremont Av.
van Voorhies, Mrs. Olive H., C.S. 10 A.M. to 2 P.M. 99 Claremont Ave. Tel. Morn. 4102.
Verrall, Richard P., C.S. 35 West 96th Street. Telephone, Riverside 4998.
Vogell, Mrs. Martha J., C.S. 2040 7th Avenue. Telephone, Morningside 2146.
Voorhees, Mrs. Ellen C., C.S. 2 to 5 P.M. 200 W. 72d Street. Telephone, Columbus 3423.
Ward, Electus Backus, C.S. 9 A.M. to 5 P.M. 500 5th Ave., cor. 42d St. Tel. Bryant 2871.
Weaverson, Fred, C.S. 10 A.M. to 1 P.M., except Saturday. 1 Madison Avenue, Suite 6044. Telephone, Gramercy 403.
Weeks, Mrs. Eva Stephens, C.S. 11 A.M. to 3 P.M. 526 W. 111th St. Tel. Morningside 4654.
Weyers, Bruno, C.S. 10 A.M. to 12 M.; 1 to 3 P.M., except Saturday and Sunday. 30 Church Street. Telephone, Cortlandt 3941.
White, Mrs. Margaret Beecher, C.S. 12 M. to 6 P.M., except Saturday. The Marbridge Building, 47 West 34th Street. Telephone, Murray Hill 3351.
Winslow, Mrs. M. Estella [Mrs. W. B.], C.S. Graham Court, 116th Street and 7th Avenue. Telephone, Morningside 732.
Winslow, Wentworth B., C.S. 140 W. 42d St.
Wood, Mrs. Clara Wilson, C.S. 201 West 85th Street. Telephone.
Wood, Miss Daisy Cynthia, C.S. 10 A.M. to 1 P.M., except Friday. 117 West 58th Street. Telephone, Columbus 2590.
Wyukoop, Mrs. Mary Cincinatta, C.S. 10 A.M. to 5 P.M. 1425 Broadway. Tel. Bryant 1274.
Young, Miss Agnes, C.S. Hours, 9 A.M. to 5 P.M. Marbridge Building, 47 W. 34th St.
Young, Mrs. Bessie Leonard, C.S. Mornings, except Saturday. Hotel Hargrave, 112 W. 72d Street. Res. tel. Yonkers 3624.
Young, Miss Ella Garrison, C.S. 11 A.M. to 5 P.M. 1 West 85th Street.
Young, Mrs. Helen L., C.S. 2 to 5 P.M. 225 5th Ave., Room 949. Tel. Madison Sq. 473. Res. Hotel Chelsea. Tel. Chelsea 2700.

NIAGARA FALLS.
Barber, Edgar A., C.S. 9 A.M. to 12 M. 1112 Ferry Avenue. Both telephones.
Bly, Mrs. Carrie A., C.S. 1358 Michigan Avenue. Home 'phone, 1342 A.
Thibaudeau, Mrs. May A., C.S.B. 714 Buffalo Avenue. Bell telephone, 375 J.

NYACK.
Seaman, Miss Catherine Q., C.S. Mornings, 50 Clinton Avenue. Telephone, 388.

OLEAN.
de la Vergne, Miss Frances P., C.S. 9 A.M. to 12 M. 129 South Barry Street. Tel. 151 W.
Gale, Mrs. Carrie Rowena, C.S. 331 Laurel Ave.

ONEIDA.
Coe, David Read, C.S. 83½ Broad Street.

ONEONTA.
Stevens, Mrs. Hattie J., C.S. 25 Watkins Ave.

OSWEGO.
Henderson, Miss Mary Ellen, C.S. 9 A.M. to 12 M. 133 W. 5th Street. Telephone, 125.
Hicks, Mrs. Emma N., C.S. 3 to 5 P.M., except Wednesday. 190 West Eighth Street.

PALMYRA.
Gifford, Miss Alice E., C.S.

PENNELLVILLE.
Wilcox, Mrs. Ida M., C.S.

PIERREPONT MANOR.
Bradway, Miss Alice H., C.S. 10 A.M. to 2 P.M

POTSDAM.
Janner, Mrs. Caroline, C.S. 80 Market Street.

POUGHKEEPSIE.
Adae, Mrs. Clara S., C.S. Arlington P. O.
Briggs, Miss Florence M., C.S. Hours, 3 to 5 P.M. 48 South Clinton Street.
Cottam, Harold, C.S. 2 to 5 P.M., except Tues. and Sat. Fallkill Bldg., Washington St.
Fay, Mrs. Madge S., C.S. Arlington P. O. Telephone, Poughkeepsie 1239.
Hodge, Mrs. Rebecca G. Denslow, C.S. 10 A.M. to 3 P.M., except Saturday. 59 Montgomery.
Kirk, Mrs. Erminia Gridley, C.S. 265 Main St.
Parks, Mrs. Blanche J., C.S. 1 to 3 P.M. 46 S. Hamilton Street. Telephone, 821 J.
Patrick, Miss Marion A., C.S. 265 Main Street.
Quintard, Mrs. Grace Perkins, C.S. 2 to 4 P.M., except Sat. 56 Hooker Ave. Tel. 152.
Slee, Miss Lina G., C.S. Mornings. 309 Church Street. 'Phone, 965.

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Bostwick, Mrs. Margaret K., C.S. 2 to 5 P.M. 77 Averill Avenue. Bell tel. Chase 1005.
Crane, Miss Adelle, C.S. 77 Manhattan Street.
Fairbanks, Mrs. Claire M., C.S.B. By appointment. 76 Seneca Parkway. Bell tel. Main 4373.
Frickey, Charles R., C.S. 10 A.M. to 2 P.M. 102 East Avenue. Both telephones.
Greene, Randall M., C.S. 444 Cutler Building.
Husted, Rev. Don G., C.S. 1 to 5 P.M. 1011 German Insurance Bldg. Home 'phone, 6434.
Langdon, Miss Mary Evelyn, C.S. 1 to 4.30 P.M. 444 Cutler Building. Both 'phones.
MacKercher, Mrs. Nettie B., C.S. Mornings. 443 Cutler Bldg. Res. 27 Buena Pl. Tel. 6084.
Moore, Albert J., C.S. 519 Cutler Bldg. Tels. Bell Main 3320; Home 2292. Res. 16 Harper St. Tels. Bell Chase 2209; Home 7639.
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Shoecraft, Miss Emma, C.S. 1 to 5 P.M. 443 Cutler Bldg. Bell 'phone, Main 3320.
Smith, Mrs. Helen Pine, C.S.B. 77 Manhattan Street.
Spencer, Mrs. Esther G., C.S. 94 Meigs St.
Vosburgh, Arthur R., C.S.B. 520 Cutler Building. Telephones, Bell 3320; Home 2292.
Wilson, Mrs. Mary A., C.S. 15 Oliver Street. Home 'phone, 5266.
Young, Miss Sara C., C.S. 520 Central Building, 158 Main St., E. Home 'phone, 7545.
Ziegler, Mrs. Emma C., C.S. 324 Genesee St.

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Wisner, Mrs. Diantha Adell, C.S. 19 Windermere Place. Telephone, 107 L 2.

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Gorton, Miss Mabel A., C.S. Mornings, except Wednesday and Saturday. 225 N. Washington Street. Home 'phone, 505 X.

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Allen, Mrs. Bessie Turner, C.S. Bell 'phone.

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Rooks, W. Willard, C.S. 33½ Summit Street.

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Barker, Mrs. Mary E. S., C.S. 44 Maple Ave.
Magivny, Miss Flora, C.S. 81 Phila Street.

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Boldt, George F., C.S. Room 74, Parker Building, 434 State Street. 'Phone, 797.
Peelar, Mrs. Louise C., C.S. Hours by appointment. 1216 Union Street. Telephone, 2242 W.
Saxton, Mrs. Sara Cornog, C.S. 11 A.M. to 1 P.M. 11 Phoenix Avenue.
Weaver, Mrs. Katherine E., C.S. 10 A.M. to 1 P.M. 113 Waverly Place. Telephone, 461 I.

SEA CLIFF.
Melledge, Mrs. Addie Belden, C.S. See Glen Cove.

STATEN ISLAND.
DeGroff, Mrs. Mary I., C.S. 26 First Street, New Brighton. Telephone, 536 L.
Nilson, Mrs. Lorina J., C.S. See New York.

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Lyon, Mrs. Cassie A., C.S. 105 Wellington Pl.
Ohrenstein, Charles I., C.S.B. Practitioner and Teacher. 3 to 5 P.M.: also evenings. 722 Ackerman Ave. Tels. Bell 6665; Ind. 3771.
Ohrenstein, Mrs. Lily A., C.S. 10 A.M. to 12 M., except Friday. 722 Ackerman Avenue.
Simonds, Miss Marion O., C.S. 10 A.M. to 1 P.M., except Saturday. 722 Ackerman Ave.

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Ray, Mrs. M. Louise E., C.S. 2 to 4 P.M. 23 6th Street, North Troy. Both 'phones.
Starbuck, Mrs. Frances F., C.S. 66 6th Ave., N.

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Dutcher, Mrs. Anna M., C.S. 10 A.M. to 12 M. 426 Genesee Street. Bell telephone, 1370 W.
Graff, Frederick, C.S. 16 Seymour Avenue.
Hackett, Charles Frederick, C.S.B. 33 Faxton St.
Hackett, Mrs. Rosemary Baum, C.S. 33 Faxton Street. Telephones, Bell 1730; Home 2863.
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Woodworth, Mrs. Marian L., C.S. 1 Elm Street. Home telephone, 1196.

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Wait, Miss Belle Anna, C.S. 717 Superior St.
Walker, Miss Kate M., C.S. 224 Massey Ave.

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Carter, Mrs. Nancy J., C.S. 9 A.M. to 12 M., except Mon., Sat. 2 Cromwell Pl. Tel. 804.
Perry, Miss Ella E., C.S. 68 Fisher Avenue. Telephone, 430.
Selleck, Mrs. Delight, C.S. 12 Cromwell Place. Telephone, 1555.

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Whitney, Mrs. Louise Y., C.S. Mornings, except Saturday. 15 Stanley Place. Tel. 1707.

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Powell, Mrs. Alice B., C.S.B. 10 A.M. to 2 P.M. Watauga Hill. 'Phone, 247.

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Templeton, Mrs. Mary Lou, C.S. 401 S. Church Street. Bell 'phone, 1070 J.

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Neely, Mrs. Lena Edwards, C.S. Oakwood Ave.

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MacRae, Mrs Sallie, C.S. 350 Dick St. Tel. 412.
Myrover, Miss Janie K., C.S. 3 to 6 P.M. 359 Gillespie Street. 'Phone, 133 L.

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Wade, Mrs. Emma Redd, C.S. 409 Independent.

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King, Mrs. Amy Everette, C.S. 1 to 3 P.M 48 George Street.

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Bryan, Mrs. Irene, C.S. 419 Campbell St. Tel.
Fishblate, Mrs. Fannie S., C.S. Postal address, The Carolina.

North Dakota.

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Goodall, Mrs. Carrie E., C.S. 'Phone, 132.
Sutherland, Mrs. Beulah J., C.S. 329 Second Avenue, West. Telephone, 72.

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Kinnear, Miss Adelaide M., C.S.B. 821 3d Avenue, S.
McIntyre, Mrs. Mary E., C.S. 4 Wellington Flats. Telephone, 2293.

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Thompson, Mrs. Martha Sutton, C.S.B. Practitioner and Teacher. 840 Belmont Avenue. 'Phones, N. W. 458; Tri State 825.

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Darnall, Mrs. Lavina M., C.S.

VALLEY CITY.
Selden, Mrs. Lucinda M., C.S. 1 to 4 P.M. 201 S. 8th Avenue. Telephone, 122 L.

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Roberts, Mrs. Cora G., C.S. 5 Neal Court.
Wolcott, Mrs. Metta E., C.S. 724 Crosby St.

ASHTABULA.
Gifford, Miss Rose A., C.S. 85 Prospect Street.

BRYAN.
Meek, Napoleon B., C.S. 403 E. Maple Street

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Cock, Mrs. Mary E., C.S. 351 Columbus Ave.
Danner, Miss Mary E., C.S. Hours by appointment. 436 S. Market Street.
Eckhardt, Mrs. Etta L., C.S. 1417 E. Euclid St.
Numan, Mrs. Christie McLean, C.S. 2 to 4 P.M. 404 N. Walnut Street. Both 'phones.
Souza, Mrs. Elizabeth E., C.S. 330 W. 8th St.

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Buchanan, Mrs. Helene S., C.S. 3430 Telford Avenue. Telephone, N. 3185 X.
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Fischer, Mrs. Lillie Fry, C.S. 2811 Highland Avenue, Mt. Auburn. Tel. N. 4449 R.
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Harris, Mrs. Kate J., C.S. 872 East Ridgeway Avenue, Avondale. 'Phone, Avon 907.
Jones, J. Franklin, C.S. 9 A.M. to 5 P.M. Tues., Thurs., Sat. 605 Andrews Blg. Tel. Main 2722.
Marshall, Mrs. Rachel F., C.S. Mornings, except Sat.; also by appointment. 2317 Grand View Ave., E. Walnut Hills. Tel. North 3687.
McDowell, Mrs. Elizabeth C., C.S. 10 A.M. to 4 P.M. Monday, Wednesday, Friday. Fourth National Bank Bldg. Res. tel. North 1741 X.
McQueety, Mrs. Amanda, C.S. 1 to 4 P.M. 3226 Gilbert Ave., W. H. 'Phone, North 4571 L.
Meckstroth, Mrs. Mary, C.S. Office hours, 10 A.M. to 4 P.M. Tues., Thurs., Sat. 4th National Bank Building. 'Phone, M. 3417.
Nelson, Miss Mabel, C.S. 10 A.M. to 3 P.M., except Saturday. 72 St. Paul Bldg. 'Phone, Main 3301 L. Res. Hyde Park. 'Phone, E. 931 X.
Patterson, Mrs. Katherine, C.S. 455 Considine Avenue, Price Hill. Telephone, West 4236.
Pendery, Dewey C., C.S. 1 to 5 P.M. Monday, Wednesday, and Friday. 605 Andrews Bldg. 'Phone, Main 2722; res. 'phone, East 625 L.
Phares, Mrs. Christine E., C.S. 1563 Ruth Avenue, Walnut Hills. Telephone, 3417 R.
Rastert, Miss Edna M., C.S. 10 A.M. to 4 P.M. Mon., Wed., and Fri. 901 Mercantile Library Bldg. Res. Township and Sidney Aves.
Rastert, Miss Louise K., C.S. 10 A.M. to 4 P.M. Tues., Thurs., Sat. 901 Mercantile Lib. Bldg. Tel. Main 5122 X; res. tel. W. 2914 L.
Reeser, Mrs. Marguerite, C.S. 9 A.M. to 3 P.M 1576 Dixmont Ave., W. H. 'Phone, N. 3677 X.
Roehm, Mrs. Magdalena W., C.S. Mon., Wed., Fri. 510 Provident Bank Building. 'Phone.
Shockley, Mrs. Adelaide Z., C.S. 9 A.M. to 12 M. 29 The Verona. Telephone, N. 3775.
Stewart, Mrs. Letitia J., C.S. 9 A.M. to 12 M. 765 Summit Ave., Price Hill. Tel. W. 344 Y.
Thomas, Mrs. Anna M., C.S. 855 E. Ridgeway Avenue, Avondale. 'Phone, Avon 606 Y.
Voigt, Mrs. Louisa H., C.S. 885 Rockdale Avenue. Telephone, Avon 478 X.

CLEVELAND.

Allen, Mrs. May S., C.S. 10602 Lee Avenue. Telephone, Doan, 1599 X.
Baglole, Miss Harriet G., C.S. 11 A.M. to 1 P.M. 107 Colonial Arcade. Bell telephone.
Brooks, Miss Anna, C.S. 7308 Clinton Ave., N.W.
Burr, Mrs. Ida E. B., C.S. 304 The Bangor, 942 Prospect Avenue.
Carpenter, Mrs. Elizabeth B., C.S. 13363 Superior Avenue. Telephone, Eddy 1336 R.
Church, Mrs. Emma, C.S. 1 to 4 P.M., except Thursday, at residence, 2110 W. 93d Street.
Clarke, Mrs. Winifred B. Thomas, C.S. 1945 E. 66th Street. Telephone, East 1278.
Cobb, Mrs. Florence A., C.S. The Bangor, 942 Prospect Avenue.

CLEVELAND.

Cock, Mrs. Jennie M., C.S. 9.30 A.M. to 12.30 P.M., except Mon., Thurs. 110 Colonial Arcade.
Crawford, Mrs. Mary E., C.S.D. 2188 E. 46th St.
Crighton, Mrs. Marian F., C.S. 10 A.M. to 4 P.M. Mon., Wed., Fri. The Washington, 2066 E. 77th St. 'Phone, East 2014 J.
Crittenden, Mrs. Zoe L., C.S. Tues., Thurs., Sat. 1436 E. 88th St. Wade Park car.
Devor, Mrs. Elizabeth, C.S. 1 to 4 P.M., except Saturday. 109 Colonial Arcade.
Duer, Mrs. Clara Craig, C.S. 1465 E. 108th St
Ely, Daniel M., C.S. 9 A.M. to 1 P.M. 515 Osborn Bldg., Huron Road and Prospect Ave.
Fitzpatrick, Mrs. Lida W., C.S.D. 9 A.M. to 12 M., except Thursday. 112 Colonial Arcade. Residence, 6801 Euclid Ave. Both 'phones.
Fraser, Mrs. Mary Spargo, C.S. By appointment. 120 Colonial Arcade. Residence, 11004 Ashbury Road. Telephone.
Gage, Mrs. Harriet E., C.S. Monday, Wednesday, Friday. 1954 East 69th Street. Telephone, East 963 J.
Gay, Miss Charlotte, C.S. 9 A.M. to 2 P.M. 2072 East 46th Street.
Hatch, Mrs. Alfa, C.S. 10 A.M. to 3 P.M. 401 Clarence Building. Res. 6801 Euclid Ave.
Hubbard, Mrs. Ellen J., C.S. 65 Rosemont Road, East Cleveland. Tel. Eddy 473 R.
Jerger, Mrs. Emilie R., C.S. 10310 Empire Ave.
Jones, Wayne C., C.S. 10 A.M. to 4 P.M. 514 Osborn Building. Bell telephone, North 1247. Residence telephone, Eddy 935 J.
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Lathrop, Mrs. Emma, C.S. 10618 Kimberly St.
Libbey, Miss Vinnietta J., C.S. 9 A.M. to 12 M. 519 Osborn Bldg. Res. tel. East 1408 R.
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Nutting, Mrs. Elizabeth H., C.S. 1 to 5 P.M. 5731 Franklin Avenue.
Osborne, Miss M. Frances, C.S. 1 to 4 P.M., except Thursday. 113 Colonial Arcade.
Rossiter, Mrs. Gertrude Ely, C.S. 60 Clarence Building, 122 Euclid Avenue.
Seiders, Mrs. Lodicie L., C.S. Mornings, except Friday. 490 Colonial Arcade.
Seiders, William B., C.S. 490 Colonial Arcade.
Sigler, Mrs. Orpha G., C.S. Mornings by appointment. 6407 Euclid Ave. 'Phone East 509.
Smyth, Mrs. Helen A., C.S. 3924 Woodbridge Av.
Stone, Mrs. Lida S., C.S.D. 10 A.M. to 3 P.M. Monday and Thursday, 327 Garfield Building. Res. The Ostend, East Boulevard.
Turner, Burton Benns, C.S. 10 A.M. to 4 P.M. 414 Clarence Building. Tel. Main 3183 J.
Vinson, Mrs. Harriet E., C.S. 10021 S. Blvd.
Webster, Mrs. Clara E. Reed, C.S. 10 A.M. to 3 P.M. Tuesday and Friday. 327 Garfield Blg.
Webster, Mrs. Lulu G., C.S. 1 to 4 P.M., except Wednesday. 112 Colonial Arcade.
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Commerford, Mrs. Margaret, C.S. Columbus Savings and Trust Building. 'Phone, 6554.
Davis, Mrs. Lottie M., C.S. 1295 Franklin Ave.
Earl, Mrs. Eva, C.S. 9 A.M. to 5 P.M. 504 Schultz Bldg. Tels. Citizen 9385; Bell E. 308.
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Flack, Miss Elizabeth J., C.S. 406 Oak Street.
Fogle, Mrs. Emma F., C.S. 231 E. Maynard Av.
Griffin, Mrs. Abbie W., C.S. 320 Haydn-Clinton Bldg., 20 E. Broad St. Res. 65 S. 5th St.
Highland, Mrs. Myrta E., C.S. Norwich Hotel. Bell 'phone, Main 5766.
Howald, Mrs. Emma H., C.S. 9.30 A.M. to 1 P.M. 1558 E. Long Street. Citizen 'phone.
Jones, Mrs. Harriet W., C.S.D. 15 Sells Court.
Judkins, Miss Mary L., C.S. 67 W. 2d Avenue.
Norton, Mrs. Catherine, C.S. 348 Fifteenth Ave.

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Spaulding, Melville C., C.S. 406 Oak Street.
Starr, Miss Laura M., C.S. 572 E. Rich Street. Citizen telephone, 5929.
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Van Horne, Mrs. Kathryn M., C.S. Norwich Hotel. 'Phones, Citizen 8073; Bell Main 6203.

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Hardy, Mrs. Sarah J., C.S. 105 Howard St.
Hatten, John R., C.S.B. Normal Course Graduate. Room 22, Callahan Block.
Hecker, Miss Effie M., C.S. 10 McClure Street.
Houk, Mrs. Eliza P. T., C.S. Oakwood Village.
Hughes, Mrs. Flora L., C.S. 920 Richard St.
Seifert, Mrs. Amelia, C.S. 125 Fillmore Street.
Seifert, Max J., C.S. 125 Fillmore Street.
Weinreich, Miss Frances J., C.S. 213 S. Robert Boulevard. Bell 'phone, 3574.
Wollaston, Miss Nell, C.S. 825 Summers Avenue, Dayton View. Bell 'phone, Main 1817.

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Beaumont, Miss Anna L., C.S. 203 East Ave.
Brush, Miss M. Theresa, C.S. 203 East Ave.

FINDLAY.
Gill, Miss Ethelyn A., C.S. 304 West St., S.

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Lutz, Mrs. Daisy E., C.S. R. F. D.

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Macgregor, Mrs. Cora M., C.S. Except Saturday. 13947 Lake Avenue. Tel. Marlo 495.
Seltsam, Mrs. Louise K., C.S. By appointment. 1200 Marlowe Avenue. 'Phone, Marlo 74 X.

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Rigby, Miss Estella M., C.S.B. Normal Course Graduate. 131 East Mulberry Street.

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Fullerton, Mrs. Florence F., C.S. 9 A.M. to 12 M.; 1 to 2 P.M. 125 N. Pierce Street.
Lambert, Mrs. Lovina A., C.S. 2 to 5 P.M., except Thursday. 312 Harrison Avenue.
Mumford, Mrs. Nancy A., C.S. 10 A.M. to 3 P.M. 130 N. Elizabeth Street. New 'phone.

LORAIN.
Worden, Mrs. Mae B., C.S. 308 9th Street.

MANSFIELD.
Drake, Mrs. Mary J., C.S. Ausdale. Bell telephone, 897 W.
Hamlin, Mrs. Mina F., C.S. 9 A.M. to 12 M. Dickson Building. 'Phone, Mansfield 670.

MARION.
Howser, Mrs. Magdalena, C.S. Franklin Street.
Johnson, Miss Flora Belle, C.S. Cummins Ave.
Scofield, Mrs. Martha J., C.S. Scofield Heights.

MASSILLON.
Focke, Mrs. Katherine B., C.S. 144 E. Oak St.
Leighton, Miss Kate, C.S. 101 E. Charles St.

MECHANICSBURG.
Lewis, Mrs. Malinda, C.S. 'Phone, 157.

MT. VERNON.
Jennings, Mrs. Carrie B., C.S. 2 Wooster Ave.
Swan, Mrs. Mary E., C.S. 9 A.M. to 5 P.M. 801 East Gambier Street.

NEW PHILADELPHIA.
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Stickney, Mrs. Caroline R. Heard, C.S.B.

PORTSMOUTH.
Hatton, Mrs. Ruth Perry, C.S. 9 A.M. to 1 P.M. 317 Court Street. Telephone, 979.

RAVENNA.
Garrard, Mrs. Hattie J., C.S. 610 W. Main St.

SALEM.
Mayerhofer, Mrs. Ellen, C.S. 9 A.M. to 12 M. 573 McKinley Avenue. 'Phones.

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Moore, Mrs. Mary S., C.S. 10 A.M. to 12 M., except Sat. and Mon. 1017 Washington St.
Wilson, Miss Katherine S., C.S. 415 Columbus.

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Albin, Mrs. Mary E., C.S. 352 N. Isabelle St.
Cowan, Mrs. Harriet S., C.S.D. Teacher and Practitioner. 362 E. High Street.
Cruse, Mrs. Maria C., C.S. 148 S. Race Street.
Rigby, Mrs. Minerva R., C.S. 112 S. Plum St.

TIFFIN.
Frick, Mrs. Margaret Shelly, C.S. 37 Clay St.
Wilcox, Mrs. Kittie, C.S. 129 Monroe Street.

TOLEDO.
Bonner, Mrs. Fannie L. B., C.S. 12 M. to 3 P.M. 1003 Nicholas Building. Residence, 2026 School Place, corner Irving Street.
Bovard, Mrs. Frances P., C.S. 919 Forsyth St., E.
Burt, Mrs. Edith T., C.S. St. Clair Hotel.
Clark, Miss Sarah J., C.S.D. Practitioner and Teacher. 9 A.M. to 12 M. 2237 Glenwood Avenue.
Dickman, Mrs. Bertha, C.S. 2274 Warren St.
Ernst, Mrs. Jennie M., C.S. 2404 Detroit Ave.
Ford, Mrs. Marie Chalmers, C.S. 5 The Hattersley. Home 'phone, Main 92.
Hadden, Mrs. Anna M., C.S. 934 W. Woodruff Av.
Heck, Mrs. Cora B., C.S. By appointment. 2028 Ashland Avenue. Home 'phone B. 2601.
Hoag, Mrs. Ella W., C.S.D. Practitioner and Teacher. 9 A.M. to 1 P.M. 2140 Collingwood Avenue.
Holbrook, Josiah, C.S. 8 to 10 A.M. 1941-43 Linwood Avenue. Home 'phone, R. 6146.
Keeler, Mrs. Sara M., C.S. 10 A.M. to 1 P.M. 2513 Collingwood Avenue.
Kuehn, Mrs. Louise, C.S. 666 Lincoln Avenue.
Manning, Mrs. Lillian D., C.S. 2633 Parkwood Avenue. Home 'phone, 3x8.
McDonnell, Mrs. Sarah L., C.S. 2 to 4 P.M. 1128 Central Avenue.
Merrill, Mrs. Ada C., C.S. Hours by appointment. 424 Prescott Street.
Raymond, Miss Louise, C.S. 2 to 4 P.M. 1020 Washington Street. Home 'phone, 5102.
Rowland, Mrs. Emma J., C.S. Hours by appointment. 330 Irving Street.
Scott, Miss Susan W., C.S. 10 A.M. to 12 M. 645 Ohio Building. Residence, 2505 Monroe St.
Smith, Mrs. Mary B., C.S. 9 A.M. to 12 M. 1826 Waite Avenue.
Stettiner, Samuel G., C.S. 2 to 5 P.M. 2313 Maplewood Ave. Home 'phone, Main 38 X 12.
Struble, Mrs. Hattie L., C.S. 1609 Collingwood Avenue. Home 'phone, 2346.
Vosburgh, Mrs. Kate Bartlett, C.S. 2465 Collingwood Avenue.

VAN WERT.
Johnston, Mrs. Elizabeth S., C.S. 124 East Sycamore Street.

WARREN.
Sommers, Mrs. Anna M., C.S. By appointment. 127 N. Vine Street. Telephone, M. 287.

XENIA.
Baggott, Mrs. Ada Baker, C.S. 209 East Market Street. Bell 'phone 132 R.

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Blase, Mrs. Laura J., C.S. 621 Elm Street. 'Phones, New Main 1424; Bell 2083.
Filler, Harry K., C.S. 9 A.M. to 4 P.M., except Wednesday afternoon. 701-2 Wick Building. Residence, 35 The Lincoln. Both telephones.
Kroeck, Miss Ella A., C.S. 311 Custer Avenue.
Young, Mrs. Margaret K. O., C.S. 1510 Fifth Avenue. Bell telephone, 1538.

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Jones, Mrs. Mary M., C.S. 9 A.M. to 2 P.M. 15 Greenwood Avenue. Independent tel. 783.
Lorimer, Mrs. Selina C., C.S. 219 North 7th Street. Bell telephone, 498 Y.

Oklahoma.

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Parker, Mrs. Eva L., C.S. 709 8th St. Tel. 225.

ARDMORE.
Grimes, Mrs. Harriett E., C.S. 207½ W. Main St.

CHICKASHA.
Flippo, Mrs. Alzora D., C.S. Tel. Black 773.

CHILOCCO.
Wise, Mrs. Alice Deards, C.S. Indian School.

CUSHING.
Schwinn, Mrs. Clara Octavia, C.S. Tel. 82.

EL RENO.
Simpson, Mrs. Amy C., C.S. 10 A.M. to 2 P.M. 520 S. Roberts Avenue. 'Phone, 874.
Swanke, Mrs. Katie M., C.S. Mon. 600 Foster Av.

ENID.
Ratzlaff, David B., C.S. Commerce Blg. Tel. 890.

GUTHRIE.
Merten, Mrs. Nell J., C.S. Prospect View.
Myers, Daniel M., C.S. 9 A.M. to 12 M., 2 to 5 P.M. Room 2, Eager Bldg. Tel. 1194.

HOBART.
Haydon, Mrs. Ursula E., C.S. 1st and Hill Sts.

LAWTON.
Parmenter, Mrs. Eva B., C.S. 615 B Ave. Tel.
Stoneking, Mrs. Mary A., C.S. 1 to 5 P.M. 902 Third Street. Telephone, 712.
Wilson, Mrs. Lucinda J., C.S. 222 E Ave. Tel.

McALESTER.
Kyle, Mrs. Mary Strong, C.S. 323 E. Cherokee Avenue. Telephone, 122.

MIAMI.
Worthen, Arthur Lewis, C.S. I. O. O. F. Bldg.

MUSKOGEE.
Bouknight, Mrs. Josie, C.S. 1107 Terrace Boulevard. Telephone, Red 2875.
Earl, Mrs. Lena B., C.S. 535 Equity Building.
Green, Mrs. Mercy A., C.S. 1004 North H Street. 'Phone, Red 2588.
Smith, Mrs. Lucy A., C.S. 525 Columbus Ave.

NORMAN.
Link, Mrs. Delphine H., C.S. 'Phone, 407.

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Conant, Mrs. Lou Estella, C.S. Hours by appointment. 506 E. 10th Street. Tel. 437.
Harrison, Mrs. Beatrice, C.S. 128 W. 5th St.
Hinchsliff, Mrs. Bertha, C.S. 425 East 9th St.
Hinchsliff, William D., C.S. 425 East 9th Street. Telephone, 1328.
Mahaffy, Mrs. Nora, C.S. 623 East 9th St.
McCartney, Mrs. Mary J. Felch, C.S. 426 East 13th Street. Telephone, 365.
Mitchell, Robert J., C.S. 1006 West 9th Street.
Mitchell, Mrs. Sarah E. L., C.S. 1006 W. 9th St.
Rupley, Mrs. Anna Boyd, C.S. 115 Harrison Av.

PONDCREEK.
Benson, Mrs. Anabel, C.S.

PURCELL.
Baer, Mrs. Mattie E., C.S. Tel. 83.

SAPULPA.
Brimacombe, Mrs. Marie H., C.S. 9 A.M. to 12 M. 606 S. Hickory Street. 'Phone, 660.

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De Vold, Mrs. Bertha Rhodes, C.S. 645 North Broadway. Telephone, 283.
Haning, Mrs. Jane, C.S. 126 South Philadelphia Avenue. Telephone, 646.
Milton, Mrs. Inez A., C.S. 9 to 11 A.M. 650 North Market Street.

STILLWATER.
Coyle, Mrs. Nettie Y., C.S. Main and 9th Sts.

TULSA.
Quackenbush, George A., C.S. 9 A.M. to 5 P.M. Suite 209-210 Bliss Building. 'Phone, 1284.

Oregon.

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Carpenter, Mrs. Lovina S., C.S. 78 2d St. Tel. 353 J.
Rose, Mrs. Mary E., C.S. 77 6th St. Tel. 276 Y.

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Waite, Mrs. Sara A., C.S. 1415 Dewey Ave.

COBURG.
Scott, Miss Dora Linn, C.S. Postal address.

CORVALLIS.
Whiting, Mrs. Retta G., C.S. 710 11th St. Tel.

EUGENE.
Bilyeu, Mrs. Margaret I., C.S.
Crum, Benjamin F., C.S. 182 E. 14th Street.
Crum, Mrs. Mary, C.S. 182 East 14th Street.
Macy, Mrs. Ella H., C.S.

HOOD RIVER.
Dabney, Mrs. Inez H., C.S. 515 State Street.

LA GRANDE.
King, Mrs. L. Irene D., C.S. 907 C Avenue.

MARSHFIELD.
McFarland, Mrs. Cora B., C.S. Postal address.

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Alsdorf, Mrs. Mary J., C.S. Room 301, Garnett-Corey Company Building. Telephone, 3541.
Brown, Mrs. Helen Marie, C.S. 1221 West Main Street. Telephone, 133.
Morrison, Mrs. Roselma A. D., C.S. 334 South Orange Street. Telephone, 1371.

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Huyck, Mrs. Cora L., C.S. 814 Monroe Street.

PENDLETON.
Beckwith, Mrs. Fermine P., C.S. 910 E. Bluff St.

PORTLAND.
Allen, Mrs. Alice M., C.S. 624 Beck Building. 'Phone, A 5042.
Bristow, Mrs. Agnes, C.S. 331 Hassalo Street.
Brown, Mrs. Emma R., C.S. 9 A.M. to 12 M. Alexandra Court, Ella Street.
Church, Miss Hattie L., C.S. 1224 E. 31st St., N.
Davidson, Mrs. Dora E. Reed, C.S. Apt. 41, The Cumberland, 301 W. Park St. Tel. Main 3876.
Dobbs, Mrs. Carrie J. Darby, C.S. 377 E. 44th St., N.
Doe, Mrs. Minnie B., C.S. 621 Beck Building. Tel. Main 8104; res. tels. East 5527; C 1701.
Eastman, Miss Lucy H., C.S. 616 Beck Bldg. 'Phone, M 8104. Res. 418 East 15th St. N.
Frame, Mrs. Lillian Barry, C.S. Hours by appointment. 26 N. 11th St. 'Phone, A 1999.
Frederiksen, Mrs. Erika, C.S. Lucretia Court, Lucretia Street, near Washington Street. Telephone, Marshall 1527.
Friendlich, Miss Anna, C.S. 627 Beck Bldg.
Gano, Mrs. Helen J., C.S. 66 Union Ave., N.
Gowdy, Mrs. Dorothy Ahrends, C.S. 986 Brooklyn Street. 'Phone, Selwood 65.

PORTLAND.
Gregory, Miss Clara, C.S. 396 San Rafael St.
Guillemin, Mrs. Marie A., C.S. 1 to 5 P.M. 291 Williams Ave. Tels. East 2678; C 2981.
Haring, John J., C.S. Postal address, 895 East Taylor Street.
Haring, Mrs. Lucy J., C.S. 895 E. Taylor St.
Herren, Mrs. Lulu G., C.S. 127 East 12th St.
Hewes, Mrs. Donna L., C.S. 63 East 69th St.
Hewes, Edgar I., C.S. 63 East 69th Street.
Hillis, Mrs. Maie B., C.S. 631 Beck Building.
Hogue, Mrs. Blanche Hersey, C.S.B. Normal Course Graduate. Hours by appointment. 675 Ravensview Drive. Telephone, Main 2566.
Hubbell, Mrs. Kate G., C.S. Rose City Park.
Jackson, Mrs. Luella C., C.S. 204 E. 15th St., S.
Janes, Henry D., C.S. 10 A.M. to 5 P.M. 204 Goodnough Bldg., corner 5th and Yamhill Sts. Tel. Main 2243; res. tel. Tabor 631.
Kridler, Mrs. Jean deF., C.S. 9 A.M. to 5 P.M. 613-614 Beck Building. 'Phone, Main 5427.
Lumpkin, Mrs. Alice, C.S. 1154 E. Alder St.
Mahon, Mrs. Mary H., C.S. The Stanley, 701 Washington Street, corner King Street. Telephones, Main 8956; A 7567.
Mayes, Mrs. Carolyn Shanahan, C.S. 9 A.M. to 12.30 P.M., 1.30 to 3 P.M. 606 Beck Bldg.
Mead, Mrs. Eva M., C.S. 539 E. 31st St., S.
Morgan, Mrs. Eleanor L., C.S. 664 Ravensview Drive. 'Phone, Main 4737.
Patten, Mrs. Sophie S., C.S. 606 Beck Building.
Pence, Mrs. Mary E., C.S. 721 E. 64th St., N., Rose City. (Rose City Park car line.)
Poe, Miss Sara Ellen, C.S. 6 to 8 P.M. Tuesday, Thursday, Friday. 1286 E. Madison St.
Rhoads, Mrs. Mattie E., C.S. 627 Beck Bldg.
Russell, Mrs. Carrie L., C.S. 740 Kearney St.
Seeley, Mrs. Affa Stark, C.S. Alexandra Court.
Sherwood, Mrs. Annie, C.S. 1 to 5 P.M. 41 Cecilia Apmts., 714 Glisen St. Both tels.
Smith, Mrs. Lotta Chase, C.S. 691 Clackamas.
Smith, Mrs. Mary M., C.S. 1 to 4 P.M. Apmt. 44, The Keeler, 14th and Clay Sts. Tel. A 2429.
Tatham, David H., C.S. 204 Goodnough Bldg.
Van Meter, Howard C., C.S.B. Normal Course Graduate. 616 Beck Bldg., 7th and Oak Sts.
Walch, Miss Mollie E., C.S. 195 E. 14th St., S.

ST. JOHN.
Brodahl, Mrs. Adelle M., C.S. 302 Buchanan Street. Telephone, Jersey 531.

SALEM.
Ballou, Miss Orvillie, C.S. 9 A.M. to 12 M. Stensloff Building. Res. 225 20th Street.
Hatch, Mrs. Lou R., C.S. Hours, 9 A.M. to 12 M., except Monday. 1835 Asylum Avenue.
Johnson, Mrs. Flora E., C.S. Hours, 9 A.M. to 12 M. 452 Church Street.
Waters, Mrs. Jessie N., C.S. 536 N. Summer Street, 'Phone, Main 1399.
Wilson, Mrs. Sarah A., C.S. Office hours from 9 A.M. to 12 M. 445 Chemeketo Street.

TALENT.
Scantlin, Mrs. May, C.S. 9 A.M. to 12 M.

Pennsylvania.

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Kohlhaas, Mrs. Luise, C.S. 9 to 11 A.M., 3 to 5 P.M., except Saturday; evenings by appointment. 1039 Hamilton Street.
Merkel, Mrs. Eleanor J., C.S. 10 A.M. to 1 P.M. 28 North 14th Street. Bell 'phone.

ALTOONA.
Horton, Mrs. Maggie J., C.S. Hours, 2 to 4 P.M. 2500 Fifth Avenue. Bell telephone.

BEAVER.
Smith, Mrs. Mabelle E. C., C.S. Commerce St.

BELLEVUE.
Howell, Mrs. Jessie F., C.S. 400 Dawson Avenue. Bell 'phone, Bellevue 828 J.

BETHLEHEM.
Darrach, Mrs. Elizabeth W., C.S. 808 Prospect Avenue Telephone, 787.
Wolle, Mrs. Clara M., C.S.D. Normal Course Graduate. Teacher and Practitioner. Hours by appointment. 803 Prospect Avenue. 'Phone, 446.

BRADFORD.
Field, Miss Lillian, C.S. 11 A.M. to 2 P.M. 353 E. Main Street. Bell 'phone, 190 W.
Morrison, Miss Sarah E., C.S. 49 Forman St.

BUTLER.
Graves, Mrs. Ruby D., C.S. 808 East Pearl St.

CAMBRIDGE SPRINGS.
Townsend, Mrs. Mary M., C.S. 333 Grant Ave.

DEVON.
Hellings, Mrs. Eleanor, C.S. Waterloo Road.

DRAVOSBURG.
Wilson, Mrs. Gertrude, C.S. Hours by appointment. Euclid Avenue. Tel. 1695 L.

EASTON.
Edwards, Mrs. Mary Bell, C.S. 200 S. 12th St.
Grimes, Miss Agnes E., C.S. 9 A.M. to 5 P.M. Room 609, Northampton National Bank Building, Northampton Street. 'Phone, 351.

ERIE.
Breaks, Mrs. Harriet B., C.S. 2 to 4 P.M. 122 E. 10th St. Tels. Bell 565 J; Mutual 2211.
Burgess, Clinton B., C.S.B. Practitioner and Teacher. 2 to 5 P.M. 505 Masonic Temple. Mutual telephone, 706.
Stuart, Mrs. Jennie Belle, C.S. 1 to 3 P.M. 327 East 8th Street. 'Phone, Mutual 1917 Z.

FRANKLIN.
Janion, Mrs. Margaret S., C.S. 42½ 13th St.
Kurth, Mrs. Della C. H., C.S. 512 Elk Street.
Perry, Leonard, C.S. Franklin Trust Building.

GREENSBURG.
Baker, Mrs. Anna E., C.S. 550 George Street.

HARRISBURG.
Bell, Mrs. Sara J., C.S. 2 to 4 P.M., except Saturday. 223 Pine Street. Bell 'phone.
Finney, Mrs. Mary Vansant, C.S. 9 to 11 A.M., except Sat. 1407 N. Front St. Bell 'phone.
Peay, Mrs. Lilla A., C.S. Mornings, except Monday. 9 South Front Street. Bell 'phone.

JOHNSTOWN.
Buckles, Mrs. Emma, C.S. 10 A.M. to 4 P.M. Johnstown Trust Building. Telephone, 1153 A. Residence, Merchants Hotel. Tel. 1159 A.
Critcher, Mrs. Leona Jane, C.S. 1 to 6 P.M. Lincoln Bldg. Tel. 1334 B.; res. tel. 1149 L.
Rager, Mrs. Jessie Morrow, C.S. Mornings. 203 B Street. 'Phone, 1393 L.

LANCASTER.
Smith, Mrs. Mira H., C.S. Hours by appointment. 531 Woolworth Building.
Smith, Richard, C.S.B. 10 A.M. to 12 M. 531 Woolworth Building.

MEADVILLE.
Cook, Mrs. Clara, C.S. 522 Randolph Street.
Tallman, Mrs. Maria E., C.S.B. Clover Lane.
Whiting, Mrs. Elizabeth C., C.S. Hours by appointment. 709 Terrace Street.

MILLBOURNE.
Goewey, Mrs. Eva Burgess, C.S. 34 Burd Ave.

NEW BRIGHTON.
Whitehead, Mrs. Elizabeth, C.S. 556 11th Ave.

NORRISTOWN.
Klauder, Miss Clara L., C.S. 10.30 A.M. to 1 P.M., except Thursday and Saturday. 118 Franklin Avenue. 'Phone, 918.

OIL CITY.
Scott, Mrs. Henrietta L., C.S. 19 Hone Ave.

PHILADELPHIA.

Baker, Alfred E. C.S.B. Afternoons. 520 Perry Building, 16th and Chestnut Streets. Residence, 2805 Queen Lane, Germantown. Tel.
Baker, Mrs. Anna B. White, C.S.B. Mornings. 520 Perry Building, 16th and Chestnut Sts.
Ball, Mrs. Octavia L., C.S. 1 to 3 P.M., except Friday. 1745 North 16th Street.
Boland, Mrs. Ella S., C.S. 10 A.M. to 1 P.M., except Saturday. 814 Perry Building, 1530 Chestnut Street. Tel. Res. Swarthmore, Pa.
Brownell, Mrs. D. Eloise, C.S.B. Normal Course Graduate of Massachusetts Metaphysical College. 10 A.M. to 1 P.M., except Wednesday. 1530 Chestnut St. Bell tel.
Brownell, Miss Kathryn Folk, C.S. 1.30 to 3.30 P.M., except Wednesday. Room 514, 1530 Chestnut St. Residence, 4515 Chester Ave.
Darlington, Mrs. Mabel Way, C.S. 1 to 4 P.M. Tues., Thurs., Fri. and by appointment. 1933 North 31st St. 'Phone, Poplar 2087.
Dexter, Mrs. Harriette W., C.S. 6358 Sherwood Road, Overbrook. Bell tel. Overbrook 4794.
Fahnestock, Mrs. Virginia Peck, C.S.B. Normal Course Graduate. 10 A.M. to 1 P.M., except Sat. 4723 Kingsessing Ave. Bell tel.
Green, Mrs. Jean C., C.S. 10 A.M. to 1 P.M. Thursday. 1619 Chestnut St. Telephone, Spruce 6264. Residence, Rosemont, Pa.
Hammersley, Mrs. Ida McD., C.S. 2 to 4 P.M., except Wednesday and Saturday. 410 W. Chelten Avenue, Germantown.
Huff, Mrs. Flora Brooks, C.S. 10 A.M. to 1 P.M., except Saturday. 100 West Phil-Ellena Street, Germantown.
Hufnagle, Mrs. Mary W., C.S. 1 to 3.30 P.M. 1523 N. 19th Street. Tel. Poplar 6877 A.
Keachline, Mrs. Kate, C.S. Hours by appointment. 4146 N. Broad Street. Bell telephone.
Kerr, Miss Sarah J., C.S. 10 A.M. to 1 P.M. 435 North 33d St. 'Phone, Preston 3118 L.
Lyons, Mrs. Anna M., C.S. 1 to 4 P.M. Tues., Thurs., Fri.; also by appointment. 1325 South 52d Street. Telephone, Woodland 1841A.
Lytle, Mrs. Eliza J., C.S. 219 N. 35th Street.
March, Harry D., C.S. 10 A.M. to 1 P.M., except Wednesday. 811 Perry Bldg., 1530 Chestnut St. Res. 1312 Russell St. 'Phone.
Maynard, Mrs. Grace P., C.S. 4821 Warrington Avenue. Telephone, Woodland 3767.
McGaw, Mrs. Martha, C.S. 10 A.M. to 1 P.M., except Saturday. Room 530, Perry Building. Residence, 3227 Spruce Street. Bell tel.
Mealey, Miss Katharine, C.S. 10 A.M. to 5 P.M. 1535 Chestnut St. Bell tel. Spruce 4587. Res. 1803 Chestnut St. Bell tel. Spruce 5258.
Moore, Charles J., C.S. Afternoons, except Thursday. 1619 Chestnut Street.
Moore, Mrs. Ida F., C.S. 2 to 4 P.M., except Sat. 530 Perry Bldg. Res. Swarthmore. Tel.
Moore, Mrs. Mary J., C.S. 10 A.M. to 1 P.M., except Thursday. 1619 Chestnut Street. Residence, 4821 Warrington Avenue.
Osgood, Mrs. M. Anna, C.S.D. Teacher and Practitioner. 10 A.M. to 1 P.M., except Saturday. The Warwick, 1906-10 Sansom Street. Bell telephone, Spruce 6299.
Russell, Edward Wright, C.S. 1 to 5 P.M. 810 Perry Building, 16th and Chestnut Streets.
Skidmore, Mrs. Sadie D., C.S. 10 A.M. to 12 M., except Sat. 1706 N. 18th St. Bell 'phone.
Smith, Mrs. Gertrude B., C.S. 1 to 4 P.M. 808 Perry Bldg., 1530 Chestnut Street. Residence, 4101 Chester Avenue. Tel. Preston 5284.
Smyth, Mrs. Margaret L., C.S. 1619 Chestnut St.
Staley, Miss Florence L., C.S. 2 to 5 P.M., except Saturday. 1933 N. 31st St. Bell tel.
Straub, Mrs. Ida W., C.S.B. 10 A.M. to 1 P.M., except Saturday. 2010 W. Tioga Street. Tel.
Taylor, Mrs. Ida Thompson, C.S. 2 to 4 P.M., except Sat. 6396 Drexel Road, Overbrook.
Todd, Mrs. Katharine R., C.S. 743 N. 63d St.
Tourny, Mrs. E. Mabel, C.S. 10 A.M. to 12 M., except Sat. 3620 Hamilton St. Bell 'phone.
van Zeller, Miss Elisabeth J., C.S. 1.30 to 4.30 P. M., except Thursday. 814 Perry Building, 1530 Chestnut Street. Bell 'phone. Residence, The Monterey, 43d St. and Chester Ave.

PITTSBURG.

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Bell, Mrs. Mary Broughton, C.S. 712 Ivy Street. Telephone, Highland 4443 R.
Borland, Mrs. Katharine P., C.S. 5507 Elmer Street. 'Phone, Highland 3376 L.
Boyd, Mrs. Florence Clerihew, C.S. 1 to 3 P.M., except Sat. 5432 Baywood St. Bell 'phone.
Burns, Mrs. Alice C., C.S. 808 Aiken Avenue, first floor. Telephone, Schenley 773.
Cannon, Mrs. Maria E., C.S. Mon. and Thurs. 7327 Race Street. 'Phone, Highland 4450 R.
Castle, Mrs. Olive Thornburgh, C.S. 19 Hawthorne Avenue, Crafton. 'Phone.
Cheney, Mrs. Kate B., C.S. 352 Melwood Avenue. 'Phone, Schenley 1330 J.
Cobb, Mrs. Jessie Parsell, C.S. 1 to 5 P.M., except Wed. and Sat. 1314 Keenan Bldg. Res. 330 Melwood St. 'Phone, Schenley 648 W.
Cobb, Silas, C.S. 1 to 5 P.M. Wednesday and Saturday, 1314 Keenan Building. Res. 330 Melwood Street. 'Phone, Schenley 648 W.
Dilworth, Mrs. Florence Coe, C.S. Daily. 1410 Keenan Bldg. 'Phone, Grant 1093. Residence, 5501 Elmer St. 'Phone, Highland 3376 J.
Gray, Miss Frances, C.S. Crafton. 'Phone, Crafton 301 J.
Harding, Mrs. Jane C., C.S. 10 A.M. to 1 P.M., except Wednesday and Saturday. 1314 Keenan Bldg. Res. Minnehaha Apartments, Mansion Ave., North Side. Tel., Brady 805 W.
Henderson, Mrs. Kate F., C.S. 5828 Phillips Avenue. 'Phone, Highland 4195 R.
Hood, Mrs. Alice E., C.S.B. Normal Course Graduate. Teacher and Practitioner. 9 A.M. to 12 M., except Saturday. 6343 Marchand Street. 'Phone, Highland 2539. Tuesday and Saturday, 1 to 4 P.M. 1308 Keenan Bldg.
Howell, Mrs. Jessie F., C.S. See Bellevue, Pa.
Johnson, Mrs. Emily Foxley, C.S. 4925 Cypress Street. Telephone, Fisk 403 L.
Johnston, Miss Hattie Jean, C.S. 9 A.M. to 12 M. 16 W. Stockton Ave., North Side. 'Phone.
Konold, Mrs. Mary Saints, C.S. Tues. and Fri. 707 Dallas Ave., E. E. Tel. Highland 4127 W.
McDonald, Mrs. Adella E., C.S. 1 to 4 P.M. Mon., Thurs. Keenan Bldg. Tel. Grant 589. Res. 5425 Howe St. Tel. Highland 3310 R.
Meredith, Benjamin F., C.S. 604 Lyceum Bldg Daily. Res. 311 S. Dithridge St. Both 'phones.
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Norlander, Mrs. Dagmar A., C.S. 218 North Linden Avenue. Tel. Highland 2639 R.
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Robinson, Mrs. Carrie Martin, C.S. 5522 Howe Street. Phone, Highland 962.
Ross, Mrs. Laura A., C.S. 4511 Fillmore Street. Bell 'phone, Schenley 877 R.
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Trimble, Mrs. M. Virginia, C.S. 9 A.M. to 12 M., except Saturday. 604 Iroquois Apartment, Forbes Street. Telephone, Schenley 634.
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Carpenter, Mrs. Minnie C., C.S. 125 Butler Ave.
Chapin, Mrs. Eliza S., C.S. 190 Angell Street.
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Greene, Mrs. Grace A., C.S.D. 2 to 5 P.M. 171 Westminster Street.
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Heyworth, Mrs. Mary E., C.S. 9 Wesleyan Av.
Newton, Mrs. Laura A., C.S. 1 to 5 P.M. Howard Building. Tel. Union 3020 R; res. tel. also.
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Witt, Mrs. Christena, C.S. 313 East Oklahoma Avenue. Old 'phone, 680.

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Bowles, Mrs. Kate P., C.S. 644 Mississippi Boulevard. Telephone, Main 788.
Cox, Mrs. Maggie, C.S. 10 A.M. to 4 P.M. 43 Southern Express Building. Residence, 268 Adams Avenue. Telephone, Main 3740.
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Lappington, Mrs. Martha M., C.S. 793 Calder Avenue. 'Phones, 862.

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Rittner, Mrs. Louise, C.S. 206 Park Avenue.
Rittner, Paul, C.S. 206 Park Ave. Tel. M. 1732.
Smith, Mrs. Lou H., C.S. 10 A.M. to 1 P.M. 560 S. Ervay Street. 'Phone, Main 4024.
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Klasing, Mrs. Helen Harris, C.S. 820 Avenue D. Old telephone, 4674.
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Savage, Mrs. Henrietta L., C.S.

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Nease, Miss Mary E., C.S. 2 to 5 P.M.

NORTH YAKIMA.
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